An Explicite DECLARATION OF The Testimony OF CHRIST

According to the plain Sayings of the Gospel;

And therein,

Of the PURPOSES, PROMISES, and COVENANTS of God, as by GOSPEL declared.

With,

A Consideration of a QUESTION stated about FAITH.

By *Thomas Moore*, Senior.

Rom. 15.4. *Whatsoever things were written afore-time, were written for our learning, that we through patience and comfort of the Scriptures, may have hope.*

Printed at *London* by *J. C.* for *Livewel Chapman* at the Crown in Popes head alley. 1646.

To such as believe the Testimony of CHRIST.

GOD having given to all men an object of Faith, and commanded it to be made known by the Scriptures, & preached to all Nations for the obedience of Faith, and that believing it, which is begot thereby, and closeth therewith, so as to rest thereon for that promised, being therefore by him called *Faith*; and to such Believers, Faith imputed for Righteousness: So as it is verily true, By Faith we come and approach to God, by Faith we receive remission of sins, by Faith we are justified and approved of God, by Faith we receive the vertues of the Sacrifice and Blood of Christ, by Faith we are sanctified and conformed to the minde of Christ, by Faith we stand and are saved, by Faith we receive the Testimony of Christ, and so come to have that Testimony, and therein the holy Spirit testifying, and Christ testified of; and the

Act. 17.31. *Rom.* 16.26. *Mar.* 16.15. *Jam.* 1.18. *Rom.* 10.10,15. & 4.5,22,25.

Heb. 11.6. *Eph.* 2.17,18. *Act.* 10.43. & 13.38,39. *Rom.* 5.1,2,3,5. *Heb.* 11.2. *Act.* 18.26. & 9.15. *Rom.* 11.20. *Eph.* 2.8. 1 *Cor.* 15.1,4. 2 *Thess.* 1.10. 1 *Joh.* 5.10.

Father that is in Christ, dwelling in our heart by Faith : so as by Faith we are the Sons of God; and in all trials and temptations, by Faith we live; yea, by Faith we have the victory over the flesh, the world and the devil; and by Faith may be enabled to do worthily in our generations, and be constant in all services of love, enduring through all sufferings, till we die in the Faith, and so in the Resurrection shall receive the kingdom: for we are kept by the power of God through Faith unto salvation: I therefore am perswaded, it is our best service and fruit of love, to edifie one another in this most holy Faith; yea, and to contend for it also against the opposers of it; and know this Faith to be one, and that there is but one Faith, that is Faith indeed, though in time past I have conceited divers kindes of Faith : and now lately meeting with a Question stated, in which are asserted two kindes of Faith, each true and real in its kinde, by M. *John Owen*, in his Book entituled, *The Doctrine of the Saints perseverance*, I was mov'd in my heart to consider the same, and to answer some Expressions of his; yet leaving the handling of the Controversie to those more fit, to whom it may appertain; acknowledg-

Eph.3.17. Gal. 3.26. Hab.2.4. Rom.1.17. Gal. 1.13. 1 Joh.5.4, 5. Heb.11.all. 1 Pet.1.5.

Jude 20.3. 2 Tim.4.7,8. Eph.4.4,5.

ing

ing all for Truth in his Book, that is found in the Teſtimony of Chriſt, and ſtands with the Rule propoſed by himſelf alſo; and refuſe the reſt, according to his own counſel & direction: wherein I have endeavored by plain Teſtimony and ſayings of Scripture, to ſet forth the true Faith in the obje& of it, and Grace of believing, with its efficacies, and ſo to encourage men to believe, and believers to perſevere. I deſire the plain Teſtimony of Scripture may be believed; and ſo far as any of us are by the Spirit therein, brought to acknowledg Chriſt, and deſire the exaltation of his Name, and winning in of others thereto, and encreaſe and growth of grace in believers, let us keep this unity of the Spirit in the bond of peace, that ſo, in all our other differing apprehenſions and expreſſions, we may ſo contend for what the Scripture ſaith, that whatever abſurdity thereby, we ſeem to caſt upon any expreſſions of one another, it may be without judging or deſpiſing of one another; taking oppoſed expreſſions, as conſequences of miſconception in the fancy, and not fruits of the principle of grace in ſuch as acknowledge Jeſus the Lord; nor judging them graceleſs, or having no principle of grace, becauſe of ſuch an ex-

preſſion

preſſion; that ſo we may do all things in charity, ſeeking the edification of one another: and ſo I hope, if any be otherwiſe minded, God will reveal the ſame to them; onely whereto we have attained, let us walk by the ſame rule of Faith and Love, and believe what Scripture teſtifieth, and not be waved from that, the Scriptures being able to make us wiſe unto ſalvation, through Faith that is in Jeſus Chriſt. And ſo committing my ſelf and labour to the Lord's gracious good pleaſure, and to Believers to be tried, and received or refuſed, as they are found to be agreeing or diſagreeing with the plain ſayings of the Teſtimony of Chriſt, I reſt

Wittleſey, Oct. 12. 1655.

A well-willer of all
that love the Lord
Jeſus Chriſt,

Thomas Moore.

The

The Contents of the Treatise in seven Parts.

PART I.

An Introduction to the Testimony of Christ.

Chap. 1.

A Direction to discern Truth from Error. pag. 1.

Chap. 2.

Evidences of the Truth, and plainness of the Testimony. 4.

Chap. 3.

Of the enmity of Flesh and Satan, and their way of opposing. 9.

Chap. 4.

An Assay to remove the Objections of those that pretend Spirit and Inspiration: Where, what meant by Christ, what by Scripture, what by Letter, and what by Spirit. 11.

Chap. 5.

An Answer to such as seek to trouble by words. 20.

Chap. 6.

Answer to such as pretend Scripture to trouble with. 26.

Chap. 7.

A Conclusion, with the consent of a learned man. 32.

Chap. 8.

An Assay to direct the weak to finde the Testimony of Christ in the plain sayings thereof. 34.

Chap. 9.

Of the Creation of Mankinde in the first Adam. 41.

Chap. 10.

Of the fall and misery of him and Mankinde. 44.

Chap. 11.

Of the immutability of God notwithstanding. 49.

Chap. 12.

Of the remedilesness in Mankinde fallen to help himself, and the wonderfulness of help in another. 55.

Chap. 13.

Of the similitudes and dissimilitudes between the first, new old, and the new Creation. 60.

PART II.

A declaration of the testimony of Christ in the branches of it.

Chap. 1.

Of the Testimony of Christ, who, what a one, and whence. 67.

The

The first Branch.
Chap. 2.
Of the Oblation of Christ. 73.
Chap. 3.
What that was, which was offered up in Sacrifice. 75.
Chap. 4.
Who it was that offered up this Sacrifice. 76.
Chap. 5.
To whom he offered this Sacrifice. 83.
Chap. 6.
For whom and in whose behalf he offered it. 86.
Chap. 7.
For what Christ offered this Sacrifice for men, viz. *To make purgation of sins past, To provide that he might have power and authority, and wherewith to provide for following sins, that he might in his season raise and judge all men, and have an inheritance for his,* &c. 94.
Chap. 8.
To and for what end he therefore offered this sacrifice. 110.
Chap. 9.
An Antidote against some unsound Expressions. 116.
Chap. 10.
Some Instructions from the Gospel-Testimony concerning the Oblation of Christ. 124.
Chap. 11.
The use Ministers of the Gospel are to make of this Doctrine in ministring. 130.
The second Branch.
Chap. 12.
Of the Mediation and Intercession of Christ in general. 136.
Chap. 13.
Of his Mediation and Intercession more special. 143.
Chap. 14.
Of the excellency and prevalency of Christ his mediation, &c. 149.
Chap. 15.
Answer to some aspersions cast on professors of this Truth. 154.
The third Branch. Chap. 16.
Of the coming again of Christ, and the manner thereof. 157.
Chap. 17.
Of the ends of the coming again of Christ, viz. *To raise the just, To overthrow*

overthrow all worldly powers, To restore all things, and To take to him his great power and raign. 160.

Chap. 18.

Of the things considerable about the Kingdom of Christ, viz. *The place of his Kingdom, The place of his Throne, The extent of the Dominion, The manner of the Kingdom, The prosperity and beauty of it, and The duration.* 165.

Chap. 19.

Of the Time of his coming again. 174.

Chap. 20.

Application of this Branch of the Testimony, in cautions against seducers, and Admonition to some Brethren, and Exhortation to all Believers. 187.

Chap. 21.

The Conclusion, in summing up the whole Testimony, with the efficacy of it. 196.

PART III.

A Declaration of the several Revelations of Christ.

Chap. 1.

The first Revelation of Christ in Paradise, *with the evidences Teachers and their Furniture.* 201.

Chap. 2.

The second Revelation of Christ was to Abraham, *&c.* 210.

Chap. 3.

The third Revelation of Christ was in Moses *time, and the chosen Ministers for it, and their Furniture.* 215.

Chap. 4.

The fourth Revelation of Christ and his Kingdom in David's *time.* 223.

Chap. 5.

The fifth Revelation of Christ, and the things of Christ to and by the following Prophets. 227.

Chap. 6.

The sixth Revelation of Christ, of his person and personal coming in the flesh, in John Baptist's *time.* 231.

Chap. 7.

The seventh, and fullest, and last Revelation of Christ that shall be till his coming personally again, which is by his own acting. 236.

Chap. 8.

And by his personal and vocal teaching, &c. 238.

Chap. 9.
And by pouring forth the Holy Ghost on the first Witnesses. 251.
Chap. 10.
Of the prime way of making Christ known, according to this fullest Revelation of him. 255.
Chap. 11.
Of the chosen Witnesses & Ministers to declare this revelation. 260.
Chap. 12.
Of their Furniture of spiritual Blessings. 263.
Chap. 13.
Of the Furniture of spiritual gifts the first Witnesses had. 274.
Chap. 14.
Of their peculiar confirming Furniture. 280.
Chap. 15.
Of the Furniture of the following Witnesses till Chr. come again. 287.
Chap. 16.
Of the helps given these in respect of occasions for Church-Government, while they may, till Christ come again. 299.
Chap 17.
A Corollary from the Testimony of Christ, thus revealed in the three Branches of it, and therein of the oneneß & degrees of faith. 307.

PART IV.

A Declaration of the Purposes of God.

Chap. 1.
Of the Purpose of God in general. 315.
Chap. 2.
Of Cautions to be heeded to prevent mistakes. 318.
Chap. 3.
The Purposes of God concerning the publick spiritual man. 328.
Chap. 4.
The Purposes of God concerning Mankinde through Christ. 337.
Chap. 5.
Of the Purposes of God concerning Believers. 348.
Chap. 6.
Who they are that are the called according to Purpose. 354.
Chap. 7.
The foreknown, predestinated, called, justified, and glorified. 361.
Chap. 8.
A consideration of the Purpose of God, as expreßt by some. 372.

Chap. 9.
An Answer to those that assert the eternal Purpose of, &c. 381.
Chap. 10.
What the Foundation is. 389.
Chap. 11.
Of a devised Purpose, by some called, The Purpose of God. 399.
Chap. 12.
The Conclusion about the Purposes. 410.
PART. V.
Of the Promises of God that are the declarers of his Purposes.
Chap. 1.
Of the Promises of God, of Christ to Mankinde, and to Christ, and through Christ to Mankinde; and to them as yet in ignorance, and to them as their eyes are opened, and when they believe. 412.
Chap. 2.
Promises to such as are indeed Believers in spiritual frames, &c. and to them abiding in the Faith. 420.
Chap. 3.
Promises to Believers that they may abide in the Faith. 425.
Chap. 4.
Helps to mix faith with the Promises, & so the assurance of perseverance, by cautions, instructions, assurance, inward helpfulneß. 430.
Chap. 5.
Of Promises to be fulfilled to Believers after this life. 438.
Chap. 6.
How the knowledge of the Promises is instructive to the right understanding some sayings of Scripture. 443.
Chap. 7.
Direction to know to whom the Promises belong. 457.
PART VI.
Of the Covenants of God, suitable to his Purposes & Promises.
Chap. 1.
Of the Covenants of God with the first publick man, and with the second publick man. 461.
Chap. 2.
Of the Covenant of God made through Christ with mankinde, the Covenant with Noah. 468.
Chap. 3.
Of the Covenant of God, as made with Abraham. 474.

Chap. 4.
Of the Covenant made with Israel in Moses time. 481.
Chap. 5.
Of the Covenant made with David, concerning the kingdom. 486.
Chap. 6.
Of Christ given for a Covenant, and what it implies: and something about the New Testament. 490.
Chap. 7.
The New Testament, what it is. 498.
Chap. 8.
The eternal Covenant compleatly to be made in performance. 509.
Chap. 9.
The things to be done in making this Covenant. 518.
Chap. 10.
Some usefulness of the discovery of the Covenants. 524.
Chap. 11.
An Answer to a seeming cross expression to this. 528.

PART VII.

Of the Question stated by some concerning two kinds of faith.

Chap. 1.
Of the Question as stated for the first kinde of Faith. 534.
Chap. 2.
A removing of misconceits, and of those things mentioned, which are no parts of Faith. 536.
Chap. 3.
A Confession of those things that are right and good in the Question stated. 544.
Chap. 4.
Of the Faith as set forth in Heb. 6. *where what meant by the word of the beginning of Christ, What by then leaving that word, For what cause then so to leave it, What to go on to perfection.* 547.
Chap. 5.
What the Foundation, and what the Principles built on it, Of Repentance from dead works, Of Faith towards God. 554.
Chap. 6.
Of the Doctrine of Baptisms. 559.
Chap. 7.
Of the Doctrine of laying on of hands. 563.
Chap. 8.
Of the Resurrection of the dead, 568.

Chap. 9.
Of Eternal Judgement. 572.
Chap. 10.
Of the Operations of the Spirit, begetting and suiting to those Principles, as inlightened, tast, &c. 585.
Chap. 11.
Of falling away, who they are, with the danger; and the Reason of the danger, to be set before Believers for warning. 592.
Chap. 12.
A Vindication of the Truth of the Faith in Heb. 6. and as mentioned in the operations of the Spirit. 600.
Chap. 13.
An Answer of some Reasons and Arguments against it. 606.
Chap. 14.
The stating of the Question for the second kinde of Faith, set forth in four concernments; for which is only answer to some unjustifiable, and to his expressions, with confession of all that is true therein. 619.
Chap. 15.
The first Concernment. 621.
Chap. 16.
The second Concernment. 629.
Chap. 17.
The second saying in the same. 638.
Chap. 18.
The third saying in the same. 648.
Chap. 19.
The third concernment. 652.
Chap. 20.
The second part of the same. 661.
Chap. 21.
The fourth and last concernment. 668.
Chap. 22.
Of some terms used. 678.
Chap. 23.
The Conclusion, shewing but one faith that is faith indeed. 686

Some

Some places of Scripture so quoted, as tending not onely for Proof, but also to some Explication, or removing of misapplication.

	ch.	vers.	page
Genesis	1.	26.	41,342.
	3.	1,7.	45,46.
	3.	15.	201, to 206.
	9.	8,17.	473,474.
	12.	3.	211,212, 339,475, 476, to 480.
	22.	18.	
	26.	4.	
	28.	14.	
	17.	4,8.	
Exodus	23.	21.	332,333,334.
Deuteron.	5.	2,3,4,5.	481, to 484.
Psalm.	16.	2,3.	427.
	40.	7,8.	328,329.
	69.	28.	449,450.
	89.	19,20,	225, and 28,33. 315,386.
	119.	160.	126,127.
	125.	1,2.	529, to 532.
Proverbs	26.	11.	601,602.
2 Samuel	7.	10,17.	223,224,225, 486,487.
1 Chron.	17.	9,15.	
2 Samuel	10.	10,11.	536.
Isaiah	8.	20.	1, to 8.
	29.	11,	129.
	42.	6.	490, to 492.
	49.	8.	
Jeremiah	2.	21.	484,485.
	10.	20,21.	152,153.
	31.	33,34.	494,495, 510, to 524.
Ezekiel	33.	13.	432.
Hosea	11.	3,4.	152,153.
Matthew	4.	6.	387.
	7.	19.	401.
	7.	17.	639, to 641.
	11.	10,11.	235.
Matthew	12.	31,32.	144,145,146.
Mark	3.	28,29.	
Luke	12.	10.	
Matthew	12.	33.	639, to 641.
	22.	1,7.	246.
	23.	8,9,10.	35,297.
Mark	16.	17.	281, to 283.
John	1.	7.	154,155.
	1.	12,16,17.	233,234.
	1.	19.	592, to 603.
	1.	29.	138,139,234.
	3.	14,17.	339,340.
	5.	25.	344.
	6.	51.	434,435.
	8.	30,31.	348,349.
	10.	4.	401,402.
	12.	35,40.	345.
	13.	1.	52,353,54.
	16.	7,8.	132.
	17.	21,22,23.	292, to 294.
Acts	8.	30,35.	28.
	13.	48.	451, to 456.
	17.	26,31.	88,89.
Romans	3.	25,26.	93.
	5.	12,18.	80,81.
	8.	1,2,3,4.	505, to 507.
	8.	11.	634,635.
	8.	28,30.	354, to 372.
	8.	32.	77,492.
	9.	1,3.	447, to 449. and 481.
	9.	11.	376,377, & 321. & 352,353.
	9.	18.	346,347.
	11.	28.	377, to 379.
1 Corinth.	1.	13.	443.
	3.	12.	600.
	12.	283.	28, to 286.
2 Corinth.	3.	6.	16, to 20.
	5.	11.	423.
	7.	9,10.	537.
Galatians	2.	21.	17.
	3.	8.	14.
	3.	20.	137.
Ephesians	1.	1,12.	221, & 263, to 273.

	ch.	verſ.	page
Epheſians	1.	11.	315,316.
	1.	19.	636,637.
	2.	1,2,3.	621, *to* 624.
	2.	10.	646,647.
	4.	4.	307, *to* 313.
	5.	7,13.	274, *to* 279.
Philippians	2.	10,11.	250.
	2.	13.	649.
1 *Theſſalon.*	3.	10.	633.
1 *Timothy*	1.	15.	248.
	2.	5,6.	92,137,138.
2 *Timothy*	2.	8,19.	381, *to* 398.
	2.	20,21.	600,601.
Titus	1.	1,2.	197,626,627.
	2.	11,12,13.	199.
	2.	14.	75, *to* 115.
	3.	4,7.	198.
Hebrews	2.	6,9,14.	92.
	4.	6.	408,409.
	5.	12.	127,128.
	6.	1,10.	426, *and* 547, *to* 599.
	8.	6.	498,499.
	8.	10.	494,495.
	7.	25.	144, *to* 148.
	9.	28.	139, *to* 141.
	13.	5,6.	532.

	ch.	verſ.	page
James	2.	19.	541, *to* 543.
	2.	26.	350.
	3.	15,17,18.	71.
	5.	16,20.	564,565.
1 *Peter*	1.	9.	447.
	2.	7,8.	349,350.
2 *Peter*	1.	1.	632.
	1.	4.	443, *to* 447.
	2.	21,22.	601,602.
	3.	16.	28, *to* 32.
1 *John*	1.	1.	144.
	2.	20,27.	521,522.
	3.	9.	644,645,646.
Jude		3.	608.
	3,4.		451,452.
Revelat.	3.	5. *and* 22. 19.	449,450.
	11.	1,4.	290,291.
	14.	13.	439.
	16.	15.	28.
	19.	10.	23,24.
	21.	1,2.	165.

In the ſeventh Part,

Chapter 21. *Rom.* 8. 1.
2 *Cor.* 5. 21.
Col. 2. 10.

Chapter 22. *Eph.* 3. 14, 19.

You

You may be pleaſed with your pen in reading, to mend the

ERRATA'S thus:

PAge 24. line 16. for *to*, read *of*. l. 25. add to *is*, *in*. p. 33. l. 9. for *ſound*, read *found*. p. 38. l. 23. for *were*, read *we*. p. 49. l. 22. add *of*. p. 82. l. 30. blot out *have*. p. 85. l. ult. read *be judged*. p. 91. l. 35. for *mouth*, read *man*, p. 110. l. 14. for *was*, read *is making*. p. 111. l. 18. for *mean*, read *means*. p. 112. l. laſt, for *nor would*, read *would not*. p. 121. l. 33. for *offerings*, read *offering*. p. 123. l. laſt for *thus*, read *they*. p. 137. l. 23. for *and*, read *at*. p. 139. l. 19. for *rendered*, read *tendered*. p. 142. l. 12. for *Mechizedec*, read *Melchizedec*. p. 163. l. 18. for *no*, read *not*. l. 22. for *their*, read *the*. p. 192. l. 16. for *his*, read *this*. p. 213. l. 31. for *God*, read *good*. p. 276. l. 8. to the firſt *and ſo*, add *not*, at the ſecond *and ſo*, blot out *not*. and l. 33. for *fulneſs*, read *falſeneſs*. p. 377. for *Rom.* 2. read *Rom.* 11. p. 400. l. 9. for *inhumane*, read *humane*. p. 418. l. 2. for *Hath*, read *ſo*. p. 121. l. 11. read *holineſs*. p. 442. l. 34. for *viſible*, read *inviſible*. p. 450. l. 1. blot out *not*. p. 480. l. 24. blot out *glorious*. p. 529. l. laſt, for *who*, read *me*. p. 636. l. 13. for *Eph.* 2. read *Eph.* 1. p. 643. l. 33. read 1 *Joh.* 5. 12. p. 647. l. 9. for *for*, read *forth*.

My miſtake which becauſe my writings have been long out of my hand, I could not mend, and cauſed by former readings of the name of that reverend learned Doctor, may be thus mend, if, for Mr. Owen *you read Doctor* Owen; *and none take occaſion from my miſtake not to give any ſuch Titles of honour as is by providence and for attainments due to them.*

An Explicite DECLARATION of the Testimony of CHRIST, according to the plain sayings of the GOSPEL.

PART I.

CHAP. I.

A Direction to discern Truth from Error.

Isa. 8. 20. *To the Law, and to the Testimony: if they speak not according to this Word, it's because there's no morning* (or Light) *in them.* Now God hath according to his Promise, given forth his Son for a Covenant to the People, and a Light to the Gentiles *a*, and so for a Law *b*, and for a Witness or Testimony *c*; yea, the Scripture witnesseth of *Christ*, and *Moses* and all the Prophets wrote and spake of him *d*: and He is the Brightness of the Father's Glory,

a *Isa.* 42. 1, 6, 7. & 49. 6. with *Luk.* 2. 31, 32. *Act.* 13. 47.
b *Isa.* 42. 4.
c *Isa.* 33. 4.
1 *John* 4. 9, 10.
John 3. 16.
d *Joh.* 5. 39, 40. *Act.* 3. 22, 24.

Glory, and the expreſs Image of his Perſon *e*, in whoſe Face, the Knowledge of the Glory of God ſhineth *f*: he received the Word of the Goſpel, in which both Law and Teſtimony is from the Father; and in him are hid all the Treaſures of Wiſdom and Underſtanding *g*: and he ſpake the words the Father gave him to ſpeak *h*, and his Record is true *i*: and he ſpake of excellent things, and the opening of his Mouth was right things; his Mouth ſpake Truth, and wickedneſs is an abomination to his Lips; all the words of his Mouth in Righteouſneſs, nothing wreathed (or froward) or perverſe in them; they are all plain to him that underſtandeth, and Right to them that finde Knowledge *k*. And this Word and Goſpel which he received and preached, he gave unto his Apoſtles and firſt Witneſſes, and gave them the Holy Spirit, which gave them to underſtand, and receive the ſame *l*. By which Spirit they had the Meaning and Myſtery in them, ſo revealed to them, as never was to any in any ages before *m*. And ſo he put, and bound, and ſealed the Law and Teſtimony in his Diſciples *n*, as in ſome meaſure he ſtill doth in them that believe *o*: and this Word, Goſpel and Teſtimony, did the Apoſtles preach as they had received of the Lord, according to the Revelation of the Myſtery *p*, and this with great plainneſs of Words, and evidence and demonſtration of Spirit and power *q*. And this they alſo writ, and left upon Record, in ſuch plainneſs, that they intended nothing, but what we in their Writings, read *r*; and in reading, may underſtand their Knowledge in the Myſtery of Chriſt *s*: whence Chriſt, that by his Spirit ſet them on this work, as he did the Prophets before, and by that Holy Spirit guided them in writing, ſaith, Have not I written to thee excellent things in Counſels and Knowledge, that I might make thee know the certainty of the Words of Truth, that thou mightſt anſwer the Words of Truth to them that ſend unto thee *t*? And ſo it is affirmed, That that which was (and is ſo) written, is upright, Words of Truth, acceptable Words, and Words of delight, to receive and declare the Minde of God in, and ſo fit alſo for the Preacher *u*.

So that the Law and Teſtimony, as it is manifeſted in the firſt coming of Chriſt, and by him given to his firſt Witneſſes, and

e *Heb.* 1. 3. *Col.* 1.15.
f 2 *Cor.* 4.6.
g *Deut.* 18.18. *Iſa.* 42.1. & 61. 1,2,3. *Col.* 2.3.
h *Joh.* 3.34. & 7. 16. & 12.49,50.
i *John* 8.14.
k *Prov.* 8. 6,7, 8,9.
l *John* 15. 16. & 17.6, 8.
m *John* 14.26. & 16.13,14,15. *Col.* 1.26,27.
n *Iſai.* 8. 16.
o 2 *Cor.* 5.19. 1 *John* 2.8. *Col.* 3. 16.
p *Rom.* 16.25,26
q 1 *Cor.* 11.23. 1 *Cor.* 2. 4. 2 *Cor.* 3. 12.
r *Phil.* 3.1,2.
s 2 *Cor.* 1.13. *Epheſ.* 3.3,4.
t *Prov.* 22. 20, 21.
u *Eccleſ.* 12.10. 2 *Tim.* 3.16,17.

and

and by them delivered and recorded to us; is the Law and the Testimony to which we are to resort: and so the whole Scripture as witnessing of Christ, and opened by Christ to them, and by them to us *w*: for Christ spake by his Spirit in the Ministration of *Noah* x, and it was the Spirit of Christ in the Prophets, that did signifie to them, when it testified beforehand the sufferings of Christ, and the Glory that should follow *y*; the Spirit of the Son being also the Spirit of the Father, and that by which God ever hath and doth testifie of his Son *z*. And so God at the first, did immediately preach the Gospel in Paradise; and after, more fully to *Abraham* in *Canaan* a, and afterwards by the mouth of all his Holy Prophets *b*, which Prophets spake and writ as they were moved by the Holy Ghost *c*: whence, what the Spirit foresaw and preached, the Scripture that was written by his Inspiration, is said to foresee and preach *d*: And what the Scripture saith, the Holy Ghost is said to say *e*. And we shall finde many sayings in the Scriptures, both of *Moses*, and the following Prophets, testifying of Jesus Christ, his coming, and sufferings, and resurrection, and glory; setting him forth to be the great Prophet, High Priest, and King, and God's Salvation to the end of the Earth; and, that whoever believeth in him shall not be ashamed; calling men to look to him, and be saved. And this is the main thing to which the Scripture testifieth; all other parts and portions of Scripture, besides this plain Testimony, being subservient, and having their tendencie to this, even to lead men to the Knowledge and Acknowledgement of this Testimony, and so of Christ testified therein *f*. And so,

w *John* 5.39. *Luk.* 24.25,26, 27, 44,45,46, 47. *Rom.* 15.3,4, & 16.25,26. 2 *Pet.* 3.2. x 1 *Pet.* 3.19. y 1 *Pet.* 1.11. z 1 *John* 5 6. a *Gen.* 3.15. & 15.5. & 17, 1,8. b *Luk.* 1.69,70. c 2 *Pet.* 1.21. d *Gen.* 12.3. *with Gal.* 3.8, 16. e *Psal.* 95. 7. *with Heb.* 3.7. f *John* 5.39.

The Genealogies from *Adam* to *Abraham* g, and from *Abraham* to *David*, and from *David* to *Christ* h, are to demonstrate of whom Christ came according to the flesh, and that he is very Man of the Seed of a Woman, *&c.* And also, the Love, Truth, and Faithfulness of God in performing his Promise *i*.

g *Gen.* 5.1,32. & 11. 10, 26. *Luk.* 3. h *Mat.* 1 1,18, 25. *Luke* 3. 23,31. i *Act.* 13.32,33. *Gal.* 4.4.

The end of the Law given to, and by *Moses*, was to be a School-Master to Christ *k*, and for Righteousness to have it in Christ *l*: the one part of the Law, that of ten Words, was to discover sin, and sentence to death, that men might die to

k *Gal.* 3.24. l *Rom.* 10.4.

themselves, magnifie Grace, and be quickened by Christ, and live to him *m*. The other part, that of Types and Figures, in Temple, Altar, Propitiatory, Priests, Sacrifices, Washings, *&c.* To figure and shadow out the Truth, that was to be found in Jesus, that was to come *n*.

And so many Metaphors and Parables had the like end, which whatever the outside and face of the Letter was, yet their import was in their end, which was to witness of, & lead to Christ *o*; in minding of whom, the meaning of all is seen; and so the things, and sense in sayings, plain *p*. But when Christ the Truth came, he, by compleating that done in his Body, and sending forth the Holy Ghost, opened the way into the Holiest *q*, revealed the Father *r*. And God hath now spoken to us by his Son *s*, who hath filled his first Witness with the Holy Ghost, and so with Knowledge of the Mystery of his will in all Wisdom and spiritual Prudence, and sent them forth *t*: and they have testified; and in their Testimony, the Holy Ghost hath testified of Christ *u*: and this Testimony of Christ have they preached and recorded, not in a Fable to be Allegorized; but the very Truth concerning Jesus Christ himself *w*; not in dark and parabolical Words, nor in the Wisdom of man, nor with Rhetorical flourishes; but with simplicity and great plainness of speech *x*, without any deceit or cloak of craft, commending themselves to every mans conscience in the sight of God *y*. So that this Gospel of Jesus Christ, as now come forth, in which is the Law and the Testimony, to which we are to resort for Knowledge of Truth, is the Testimony of Christ; and as it is of deep and profound Mysteries, so it is true, verily true, and plain, without any deceit or equivocation, as is evident. To it therefore go, *&c.*

m *Rom.* 3.19,20. & 4.15. & 5.20. *Gal.* 2.19,20. & 3.19.
n *Heb.* 8.5. & 9.8,9. & 7.19.
o *Rom.* 3.21.
p *Prov.* 8.9.
2 *Cor.* 3.13,16, 17.
q *Heb.* 9.9,15.
r *John* 1.18.
s *Heb.* 1.1.
t *Act.* 2. *Ephes.* 1.3,8,9.
u *Act.* 5.32. 1 *Pet.* 1.12.
w 2 *Pet.* 1.15, 16,17,18.
x 1 *Cor.* 1.17,27. & 2.1,2,13.
y 2 *Cor.* 2.17. & 4.1,2.

CHAP. 2.

Evidences of the Truth and Plainness of this Testimony.

THat the Testimony of Christ in all the sayings thereof, is true, is evident, first, in that it came forth from Almighty God

God, and is the declaration of his minde, who is the onely true God, the God of Truth, even Truth it ſelf *a*, whence it is called the Goſpel of God *b*.

Secondly, In that it teſtifieth and ſetteth forth Jeſus Chriſt, who is the Truth *c*, in whom Mercy and Truth are met *d*: and in that he became, hath done, doth, and will do, Truth is, and is fulfilled *e*; and he alſo ſends forth the Holy Spirit, that witneſſeth Truth, and leads into all Truth *f*, whence alſo this Goſpel is called the Goſpel of Chriſt.

Thirdly, in that it was inſpired and witneſſed by the Holy Spirit of Truth into the Prophets and Apoſtles, and by them breathed forth and written, as the Holy Spirit gave them to ſpeak and write *g*. True it is, All the Holy Scripture was given, and ſo narrated and writ by Divine Inſpiration, and ſo is profitable, *&c.* h. But though the Narration of Sayings written in the Scriptures were by Divine Inſpiration recorded, yet are there many Sayings recorded, which in reſpect of the Sayings themſelves were not Divine Inſpirations: but the Spirations and Sayings, ſome of Satan, ſome of Seducers and wicked men, ſome of weak Believers, ſome even of ſtrong Believers tempted; which were by the Inſpiration of God given to the Writers, and ſo by them recorded; but not recorded as the Inſpirations of God's Minde, but as God's Declaration of the Sayings of Satan or of Men, that we may know the ſubtilties of Satan, and beware; and the ſeducements and evils of the wicked, and take heed; and ſo the weakneſs of ſome, and frame of Spirit in others: and ſo ſuch Sayings are to be taken, as God's Declarations of the Deeds and Sayings of others; to warn, inſtruct us, *&c.* but not as his own Sayings, to be received, obeyed, and built on as true and good; that would be an abuſe of them. But as for the Goſpel it ſelf (that is, the Teſtimony of Chriſt) even All of it, was not onely narrated by Divine Inſpiration, or given of God by Inſpiration to be narrated, as thoſe things that were indeed ſpoken or done by Satan, or wicked or weak men: But as the very Things, Sayings, Spirations, and Inſpirations of God himſelf, of his own Minde; and ſo it is Divine Truth, Divine Spiration, divinely inſpired, as well as by Divine Inſpiration written and recorded; and therefore True: not only true it was

a *John* 17. 3. 1 *John* 5. 20. *Deut.* 32. 1 4.
b *Rom.* 15. 16. 1 *Theſ.* 2. 2, 3, 8, 9.
c *John* 14. 6.
d *Pſal.* 85. 10.
e 2 *Theſſ.* 2. 10, 12, 13, 14. 2 *Cor.* 5. 21. 1 *Cor.* 1. 30.
f 2 *Pet.* 1. 16, 19. *Epheſ.* 4. 21. 1 *John* 15. 26. & 16. 7, 13. *Rom.* 1. 3, 16. & 15. 29.
g 1 *Pet.* 1. 11, 12. 2 *Pet.* 1. 21.
h 2 *Tim.* 3. 16. *Luke* 1. 70. *Prov.* 22. 21. *Rom.* 15. 4.

so said and done, for so were all the other sayings; but true in it self; yea, Truth, and the Revealer of the Minde of Truth it self.

Fourthly, the Gospel and Testimony of Christ, is a full and perfect Truth, in all that it narrateth, and in all that it affirmeth, and in all that it promiseth, containing the Declaration of the whole Truth, that is for natural Men or Believers to know, believe, or do in the worship of God, or towards the Conversion and Salvation of Men; yea, even to make the Man of God himself perfect to every good Work *i*, And therefore we are bounded up to it *k*, without adding or diminishing *l*; there being no Morning-light in any Spirit, Doctrine, Saying, or Doing, that is not in, and according to this Testimony, it being the Truth, and Discoverer of, and Guide to all Truth, and Trier of all things *m*; it being true in Christ, and of Christ, and from him to men, and for men, whether men believe it or not *n*. And as it is true in and of Christ, and to and for men; so it is true in Believers also, so as they discern, and experiment, and testifie the Truth thereof *o*: and so this Gospel is most rightly called the Word of Truth *p*; yea, the Truth *q*.

Fifthly, the Testimony of Christ (which is in the Gospel) is the Spirit of Prophecie *r*: it is the Original, the Spring, Teacher, and Guide to all right understaing of Truth, and for speaking Truth to Men, in Charity, and to Edification, and Exhortation, and Comfort *s*; yea, this Testimony of Jesus believed, is verily;

1. Both the Opener of Truth, and of the Understanding to discern Truth, as pointed out both in the end of the Law, and in Types, Parables, and dark Sayings; and also, as set forth in Prophecies; in which, attending to this Testimony, minding and believing it, it will make all Wisdom's Sayings plain, and open the meaning and rightness of them *t*.

2. It hath its meaning in it self, and the same is in its Discovery, according to the plain import of its Sayings: it abhors all Equivocations, dissembling, and pretending any Love or good-will, more then really is *u*.

3. It hath Evidences and Demonstrations of Wisdom, Power, and Goodness, and Motives unmatchable, to draw to the Belief of its Testimony *w*.

4. It

i *John* 15.15. *Act.* 20.26. *Micah* 6.8. 2 *Pet.* 1.12,16. 2 *Tim* 3.16.
k *Isa.* 8.20. *Gal.* 1.6,11.
l *Deut.* 12.32. *Rev.* 22.18,19.
m *Ephes.* 5.13.
n *Joh.* 8.40,45, 46. 1 *Thes.* 2.10, 12. 2 *Tim.* 2.13. & 4.4.
o 1 *Joh.* 2.8, 20,27.
p 2 *Joh.* 2.3 *Joh.* 3 *John* 3.33.
p 2 *Cor.* 6.7. *Col.* 1.5.
q 2 *Cor.* 12.
r *Rev.* 19.10.
s 1 *Cor.* 14.1,3. 2 *Cor.* 5.14,15, 19,21.
t *Joh.* 12.36,46. *Prov.* 1.3,7. & 2.2,7. & 8.9. *Joh.* 1.18. & 14.7.
t *Joh.* 2.20,27.
u *Prov.* 8.6,7, 8. & 26.24,26.
w 1 *John* 5.6, 9,10. *Rom.* 5.6, 8. *Act.* 5.32. & 11.21.

4. It is the Instrument and Medium, by which the Holy Ghost convinceth of sin, unbelief, and error *x*, and bringeth the convinced in to Believe and love the Truth *y*, and leadeth Believers into all Truth *z*: and he that believeth this Testimony, believeth the Truth; and it being in them, and they living according to it, they are of the Truth *a*, and in the Truth *b*, and the Truth is in them *c*; and such as teach it, are Ministers of the Truth *d*; and such as acknowledge, profess and obey it, do acknowledge, profess and obey the Truth *e*; and such as turn from it, turn from the Truth *f*; and such as oppose, deny, and resist it, do oppose, deny and resist the Truth *g*.

x *Joh.* 15.15. & 8.7,8,9,10,11.
y *James* 1.18. 1 *John* 3.19.
z *Joh.* 16.13,14
a 1 *John* 3.19.
b 1 *John* 2.5. 2 *John* 4.
c 1 *John* 1.8. & 2.4. 3 *John* 3.
d *Rom.* 15.8. 2 *Tim.* 2.15. *Heb.* 10.26. 1 *Pet.* 1.22.
e *Joh.* 4. 3 *Joh.* 3
f 2 *Tim.* 4.4.
g 2 *Cor.* 13.8. 2 *Tim.* 3.8.

So that we are well directed for knowing of Truth, to the Law and to the Testimony, in which Truth is, and all the sayings thereof are true; yea, all the sayings in Scripture, as they witness of this Testimony, and are opened by this Testimony, and agree in one with this, are true; and not only true, but they are also exceeding plain, as may be seen in that foresaid.

1. In that God and Christ have affirmed these sayings to be not onely true, but also plain and right *h*.

h *Prov.* 8.6,9. *Isa.* 45.19. *Eccles.* 12.10.

2. In that he affirmeth the end for which he hath written them, to be, that we might know the certainty of the words of Truth *i*,

i *Prov.* 22.20,21. *Luke* 1.3,4.

3. In that our Saviour directeth and commandeth for knowing and finding Truth, to search the Scriptures *k*, to minde what is written, and how we read in the Law and Testimony *l*, and to apply the Ear to his Knowledge, and so the Heart to the Words of the Wise, that have written by his Spirit *m*.

Ephes. 4.3,4. *Rom.* 15.4.
k *Joh.* 5.39.
l *Luke* 10.26. *Isa.* 8.10.
m *Prov.* 22.17, 18,20.

4. In that our Saviour promiseth blessedness to such as believe on him as the Scripture hath said *n*, avouching all that keep not his sayings (that do not Believe, Love and hold to his sayings) to be no Lovers of him *.

n *John* 7.38.
* *Joh* 14.28.

5. In the Profession of those inspired with the Holy Ghost, in the knowledge of the things of Christ, that they spake them in the wisdom and words which the Spirit gave them to speak *o*; and this sincerely, without craft, in all plainness *p*, and not with a veil over their face.

o *Act.* 2.4. 1 *Cor.* 2.12,13.
p 1 *Cor.* 2.17. & 4.2, 2 *Cor.* 3.12.

6. In the confession of those that have believed this Testimony,

mony, that his Word is true, very pure *q*, and bringeth Light, and giveth Understanding to the simple.

q Psal. 119. 160, 140, 130. *Eccles.* 12. 10.

7. The Title put on this Testimony; as, The Word of Truth, the Scripture of Truth *r*.

r Col. 1. 5. *Dan.* 10. 21.

8. The Commendation and Approbation of such as are diligent in searching the Scripture, to see what is Truth, and take heed to the Word of Prophecie, as to a Light *s*.

s Act. 17. 11. *2 Pet.* 1. 19.

Now if the sayings of the Gospel in the Testimony of Christ have not the sense they naturally and plainly import; where then is the Truth of God and Christ his Affirmation, or the fitness in his words for his ends, to give the certainty of the Knowledge of Truth? or what Profit in following his direction in searching the Scripture? or where is the Truth of this Promise, or of the Prophets and Apostles Protestation, or of the Title of the Gospel? or why are any commended for searching it? If it have not the sence it importeth in its own sayings, who then shall tell us the sense? what Man, what Apostle, what Angel, or what Spirit, when we are warned to hear none, that speak other or beside that by these before already preached and written, who have professed also before God, That they did not lye in the things they writ: and God hath born Testimony of them? So that their sayings in this Testimony, are true and plain, and have the sense they plainly import; and what the Prophets and Apostles have spoke and writ of this Testimony, God hath spoken by them; and if we believe God to be true, and love him, then will we believe and love his sayings: and so to the Law and to the Testimony, for the discerning of every Whisper, Spirit, Doctrine, Opinion and Saying; and if they speak not according to that Word, there is no Morning-Light in them: wherefore let God be true, and justifie him in his sayings; and let every man, whisper, Doctrine or Spirit, that speaketh not according to his sayings, be to us a lyar; knowing his Words are true, upright and plain, though the wisdom of the flesh be enmity to them; whose oppositions I will endeavour to remove.

Gal. 1. 6, 9, 12, 20. *Heb.* 2. 4.

Rom. 3. 4. *Eccles.* 12. 10.

CHAP.

CHAP. 3.

Of the Enmity of Fleſh and Satan to Him.

THe carnal Minde, or Wiſdom of the Fleſh, is Enmity againſt God *a*; ſo that the natural Man having no other but the Wiſdom of Men, the Wiſdom of this World, though never ſo learned, wiſe & prudent, doth not approve or receive the things of the Spirit, or his ſayings, but accounts them Fooliſhneſs *b*. And among the reſt, in this one thing, hath this Enmity appeared, in that it accounts light of the ſayings of the Spirit of God in the Scripture, and of that Knowledge given in the plain Teſtimony thereof *c*; and pretends in its fleſhly Minde, to a farther and better knowing *d*, by which it preſumes to underſtand, and to amend, & contradict the plain Sayings of God; and to frame ſayings, better, truer, and ſafer for Men to believe and receive *e*. In which, thinking to be wiſe, they become moſt fooliſh, and their Wiſdom and their Knowledge perverteth them *f*, or elſe ſuch filth and blaſphemy would never come out of their Mouths, much leſs have been ſet forth by their Pens, as to ſay, That the Scripture contains not all things neceſſary to Salvation; That it is full of Obſcurity, a killing Letter, a dumb Judge, inky Divinity, a Noſe of Wax, that may be bended any way; That every Heretick proves his Hereſie by Scripture; and, That the Scripture is fitted to the time, and variably underſtood: ſo that the ſenſe thereof is one while this, another while that, according as the Church is pleaſed to change her Judgement in determining the ſenſe; and, That the Goſpel was written, not to rule our Faith, but to be ruled by it: and ſo though a Point of Faith be affirmed never ſo plainly in Scripture, yet it is but *ſub judice*, and doubtful, without a higher Determination; though herein be Difference among them, who ſhall give that Determination: ſome ſay, The Pope; ſome ſay, A Council; ſome ſay, The Pope and the Council, both conſenting; ſome ſay, A Synod or Convocation of learned and

a *Rom.* 8.7.

b 1 *Cor.* 1.18,19, 20. & 2.5,6,41

c *Jer.* 8.9.

d *Job* 11.11, 12. *Col.* 2.18.

e *Job* 4.17,18, 19. *Iſa.* 40.2,8. *Iſa.* 40.13,14.

f *Rom.* 1.22. 1 *Cor.* 3.19,20. *Iſa.* 47.10.

holy Men; ſome ſay, This gathered Aſſembly or Congregation; ſome, That; and ſome ſay, Humane Reaſon in a Logical Diſcourſe; and ſome ſay, The infallible *S*pirit in this or that Man. And thus do they draw Men from God and his Word, rejecting that as of none effect, occaſioning diviſions and contentions without number: and ſo, in multiplying *S*ects, not onely ſeducements from the Faith, but wars and ruines are like to follow.

And *S*atan that takes advantage from the Fleſh to rule in the Hearts of Unbelievers, is alwayes at hand, ſubtil, and diligent to ſet forward this evil buſineſs; and he will abuſe Reaſon, & uſe ſubtil and provoking Motives; yea, and bring *S*cripture-*S*entences, with ſome word ſubtilly left out; and alſo, vent *S*pirations with boldneſs, though falſe: yea, pretend to move to confidence in God, (though out of his way) and to help one to a better condition; yea, he attempted this where he had no advantage *g*: how much more will he do it where he hath the advantage of corrupt Fleſh to work upon? yea, to keep his poſſeſſion by ſome unclean luſt, or to diſturb the proceedings of Truth; he can transform himſelf into an Angel of Light, and confeſs Jeſus to be the Holy One of God *h*, and pretend to help Believers in Chriſt to a better condition *i*; and he can teach his Miniſters to do the ſame and much more, to maintain ſome falſe Doctrine, or keep the hold of a falſe *S*pirit, to rent the Union, and diſturb the Faith and Fellowſhip of the *S*aints, and yet be counted of that Number: and for this end, to make Confeſſion of the Truth, and give an Honourable Teſtimony to the *S*ervants of the Truth, and yet vaunt of ſome higher things to lead men to *k*. Thus buſie is *S*atan, ruling in the Wiſdom of the Fleſh; whence, the Wiſdom of the Fleſh, and ſo all carnal Men, are full of oppoſitions againſt the plain Teſtimony of *S*cripture, yea, ſometimes ſome, in ſome meaſure gracious, are yet by *S*atan and his Inſtruments, and the remaining Fleſh in them, in ſome meaſure tainted: ſo, as from many Men we have many Objections againſt the plain ſayings of the Goſpel, and the plain appearing ſenſe imported by them. And notwithſtanding all ſaid in the *S*criptures quoted in the firſt and ſecond Chapters, yet will they neither give that Glory to God themſelves, to

g *Mat.* 4. 3,9. *Luke* 4. 2,11.

h *Mark* 1. 23, 24. & 3. 11. *i* 2 *Cor.* 11. 3,14

k *Act.* 16. 16, 17,18. *Phil.* 1. 15,16. 2 *Cor.* 11 13,14,15. 18.

believe

believe him on his word; nor ſuffer thoſe that do, to be at reſt, but ſeek to trouble and unſettle them many wayes; and the wayes by which they endeavour to trouble Believers, are eſpecially three: firſt, by Spirit, or pretence of Inſpiration, and ſpeaking from an infallible Spirit. Secondly, by Word, in Queries, or ſubtil Reaſonings, and Philoſophical Diſputes. Thirdly, by pretence of Scripture, alleadging it with ſome addition, or diminution, or wreſting: of all which, we are forewarned to beware *l*. I ſhall endeavour to remove the moſt uſual Objections, which each of them do make.

l 1 *Joh.* 4 1. *Col.* 2,8. 2 *Theſ.* 2. 2.

CHAP. 4.

An Aſſay to remove the Objections of thoſe that pretend Spirit, come clothed with Preterce of Inſpiration and Zeal.

Object. 1. *YOu have nothing but Letter, what you read in other Mens Writings; but I have the Spirit, the infallible Spirit: God hath inſpired this to me, and it is God within me, that ſpeaketh by me, and that I ſpeak is the true Senſe and Minde of God; your Senſe imported by the Letter is carnal, and fleſhly, and of Man, and ſo not the true Senſe.*

Anſw. 1. Your boaſting diſcovers your unſoundneſs; for *he that ſpeaketh of himſelf, ſeeketh his own glory* a; and, *not he that commendeth himſelf, but he whom God commendeth is approved* b.

a *John* 7. 18.
b 2 *Cor.* 10. 18.

2. Your bearing witneſs of your ſelf, makes you like the Heathen Idols *c*, and your witneſs not true *d*; and coming in your own Name, pretending the Name of Chriſt, as if you were Chriſt, declares you to be a falſe Apoſtle or Prophet *e*.

c *Iſa.* 44. 9.
d *Joh.* 5 31, 32.

3. For the true Chriſt, full of, and led by the Holy Ghoſt, gave every Anſwer to the Tempter, with, *Thus it is written* f; and directed all his Hearers to ſearch the Scriptures: and the true Apoſtles, though filled with the Holy Ghoſt, yet did magnifie the Scriptures fore-written, and proved, and made

e *John* 5. 43. & 7. 18. *Mat.* 24. 5, 24.
f *Mat.* 4. *Luk.* 4.

known all their Doctrine by them, according to the Command of God *g*. And that Spirit, or that Man pretending Spirit, which heareth not (submitteth not to believe, obey, and be determined by) the Doctrine and Saying of the Prophets and Apostles, is not of God *h*.

g *Gal.*1.8,16. *Rom.*16.25,26. *Act.*17.2,3. & 18.28. & 26. 22,23.

h 1 *Joh.*4.6. 2 *Pet.* 3.2.

Wherefore that Spirit that speaks of himself, is not of God; for the Holy Spirit never speaketh of himself, but he witnesseth of Christ, and sheweth and teacheth the things of him; and that in bringing to remembrance the Sayings of Christ by himself or his Spirit in the Prophets that were written, and he had before taught his Apostles, that they might witness them to us, and we believe through their word *i*.

i *Joh.*16.13.& 14.26. *Luk.*24. 25,26,44,45, 47. *Joh.*17.20.

And those that by Faith do know, That the world was made by God *k*, and that it is preserved and upheld by God through Christ *l*; and that the Scripture was given by Inspiration of God *m*; and Christ sent forth, and to have done all things according to the Scripture *n*; they know also, That what the Scripture saith, the Holy Ghost saith the same *o*; and what the Holy Ghost hath once said and testified as true in Christ, he never altereth that Testimony, but breatheth in it still; and so where-ever written, that remaineth Truth: which proves this Objection vain.

k *Heb.*11.1,2. l *Psal.*35.3. *Col.* 1.17. m 2 *Tim.* 3.16. n *Act.*13.32,33. & 3.24. & 4.25 28. *Rom.*1.1,2,3 o *Gal.*3.8. *Heb.* 3. 7.

Object. 2. *You understand not our meaning: for we do believe in, and magnifie Christ and the Scripture, as much as you do; but we have Christ and the Scripture within us; and we believe that, and speak that from inward and experimental Knowledge, and the infallible Spirit, and that we speak is the Minde of God: but you believe in and magnifie a Christ without you, and so believe and speak of, and from the Scripture that is without you; and so the true Sense and Mind of God which is infallible, and from Christ and the Scripture within, is to you a Parable; and all you hold and believe is but fleshly and fallible.*

Answ. Here is still the former boasting, and self-witnessing, and self-exalting, though with more discovery of Vanity, Blasphemy, and Pride, or Atheism, than the former, as will appear to all that know who we mean by Christ, and what we mean by Scripture.

For, 1. By Christ in whom we believe, we mean not, An Imagination or Frame; but, the second publick Man, the spiritu-

spiritual Man, who not only out of us, but before we in our Persons were, and without any Motion or In-being in us, did himself take our Nature, being conceived by, and born of a Woman, a Virgin, that was of the natural Seed and Lineal Descent of *David*, and *Abraham*, and *Adam*; and so took a personal Body of his own, in which he bore our sins on the Tree, and was made a Curse, and died for us, and overcame Death, and shook off all Mortality without seeing corruption in that Body, in which being buried, he rose again, and appeared to, and conversed with his Disciples, and then in their sight departed from them out of this World in that risen Body, and so ascended into Heaven, and offered himself a sacrifice to God, and sate down on his right Hand; and in that now glorified Body remaineth in Heaven a great High Priest, appearing before God ever-living to intercede for us. This is The Christ our Saviour, not to come to take flesh, nor so coming, nor so in us: he hath done that already he was to do in his own Body for us, and can die no more, but is alive for evermore, immeasurably filled with Spirit to send forth to us. The right knowing of him, is the original and right way of knowing all things; and right knowing and worshipping of God, is in the Confession of him, thus to be already come in the flesh; and that Spirit that denieth this, is the Spirit of Antichrist; and he that denieth that This Jesus is The Christ, he is Antichrist, and denieth the Father and the Son. 1 *John* 4. 3. 1 *Joh.* 2. 22, 23.

And whoever believeth in This Jesus, receiveth of his Spirit, which imprinteth his Word, and frameth his Minde in his Heart, enriching him with his Consolations; and so by Word, and Spirit, and Riches of Grace, (and not in bodily presence) is Christ in Believers; and in so being in them, he is to them the Hope of Glory. *Col.* 1. 25, 26, 27.

But whoever believeth not in this Christ without them, and receiveth not the Efficacies and Frames within, from the excellency of the knowledge of, and Belief in him without, so as he that is without in bodily presence, is within by spiritual presence; but come to undervalue him as without them, and magnifie something within them: All that within, is but meer delusion, which the ensuing Discourse will further shew: so that the voice of this Objection being so strange, the sheep will not hear it.

2. And

2. And as for the Scripture, we mean not by Scripture, Ink and Paper, nor Letters of A,B,C,*&c.* nor Syllables and particular Words, nor Writing, or Printing, or a Book bound up in Leaves, or rolled in Parchment: But that we mean by Scripture, is not the writing, but the thing written; not barely the words, but the thing sounded forth and imported to us in the words. And so the Almighty God, that is Eternal, without Beginning, before all Things, and without End, Omnipotent, Omniscient, Infinite, and Immutable, the Creator of all things; and his onely Son, that was in the Beginning, and from Eternity with him, by whom he made all things, and whom he sent forth made of a Woman, and so Man, the essential Word; and the Holy Ghost proceeding from the Father and the Son, the infallible Spirit that witnesseth the Minde of God: This one God, Three in One, and this Minde made known to Men, the Manifestation and making it known, is the Instrumental Word of God, whether inspired, spoken or written. And of this God and his Minde it is, as so made known, that we mean; and when it is once by his Command and Inspiration, written, and put on record for us, to make known his
Prov. 22.20,21 Minde to us, as now it is, then is all this called Scripture; and so when God had once by his Spirit preached the Gospel to *Abraham*, this being after written by *Moses*, is since called Scripture. Now it was not *Moses* his Writing that did foresee and preach, nor the Book, or Letters, or Words written therein: but the Spirit in that Testimony did fore-see and preach; which being Written, and left on Record, is there-
Gal. 3. 8. fore called Scripture. And when the Holy Ghost had in and by *David* said to the People, *To day if you will hear my voice,*
Psal. 95. 7. *harden not your hearts*; This being once written, and left on Record for Generations following, the Holy Ghost is said where-ever that Scripture is given, still to say it. And to those
Heb. 3. 7. to whom no probability that that particular Word was inspired into every of them, which was so given to *Israel* and *Joshua*, *Deut.* 13.6,8. yet it being after written and left upon Record for his peoples use, it's said to them many Generati-
Heb. 13,5. ons after, *He hath said, I will never leave thee, nor forsake thee:* yea, that which God spake to *Moses* in the Bush, our Saviour,
Exod. 3. 6. it being written, said to the corrupt and erroneous Sadduces,

Have

Have not you read that which was ſpoken by God to you, ſaying, I am the God, &c. Mat. 22.31,32
And ſo the Spirit in the Apoſtles teacheth us, That *whatſoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scripture might have hope.* Rom. 15.4.
Surely, this written aforetime, ſo long before we were, was written without us; yea, without even thoſe of us to whom that ſentence was written, and therefore written without in Leaves, that they might have recourſe to it, and learn it, and love it, and ſo have it within; which true Believers then had, and now have, that, for their good, written without; by the Holy Spirit, in believing, putting it in their Minde and Heart, written within; and yet the ſame and more encreaſed within, by uſe of that without; and ſo, that both without and within fenceth us againſt Seducers. Phil. 3.1. 1 Joh. 1.3,4. & 5.13. & 2.20,26,27.

And this gracious God in Chriſt, with his gracious Minde, as made known and written, is that we call Scripture, be it written or printed over and over, in Hebrew, Greek, Latine, Engliſh, or any Language, be it in Paper or Parchment, in Tables, Rolls, or Books. This, not the Writing, but the Thing written, we mean by Scripture. And now God hath been ſo gracious, to cauſe the great things of his Law to be written to us, and then called Scripture; ſhall we, becauſe of the meanneſs of a Scribe, the homelineſs of the Letter, and commonneſs of the Books in which it is conveyed to us, contemn and deſpiſe it, and call it Letter, Ink, and Paper, and Scripture without us, and ſo count it as a ſtrange thing? ſurely then, this will be charged on us as a great ſin, and a rejecting of his Word; and that Word without us, deſpiſed by us, and therefore not within us, ſhall yet judge us at the laſt day. Hoſ. 8.12. Joh. 12.47,48.

As for any other Scripture within us, then this Teſtimony of Chriſt and God's gracious Minde in him, that is written in the Scripture that is without us, we deſire not: but to have this written without, to be enlightned to our hearts; and in underſtanding, believing, loving or retaining the ſame, to have it by the ſame Spirit that firſt teſtified it, to be teſtified and written in our heart within us, ſo as our hearts be framed into the ſame Minde and deſign with God and Chriſt; ſo we deſire it more and more written within. But whereſoever this Teſtimony of Chriſt that is written without, is ſlighted, Gen. 8.21. Jer. 17.9.

and

and that is not it within, as is said, All within is filthy and deceitful: and he is a fool that trusteth his own heart, or a Spirit of falshood, when God hath given us so good a Law and Testimony to resort unto.

Prov. 28. 26. *Isa.* 8. 20.

Object. 3. *Whatever it be that is written, yet the Letter is dead and killeth, and it is the Spirit that quickeneth.*

Answ. This is partly, if not fully answered in the former Answer; yet I shall consider the words, as used in 2 *Cor.* 3. 5, 6. *Our sufficiency is of God, who also hath made us able Ministers of the New Testament; not of the Letter, but of the Spirit: for the Letter killeth, but the Spirit giveth life.* Now all that is objected against the liveliness and plainness of the Gospel in this place, lieth in these two words, *Letter* and *Spirit*; which if right understood, according to Scripture-Language and import, clears all, and shews the Objection forceless. Consider it:

1. By Letter is not here meant, A, B, C, *&c.* opposed to a blank without such Letters, or to a breath without a Sound; the word *Letter* is not so used in any Doctrine of Law or Gospel: nor yet by Letter is meant Syllables and Words, written and read over, and spoken, opposed to some secret and insensible conveyance of the Minde to the inward Spirit; Scripture doth not so use the word *Letter:* nor yet is by *Letter* here meant the outward sound of the words in Ministration of them, by reading, speaking, or receiving them, in hearing and understanding them, according to the outward import of the words.

But by *Letter* is evident to be meant the Thing it self that was written in the Law of works to be done under a penalty, and the so doing of it: and so the Apostle, in reproof of the Jewish Zealots that boasted much of their keeping the Law, used the word *Letter*, to signifie the Law of Works, Circumcision being that outward Covenant, in which, all that came to be of *Abraham*'s Family, were obliged to wait on God in use of all Ordinances given: though Circumcision was before *Moses*, and so not of *Moses*; yet when God gave the Law to *Moses*, and by *Moses* to the People, then Circumcision did still oblige all the circumcised, to observe all the Ordinances given them by *Moses*, called the Law: and none but the circumcised

Rom. 2. 17, 24.

Gal. 3. 4.

cumciſed had Liberty to have Fellowſhip with them in the uſe of thoſe Ordinances: whence all that people, which did ſo worſhip God, were called, The Circumciſion; and all the outward Duties, in that outward Worſhip and Ceremony, together in one, called, Circumciſion. And this outward Circumciſion is plainly ſaid to be that of the Letter, and oppoſed to that of the Spirit; whence alſo, it is oppoſed to Faith in Chriſt, according to the Goſpel; which Grace given and received, freeth us from the Bondage of that Law, *that we may ſerve in newneſs of Spirit, and not in the oldneſs of the Letter:* In which ſenſe, the Goſpel, that is, the Law of the Spirit, is oppoſed to this Law of Works, called, The Law of Sin and Death. And it is before ſhewn, That this Law was given to diſcover Sin, and ſentence to death, that Men might be driven to Chriſt; and ſo its End was to Life, but to Life in a killing way; Death by this Law, and Life in Chriſt, for whom it fitted, and to whom it led.

Exod. 12.48. *Epheſ.* 2.11, 12. *Rom.* 15.8. *Eph.* 2.11. *Gal.* 5.6, 11. & 6.15. *Rom.* 2.27, 29. *Rom.* 7.6. *Rom.* 8.2.

Now conſider, That as the Apoſtle ſaith not, The Letter of the New Teſtament, whoſe very outward Sound is of Life; but, *The Letter:* ſo it was not a dead Letter that killed, or could kill: it was not Words, writ, read, ſpoken or heard only; but the Things imported therein, underſtood and minded, that did diſcover to them their Duty, and move them to ſet on the Performance: yet when they did this to get Righteouſneſs, and be Righteous in, they went wrong, and their Works were but dead Works, their conceited Life thereby a Deceit, and they ſtill Dead, though truſting in the Letter, or thoſe Duties doing, ſtill ſwerving from the end for which the Law or Letter was given; & this was Confidence in the Fleſh: For God's end in giving that Letter or Law, was not to make them Righteous by it, but to diſcover ſin, and ſentence them to death, that ſo they might be enlivened by Chriſt: in reſpect of which gracious end of God, and the Tendency of the Letter or Law thereto, it is affirmed in the Miniſtration, To have been glorious, and alſo profitable, if ſo obſerved; for ſo it miniſtred ſin in diſcovery of it, and death in the ſentence; and ſo killeth, that in that way they might be brought to Life, not by it, but by Chriſt typed out in one part of this Law; and ſo, and to this end, the Letter

Rom. 2.17, 18, 19. & 9.31, 32. & 10.1, 2, 3. *Phil.* 3.2, 3, 7. *John* 5.45. *Gal.* 2.21. *Rom.* 7.7, 13. 2 *Cor.* 3.7. *Rom.* 2.25.

killeth, yet this killing and death that fitteth for life in Christ, was not effected by a dead Letter, or by Words, or Sound heard only, but by some gracious operation of God therein, minding them of, and opening their Understandings to discern their sinfulness, and submitting their Hearts to say Amen to the Curse, and helping them in Observance of the Rites, to look to Christ to come; that so, having no hope in their own Observances, being in that respect dead also, they saw the end of the Law to lead them to Christ: And this was the right use of the Letter, and the Work of God, by, and with the Letter, in this killing way to fit them for Life. But this Medium and Way of killing to prepare for Life, God was not minded always to use: but as it was given 430 yeers after the Covenant made with *Abraham*, to whom the Seed, and Blessing in that Seed was promised; so it was to continue but till Christ that Seed came: so that this Law ministred by *Moses*, appears all the way in every place speaking of this business, and in this very 2 *Cor.* 3. to be meant by Letter: for that Law in Ministration of it, was the Ministration of sin and of death, or condemnation for sin to death; and that to so gracious an end, as is said: whence said to be glorious, and yet to be done away.

Gal. 3.16,17, 19,20,25.

2. By *Spirit*, is not here meant simply and onely a supernatural shine and infusion of Divine Power and Spirit into the Hearts of Men, creating a new and living Spirit, even the Epistle, or Minde of Christ in the Heart, a living Principle, springing up in living and quickening Efficacies: by *Spirit* is not meant this only, but the Gospel, through which this was conveyed; for they by whom this Epistle was ministred, in respect whereof, they were Ministers of the Spirit, and their Ministration, of Life: That which they did Minister, was the Epistle of Christ, even the Gospel, as come forth and witnessed by the Holy Ghost since his Ascension; in Ministration whereof; Christ, according to his Promise, is present with them by his Spirit; and his Work it is in their Ministration, to send forth of his Spirit: so as the Ministration of the Epistle of Christ, the Words of Christ, which are Spirit and Life, is their Work; but the Supernatural Shine, Infusion and Writing the Minde of Christ in the Heart, is the very

Mat. 22. 20. *John* 14.17,18. & 15.26,27.

Work

Work of the Holy Ghost from Christ himself, though in their Ministration, and in, with, and through the Gospel ministred by them; which distinction is here given us by the Apostle himself in this 2*Cor.*3.2,3. & in divers other places *p*. So that by the *Spirit* is here meant the Gospel, yet the Gospel in a peculiar sense: for *Moses* preached the Gospel also, even the same Gospel, although not in the same Manner, and Spirit also went forth in the Ministration of the Gospel, as delivered by *Moses*: but they to whom it was so preached, were still under the Law, and had the Law to convince them of sin, and the Law to lead them in Observances to look to Christ: so that the Gospel was also preached with and under the Law or Letter, which was the first, and now Old Testament: But now that Christ is come, and Truth fulfilled in him *r*, that Use of the Law enjoyned to the Jews, is taken away, and in the Gospel preaching, Life is preached with Freedom *s* in a Word of Grace; in, and with which believed, the Spirit operateth, both to convince of Sin, and to lead into Christ, and so into all Truth *t*, and write the Minde of Christ in the Heart. And this is the New Testament of which the Apostles were Ministers; and according to which, with Freedom and Fulness they preached the Gospel and Testimony of Christ. And so of this Testimony of Christ, was *Paul* and the residue of the Apostles and first Witnesses, made Ministers *u*. And this Gospel being testified, and brought forth by the Holy Spirit *w*; and being that, in Ministration whereof, the Holy Spirit witnesseth *x*, and so the Gospel, the Power of God in every one that believeth to Salvation, working in and with it in the Believer *y*, it therefore hath the Name of the Spirit *z*, and so is rightly called Spirit; yea, it is the Spirit of Prophecie, and this Testimony of Christ is of him, and that which abideth for ever; and this Ministration of it, to abide till his own personal coming again, and so is a more glorious Ministration than that of *Moses*, which is done away; that having also a veil, but this delivered without veil: and this to be meant by Spirit, is seen in the whole Chap. of this 2 *Cor.*3. And this Testimony of Chist is one and the same, whether writ, printed, read, preached or heard; and so not *Letter*, but *Gospel*; ministring, not *Sin* and *Death*, but *Forgiveness*

p 1 *Cor.*3.5,6,7. *Gal.*3.2. *Eph.*4. 21. *Act.*11.21.

q *Rom.*10.6,7, 8. *Act.*3.22,26

r *Joh.*1.14,16, 17,18.

s 2 *Cor.*3.11. *Act.*5.20.

t *John* 16.7,17 *Heb.*8.10.

u *Act.*26.18. *Rom.*15.16. *Eph.*3.7. *Col.*1. 23.

w 1 *Joh.*5.6. *Act.*5.32.

x *Joh.*15.26,27 & 16.7,8,13.

y *Rom.*1.16. 1 *Thes.*2.13.

z *John* 3.6. *Rev.*19.10.

and Life, whether Men believe and receive it or not *a*. And it is a kinde of Blaſphemy to call this Goſpel Letter, much more to call it a killing Letter; the Goſpel in *Moſes* Miniſtration, was not ſo called, but, The Law; much leſs may it now be ſo called: it is a Word of Life; and they that refuſe it, refuſe Life; and the refuſal brings death: though only Believers receive and meet with the ſpiritual Power, and living Efficacies thereof *b*; ſo that quite contrary to the end of the Objection, we are led by this place to magnifie the Goſpel and Teſtimony of Chriſt, for the Truth, Livingneſs, Excellency and Plainneſs thereof.

a *John* 6. 32. *Act.* 13. 37, 18.

b 2 *Theſ.* 1. 8, 10. 2 *Theſ.* 2. 13.

And thus much to take away that by which theſe moſt dangerous troublers of Believers, endeavour to withdraw them from believing the plain import of the plain ſayings of Chriſt in Scripture.

CHAP. 5.

An Aſſay to remove the Stumbling-blocks laid in the way by them that ſeek to trouble them by Word, that is, by pleading the Iudgement and Traditions of Fore-fathers, or by Philoſophy and vain Reaſonings, or by ſubtil and Rhetorical Queries and Perſwaſions, to draw them from belief of Goſpel-ſayings.

Obiect. 1. *Our Fathers, the Holy and learned Men, and chief Teachers in the Church, have thus underſtood and interpreted; theſe have been their Doctrines and Traditions, which they have unanimouſly taught; and the moſt zealous and conſcientious for many Generations, have ſo held and obſerved: will you be ſo profane to turn aſide therefrom; ſo proud, to think you know more and better than all theſe; ſo ſingular from all other Men in your Opinion and Way? know you not it will be an Offence to our learned Men and Teachers, and lay a blemiſh on them and our Fore-fathers, as if they were miſtaken, and did erre?*

We-

We have a plain Answer to all this in the Doctrine of Christ, that all Doctrines, Sayings, Interpretations, Glosses, Sences, Traditions, that are not found in the Law and Testimony; that have but the Doctrine and Tradition of Men to warrant them, how many & learned, and how ancient soever they be; yet they must not be taken, because their Words and Sense, to be therefore right, but must be rectified and brought to the plain sayings of Truth; and all not so rectified, must be rejected: And thus did our Saviour rectifie the commonly received sense of the Law, and rejected the false Glosses *a*: and so he hath likewise taught us, That it is in vain, and makes the Word and Sayings of God of none effect, to teach, and believe, and worship God, with, and by the Doctrines, Traditions, and Opinions of Men, that are not in the Sayings of God, and so not of him, but of men; how many, learned, holy, or ancient soever they appear *b*. *Answ.*

a *Mat.* 5. 21, 22, 39. *Mar.* 10. 3, 9.

b *Isa.* 29. 14.

And he hath likewise taught us, That every Plant which our Heavenly Father hath not planted, must be plucked up; and God's own Sayings Believers are to justifie, whoever be thereby found a lyer, letting such lyers alone, not being troubled with fear of offending them, because they be blinde leaders of the blinde *c*. *Mat.* 15. 1, 9. *Mar.* 7. 1, 14.

c *Mat.* 15. 13, 14. & 11. 19. *Rom.* 3. 4.

The Jews of old were commended for observing the plain Words and Sayings of the Law, though many right holy Men for divers Generations before, had not done so exactly according to the plain saying of the Law *d*; yea, the Priests and Scribes of the Jews in *Herod*'s time, when they answered a Question with a plain saying of Scripture, erred not in the Answer given *e*: so victorious is the Truth in its own sayings.

d *Neh.* 8. 14, 15, 16, 17.

e *Mat.* 2. 5, 6.

Nor is it Pride, or sinful Singularity, or just cause of Offence to any, to believe the Sayings of God to be true, whoever be reproved as a lyer thereby; but rather true Humility, in laying aside our own Wisdom, and desire of Repute with humane Rabbies; and it is Obedience to God in justifying him in his Sayings, which are never rightly understood but in believing them *f*: so that he that believeth the plain sayings in the Testimony of Christ, to be true, will not hearken to, or be waved by this Objection.

f 1 *Cor.* 3. 18, 19, 20. *Rom.* 3. 4.

It

Object 2. *It is not like, yea, not possible, yea, against Reason, That* Moses *should speak of so low a business, as the Creation of this visible World, with visible Heaven, Earth, and Creatures; or, That from one Man and one Woman the World should be so people'd by* Noah's *time: or, That eight Persons, with Creatures of all kindes should be preserved a whole yeer, in such an Ark as is mentioned, when all the World of Mankinde and other Creatures besides should be drowned: or, That if the World were so drowned, that it should be so people'd and inhabited so fully by* Abraham's *time: or, That there should be Three in One God, and yet God but One: or, That God, in the Person of his Son, should become Man: or, That that Man should be God, and yet die; or if, as Man, he died, that that very Body that died should be risen again, and ascended into Heaven, and remain so long in the Heavens: or, That by his Death and Righteousness, other Men should be saved: or, That if there be such a thing as Eternal Salvation, if God made all Men, and Christ died, and gave himself a Ransom for All, that All should not be Eternally saved: or, That there should be a Resurrection of all the Bodies that have died since* Adam's *time*, &c.

Answer. These are all such plain Blasphemous and Atheistical Assertions, that they are rather to be abhorred, and answered with silence and departure, than any parleying about such Absurdities, and Infidel-like Blasphemies; according to the Counsel given us, not to answer, but depart *g*: yet because many devise Allegories, to make them true in an Allegorical Sense, thereby to colour their Atheism and Unbelief, and pretend a Fancy of higher things, though they are vain Fancies and Dreams; we may give an Answer beside plain Denial, which yet were enough: And so it's answered, That however Types, and Shadows, and Parables might be Allegorized to an Agreement in a spiritual sense, with the substance of Truth shadowed and typed, yet the Truth it self is no Type or Shadow, no Fable, nor can there be any higher Business; so, as it admits not of Allegorizing: and such as fancy Allegories, to shew something more high and spiritual, their Allegories are vain Dreams, Fancies, meer Winde and Vanity. As for others not so far departed from the Faith, that yet not believing the extent of God's own Sayings about his

g Prov. 26. 4. & 14. 7. Isa. 36. 21

Prov. 26. 5.

Col. 2. 17. 2 Pet. 1 16. & 2. 1, 2, 18. Jude 12.

his own Works of Creation, Redemption, and Extention of means, that men might partake of Redemption, &c. who, to colour their Unbelief, bring in Forrain Senses, and limiting Interpretations, as if the words of a Man, concerning the work of a Man; and not the Words of God, concerning the Works of God: and so where he saith, *All men, every man*, they gloss it, *Some of all sorts*; if he say, *The world*, and *The whole world*, they will gloss it, *The world of the Elect*. Whereas, in a saying that is of God and his works, if general and large, and no saying of his contradicting it at any time, there can be no limitation: let not mortal Man presume to be wiser than his Maker. But our Saviour's Answer may serve for all these, who tells us, That Unbelief and Ignorance of the Scripture and of the Power of God, is the cause of all such Errors g, and disables to give any right Interpretation Allegorical or Logical.

g *Mat.* 22. 29. & *Mar.* 12. 24.

You have the Scripture but in a Translation, and have not sufficient Words to import the full sense of many Words in your Language, which the Hebrew and Greek, the Original in which the Scriptures were writ, do import; therefore the sayings are not plain to you that understand not the original Tongues. Object. 3.

This is a meer gull to deceive the ignorant, that their Rabbies might be Lords of their Faith: for against this Objection we may finde in the Scripture it self, many things, *viz.* *Answer.*

1. That all words are not in every sentence to be taken according to the full extent of the Etymologie of the word: as, where it is said, Our Saviour will come, *as a Thief* h; *as* is not meant in the full, and in every respect as a Thief; for Christ will not come unjustly, to take that is none of his, &c. but onely *suddenly*, &c. *i.* So the word *Not* in some sentences signifieth, *not at all* k; in other sentences it signifieth, *not so much, not so primely* l; and in some sentences it signifieth, *not onely, but moreover* m; and divers other words whose import is not alwayes according to the full extent of the word, nor alwayes in one sense; but the sense imported, is that which the sentence in which it is used, carrieth forth, and so by the whole sentence may be known.

h *Rev.* 16. 15.
i *Mat.* 24. 44.
k *Exod.* 20. 13, 17. *Mat.* 5. 28. *Rom.* 7. 7.
l 1 *Cor.* 1. 17, 16, 15.
m *John* 16. 26. *with* 14. 16.

2. Not Hebrew and Greek words, but the Testimony of Jesus, is the Spirit of Prophecie. and so the true Original and Medium for the right understanding of all spiritual and heavenly

Rev. 19. 10. 1 *Joh.* 2. 20. c.

venly things, and the true import of all the ſayings of the Goſpel, as is foreſhewn, *chap.*2.

3. That now God hath ſanctified all Tongues to declare his Truth, and make known his Minde in, and to be praiſed and prayed unto in *n*; & they might as well write (as they did preach) to every Nation in their own Tongue, when they writ to the Churches, for ought any can ſay to the contrary: though when their writings were collected, they might by the great Clerks be put forth in the Greek Tongue onely, yet in divers Copies; and the Hebrew was tranſlated into Greek before; and we thank God both for Tranſlations, and the variety of them; knowing the Truth of God to be one and the ſame, and of the ſame Authority, and to be received in the ſame manner; as it appeareth in every Tranſlation, in every Tongue and Language, as it was to thoſe *Act.*2. and to *Romans*, &c.

n *Act.*2.6. & 8. 17. *Rom.*8.15. *Gal.*4.6.

4. That the Light of Truth, and Import to God's Minde to us in his ſayings, is the ſaying or ſentence it ſelf, and not often in the Etymology of every particular word; nor doth the Spirit of Light, & force to enter the heart, lie in the force of the Etymology, and copious and various ſenſe of ſuch and ſuch a word, of ſo many Syllables, in ſuch and ſuch a Tongue, (as ſome would perſwade of ſome words, and therefore left them untranſlated) but in the Knowledge and Belief of the Teſtimony of Chriſt. And therefore, when words are uſed, which are of common and known ſignification, and alter not, but ſet forth the ſenſe as pertaining to the things of Chriſt in Tranſlation or Explication; it is all one and the ſame, being the import of his ſayings, which believed, the Light of his Spirit will go forth therein. And ſo, without amazing the people with ſome ſtrange ſenſe about the Etymology and ſignification of the word in the pure Hebrew or Greek, have thoſe that were infallibly led by the Holy Spirit done, (as the induſtrious Learned do know.) That *Gen.*2.24. in *Mat.*19.5. *Mark*10.8. *Epheſ.*5 31. 1 *Cor.*6.16. That *Pſal.*40.6. in *Heb.*10.5. That *Prov.*3.34. in *James*4.6. That *Prov.*11.31. in 1 *Pet.*4.18. That *Iſa.*11.10. in *Rom.*15.12. That *Iſa.*42.4. in *Mat.*12.21. are all rendered as they were in the Tranſlation then known and uſed among the people, without mention of any other ſignification in the pure Hebrew. And

theſe

these are those we are to follow: so that this Objection appears carnal and of no force, to such as know this.

The fourth Objection is by Queries and Rhetorical Perswasions, when a saying is so full and plain, that it cannot be denied in its import, but that it is so said, and that it's true such a thing is; yet then, to darken that import and thing, that it may not be known what it is, The Objectors put forth Query upon Query, and on the same Rhetorically perswade or dissuade. I might instance: as if the saying be plain, That Christ died for all Men: then Query, Did he so intentionally? why then are not all saved? If the saying be plain, That Jesus Christ is the Mediator between God and Men, and maketh Intercession for Transgressors; Then it's queried, In what sort, or manner, or intent? If the saying be plain, That Jesus Christ is the true Light that lightneth every Man that cometh into the World; Then it's queried, In what measure, how far, into what degree, by whom, and by what means, &c? And many such Queries; which, when used with Rhetorick to withdraw from the Belief of the plain import of the saying, they are meer wranglings with the Text it self, and might be answered with this, Job 33. 12, 13. That God is greater than man: why dost thou strive against him? for he giveth not account of any of his matters. *And we are not to dispute with him about his sayings, but to believe them true and right, whoever deny them.* Object. 4.

And yet for answer to this and the former Objections, it is cleer: *Answ.*

1. The Apostles shunned and used not such wisdom of Words, and excellency of Speech, or Wisdom of the Wise, Disputers, and Prudent of this world, or enticing words of Man's wisdom. 1 *Cor.* 1. 17, 18, 20. & 2. 1, 4, 6, 13.

2. They have also warned us to take heed, lest any man spoil us through Philosophy and vain deceit, after the Tradition of Men, after the Rudiments of the world, and not after Christ; which observed, will be an Antidote against all these gross and subtil troublers of Believers. *Col.* 2. 8.

CHAP. 6.

An Assay to remove the Objections of those that pretend Scripture, seek to trouble Believers from believing the plain sayings of the Gospel, with something, as if it were in the Letters, Epistles or Writings of the Apostles, &c.

IN this I must not be large, and shall therefore omit those, that to evade Scriptures, speaking of the extent of the Death of Christ for all, alleadge Scripture speaking of his Ministration, and of some Efficacies of his Grace in Believers, and of their Priviledges; and to gain-say the All and Every in the sayings, and of the works of God, alleadge Scripture, using the word All and Every in the sayings, and of the works of Men, *&c.* which all that are wise may observe as impertinent: and I shall onely answer two Objections against the plain import of Scripture-sayings in the Testimony of Christ, pretended to be by Scripture; and leave the rest to the following Discourse.

Object. 1. *Christ himself spake many things to the people in Parables; therefore many of the sayings of the Gospel are hard to be understood, and have not the sense the words seem to import.*

Answ. True it is, Christ spake many things in Parables, that the Scripture might be fulfilled; but to those to whom he spake them, as well as to others, he had fore-declared the Gospel in the Testimony of himself plainly *a*: and after to those that in seeing did not see, and in hearing did not hear, but hardened their hearts; he therefore spake to them in Parables *b*. And we know in Scripture are many Types, Parables and Metaphors, which were not clearly and fully opened till Christ entered the Heavens in our Nature, and offered the acceptable Sacrifice, and sent forth the Holy Ghost *c*. And these Parables were all uttered before that Ascension of his; and yet he also opened all these Parables to his Disciples *d*: yea, and all that *Moses* and the Prophets spake concerning himself, he opened to them *e*; and promised them, and according to his pro-

a *Mat.* 4. & 12. *Mar.* 3. *John* 3. 14, 18.
b *Mat.* 13. 13.
c *Heb.* 9. 8. *Joh.* 7. 39. & 2. 22 & 14. 26.
d *Mat.* 13. 20, 51. *Mar.* 4. 14, 34. *Luke* 8.
e *Luk.* 24. 27, 47

promiſe, gave them his holy Spirit to teach them all things he had ſaid to them *f*, having charged them, *Mat.* 10.27. *What I tell you in darkneſs, ſpeak ye in the light; and what ye hear in the ear, that preach ye upon the houſe top.* And this given as a Reaſon to them, That the Knowledge given them, was as a Light ſet on a Candleſtick, that it may give Light to all that are in the Houſe, that they which enter in may ſee the Light *g*. And the Apoſtles have profeſſed to have fulfilled this charge, and to have uſed great plainneſs of Speech, both in Preaching and Writing; declaring no Fable, nor uſing any cloak or veil to hide their meaning, as is fore-ſhewed, Chap. 1, & 2. And it were folly in us to be cheated and with-drawn from believing their ſayings of the Teſtimony of Chriſt to be plain and true, according to their own import.

f *John* 14. 26. *Act.* 2.

g *Mat.* 5. 14, 15. *Luke* 8. 10, 16.

If any reply, *The Revelation of Jeſus Chriſt given to his Apoſtle* John *is very dark and obſcure, and that was ſince the Aſcenſion of Chriſt:*

I anſwer, Our Unbelief makes many things therein more dark to us than otherwiſe they would be: and yet the Teſtimony of Chriſt, and the ſayings thereof, that are needful to be known and believed of all that would have Eternal Life, are very plain there alſo, and have their own plain import, as in other places, none denying: and that in which ſo much obſcurity appears to us, is, in Viſions, and Prophecies of his providential dealing with his Church, and with the Enemies of his Church, and ſo of things to come paſs, before, and till his own coming again: of which, in Underſtanding and Belief of the Teſtimony of Chriſt, and Acquaintance with the Scripture, we may underſtand as much as is needful for us: And in the encreaſe of that Knowledge, and as things draw nigh to be fulfilled, know more ſtill; whence there is Bleſſing to be met with in reading and hearing that Book, and keeping the things written therein. But our Diſcourſe being of the plain ſayings of the Goſpel and Teſtimony of Chriſt, by which all the other ſayings in the Scripture are to be underſtood; and therefore thoſe ſayings not obſcure, and ſo theſe Objections of no force againſt it.

Rev. 1. 3.

Peter *ſaith, That in* Paul's *Epiſtles (which were written after Chriſt his Aſcenſion) are ſome things hard to be underſtood,* Object. 2.

which they that are unlearned and unstable, wrest, as they do also the other Scriptures, to their own destruction. Therefore many of the sayings of Christ in the Gospel are hard and obscure.

Answer. The Truth of *Peter*'s sayings, 2 *Pet.*3.16. gives no colour for this objecting inference: For *Peter*,

1. He saith not, That any sayings in *Paul*'s Epistles are hard to be understood; or, That the manner of his Writing is hard to be understood: but some things in those sayings are hard to be understood. Now this is clearly and commonly known, that a saying may be plain and clearly understood, and yet something in that saying above our knowledge, and not easily understood: as, before it was known to the Eunuch, That Christ was come in the flesh, and that Jesus was the Christ; he, in reading *Isa.* 53. 7. understood what the saying was, and believed it true: but there was one thing hard in it to him; and that was, of whom the Prophet spake; without knowledge of which, he counted himself not to understand; and in knowledge of that one thing, all the rest was clear and useful to him, *Act.* 8. 30, 34, 35. And now that is cleared to us, and so all sayings: yet still in sayings known, even some thing known therein to be, if it be of a thing to come, may be hard to be understood what it is *h*.

h 1 *Joh.* 2. 2, 3. *Col.* 3. 3, 4.

2. He saith not, That all *Paul*'s Epistles, or any one of his Epistles or his sayings, or all the things in his sayings, or in any of them; but only some things, some certain things in them; & this, with a limitation also to these things, that is, the things of which *Peter* had been forespeaking in this Chapter, about the second coming of Christ, the Dissolution, and Restauration of all things, the new Heaven, and the new Earth, and God's Patience in waiting so long for Men's Repentance, before he bring all this to pass *i*; of which things, *Paul* spake to the Hebrews *k*: and often in his other Epistles *l*. And so he speaks not of the beginning of the Gospel of Christ, or of things here to be enjoyed, but of those things hoped for: and of them, he saith not, The main, or all things; but, *Some things are hard to be understood*: which firms our Belief of the sayings, and serves to humble us, and quicken up our attention, that in Believing, we with patience may wait for that time

i 2 *Pet.* 3. 3, 12, 13, 14, 15.
k *Heb.* 2. 5, 8. & 12. 26, 27.
l *Rom.* 8. 19, 23. 1 *Cor.* 1, 6, & 15. 2 *Cor.* 5. 1. 10. *Gal* 3. 19 *Eph.* 1. 14. & 4. 13. *Phil.* 2. 10, 11. & 3. 20, 21. *Col.* 1. 20. & 3. 4. 1 *Thes.* 3. 13. & 4. 14, 18. & 5. 2. 2 *Thes.* 1, 7, 10. 1 *Tim* 6. 14, 15. 2 *Tim.* 2. 12, & 4. 8. *Tit.* 2. 13.

time in which we ſhall know clearly, 1 *John* 3. 2. And the more we minde the Teſtimony, the more we ſhall know now; which we could not, if the ſayings were dark: but they are a Light, and ſo affirmed by *Peter* to be, 2 *Pet.* 1. 19.

3. He ſaith not, That thoſe ſayings, or that the hardneſs of ſome things in thoſe ſayings, did lead or cauſe any to erre, much leſs that they erred in believing them true according to their plain import; for had they ſo done, and waited on Chriſt in that Teſtimony to teach them, they had not erred, but in due ſeaſon ſhould have underſtood, even thoſe things, as much as was needful and uſeful for them to know *m*. But thoſe hard things beyond their conception, they not liking the plain import of the ſayings in which they were, and ſo not believing it to be ſo, having their own Devices and Opinions, which they deſire to maintain, to which the plain import of thoſe ſayings were croſs, they did therefore wreſt them, by mixing, mangling, adding to, and diminiſhing from, feigning abſurdities in the ſayings, and raiſing conſequences, If ſo and ſo, then ſo and ſo; and to make all right, frame Gloſſes, and Allegories, to ſuit them to their own Deſires and Opinions, and ſo hurt themſelves and erred; the Myſtery being opened to them, for the obedience of Faith, to be believed and ſo known, and not for their Reaſoning, Querying, and Allegorizing, by which they have turned from the Faith, and ſo from the Truth to Fables; and ſo allegorized the ſecond coming of Chriſt, the firſt Reſurrection, that is, of the Juſt, the new Heaven, and the new Earth, and the raigning of the Saints, and the Peace of all Creatures then; and after this, to Allegorize the very Perſonal Body of Chriſt, his Death, Reſurrection, Aſcenſion, and ſitting at the right Hand of God; turning all into a Fancy of a thing or frame and Spirit, within them, which they prefer and magnifie: and to ſuch as hearken to them, and yet look for a bodily Reſurrection, they ſay, There is no ſuch Reſurrection of the Dead *n*. To ſuch as begin to liſten to, and magnifie their Allegory, they ſay, The Day of the Lord is at hand *o*. To ſuch as believe their Attainments, they ſay, The Reſurrection is with them paſt already: and ſo overthrow the Faith of ſome o-

m *Joh.* 8. 31, 32 1 *Joh.* 2. 20 27, 28. *Prov.* 8 9.

n 1 *Cor.* 15. 12.

o 2 *Theſ.* 2. 2.

thers

p 2 *Tim.* 2.18. others, as themſelves have departed from it *p*. And to all this wickedneſs are they turned, not by the ſayings of the Goſpel, or the hardneſs of the things diſcovered therein, but by their own Deſires to maintain ſome evil Opinion, for which they have no plain ſaying of Scripture, but are fain to uſe their wit to wreſt them.

4. He ſaith not, That all Men, or Gracious Men, or unfeigned Believers, that are weak, do thus wreſt the Scripture: but them that do thus, he marks them out by three Characters: 1. *They are unlearned.* 2. *They are unſtable.* 3. *They wreſt alſo the other Scriptures.* Minde theſe Marks.

I. *They are Unlearned:* that is, not ſpiritually enlightned, they have not hearkned to, and believed the Teſtimony of the Goſpel, and ſo have not learned the Knowledge of the Truth as it is in Jeſus. This is the Learning he ſpeaks of, which is the Beginning of Wiſdom, through the Belief of the Teſtimony of Jeſus Chriſt, to have the Faith of God, and Love of Saints in the Heart *q*. He ſpeaketh not in reſpect of Humane Learning, in skill in Tongues, and Arts, and the Liberal Sciences, and of the Learning of this World; *Peter* himſelf not being furniſhed with this Learning *r*; yea, ſuch Learning as this, is counted by God and his Servants Fooliſhneſs, to diſcern and finde out the things of Chriſt *s*: yea, the more of ſuch Learning any Man hath, if the former be wanting, the fitter and abler he is to Wreſt, Gloſs, and Allegorize Scripture-Sayings: So that the want of this Learning is not blamed; yea, moſtly ſuch as are wanting in this, are the beſt learned, if Believers, in the Knowledge *Peter* ſpeaks of *t*. So that theſe Wreſters are unlearned, that is, believe not the plain ſayings of the Teſtimony of Chriſt, and ſo have not laid aſide their fleſhly Pride and Wiſdom, to credit the ſayings of God; and ſo have not received into their Hearts the Knowledge of the Truth, and therein the Love of the Truth to ſave them *u*: and ſo have not the Faith, Fear, and Love of God in their Hearts; and ſo unlearned.

q *Joh.* 6.44,45. 1 *Cor.* 2.9,15. *Prov.* 1.5,7. & 9.10.
r *Mat.* 11.25. *Act.* 4.13.
s 1 *Cor.* 1.19,28. & 2.1,6,8,14.
t *Pſa.* 8.2. *Mat.* 11.25. & 21.16 *Luke* 10.21. 1 *Cor.* 1.26,27.
u 2 *Theſ.* 2.10, 12. 2 *Tim.* 3.7.

II. *They are Unſtable:* they do not abide, nor are yet ſetled and reſolved to abide, in the Belief and Acknowledgement of the Truth, as it hath been evidenced to them in the plain ſay-

sayings of the Gospel, which sometime they were almost perswaded to imbrace and profess *w*; sometime perswaded to imbrace, *John* 2.24. and 8.31,32. sometime perswaded with Acknowledgement of Grace to profess also *x*: but through divers Lusts, a desire to be approved of, and hold in with contrary Teachers, as with the Teachers of the Truth, are inclining to hear inticing words, and so ready to be turned aside with every winde of Doctrine *y*. And so they are now inclining this way, anon that; now on, now off: such unstable ones they are *z*.

w *Act.*26.28.
x *Gal.*4.15.
y *Eph.*4.14. *Col.*2.8.
z 2*Tim* 3.7.

III. *They also wrest the other Scriptures to their own destruction:* they take not the plain sayings of the Gospel, as the true and plain Demonstrations of God's Minde, nor his speaking by his Spirit in his Apostles, as it is indeed the Word of God, verily true, and without Doubtfulness or Equivocation; which if they did, it would verily work savingly and effectually in them, *Rom.*1.16. *a*, and save them from erring *b*; yea, even such as knew not Christ, yet erred not in standing to a plain saying of Scripture *c*. But these taking God's sayings in the Scripture, as the sayings of a Man, (if not as a Barbarian) that may have some uncertainty or equivocation in them, or at best spoken by a Conjectural Judgement, and according to the outward appearance of things, they do therefore wrest them; and so they can wrest the word *World*, to mean, *The Elect onely*; & the saying, *That Christ is the Saviour of the World*, to be, *The Saviour of his Elect onely*; and, *His purchasing by his ransome given, and sanctifying by his blood*, to be, *A seeming so to do:* and his calling such as have denied him, such as were bought by him, a seeming to be bought; and by like reason, their denying him, and departure from the Faith, a seeming to deny or depart: or if they do not this, then they can turn the whole Gospel into Allegories. These are the Men, and this is their way, set forth by the Apostle, to warn us from them. So that *Peter* is in this place so far from importing hardness or obscurity in the plain sayings of Christ in the Gospel, that in moving us to Humility, and to beware of Pride, and Fleshly Wisdom, and so of sloth, security, and conceited fulness, he by mentioning some things to be hard to be understood, doth stir up our attention to the sayings of the Gospel

a 1*Thes.*2.13.
b 1*Cor.*15.1,4.
c *Mat.*2.4,5,6.

ſpel, and encourageth us to look and wait for farther Knowledge. And that we may not ſtumble at any thing appearing hard, but know it in due time, he inſtructs and exhorts us to believe ſtedfaſtly, and ſtick cloſe to the Teſtimony of Chriſt, that we may not be drawn aſide there-from by any ſuch as theſe unlearned and unſtable ones, or their ways of wreſting Scripture; but to grow in Grace, and in the Knowledge of our Saviour Jeſus Chriſt *d*.

d 2 Pet. 3. 16, 17, 18. Gal. 1. 6, 7, 8. 1 Pet. 2. 2, 3.

And thus much in anſwer to the Adverſaries of the Truth and Plainneſs of the Import of the Sayings of the Goſpel in the Teſtimony of Chriſt.

CHAP. 7.

A Concluſion of all aforeſaid, with the Aſſent of a learned Man, and my ſubmiſſion thereto.

BY all ſaid from the firſt Chapter till now, it appears to be the only true and ſafe way for diſcerning and knowing Truth, and avoiding Falſhood and Error, to reſort to the Law and the Teſtimony, and to believe the ſayings thereof; and count what it ſayth and importeth true and good; and whatſoever or by whomſoever uttered, that is not according thereto, let that be counted a lye and deceit, that we may juſtifie God in his Sayings: whoever reprove us for it.

Conſenters in this Truth, thoſe that read much know I have many; but I ſhall here inſtance no more but that learned and mighty eſteemed Mr. *John Owen*; who, in the Book I read over, ſaith, *Doubtleſs it were better for Men, to captivate their underſtandings to the Obedience of Faith, than to invent diſtinctions and evaſions, to eſcape the power of ſo many plain Texts of Scripture, and thoſe literally and properly, and not figuratively and metaphorically expreſſing the Truth contained in them: which though it may be done ſometime, yet is it not in a conſtant Uniform* Pag. 190. Sect. 2.

Tenure

Tenure of Expreſſion, anywhere the manner of the Holy Ghoſt. And again he ſaith, *Neither is it poſſible to apprehend, That the Scripture would, ſo often, ſo expreſsly affirm the ſame things in plain proper words, if they were not to be taken in the ſenſe which they hold out.* And he alſo ſaith, *One Scripture in its own plainneſs and ſimplicity will be of more uſe for the end I aim at, than twenty Scholaſtical Arguments, preſſed with never ſo much accurateneſs and ſubtilty:* yea, he alſo ſaith, *If an unuſual ſenſe of a word be found in a thouſand places, it will not enforce it in another place, unleſs the circumſtances of it, and matter whereabout it treateth, enforce that ſenſe, and will not bear that which is proper:* yea, he ſaith, *To the Law, and to the Teſtimony, with all the conceptions and notions of the moſt intelligent Man, if they anſwer not this rule, it is, becauſe there is no Truth in them.* And in his Epiſtle in a Book by him forewritten, he counſels, *To honour God and Chriſt in his own Language, or elſe be for ever ſilent; and that all our inventions, be they never ſo ſplendent (another adds, rational too) in our eyes, yet to him they are abomination.*

Pag. 192. Sect. 4. Pag. 3. Page 375. Page 253. Sect. 14.

How well hath Mr. *Owen* ſaid, and counſelled others in all this! Oh that he had walked in this counſel, by theſe Rules himſelf! but if he hath done otherwiſe in his Controverſies, yet it is good in all that he ſaith according to Truth, to do as he ſaith, though not as he hath done in ſome of his Writings. It may be theſe ſayings were put in, to counſel and cautionate his Reader, that he takes not all he readeth upon truſt; and that he would have others, and will hereafter himſelf follow this Rule: and therefore, though he would not grant like Chriſtian Requeſts of mine, but went beſide all theſe Rules in dealing with a Treatiſe of mine; yet in Love and Obedience to the Truth, I will grant and yield to all this, and endeavour to follow this Rule to the utmoſt of the Ability given me; and ſo deſire, that every Saying or Writing of mine, now, or heretofore written, (and ſo of others likewiſe) may be tried by the Teſtimony of Chriſt, and the plain Sayings thereof; and all that agreeth not thereto, I confeſs and renounce as a lye and deceit: and ſo I would have others to do. Let the Scriptures try, and judge us all; but let not any of us be the Triers and Judgers of the Scriptures, but

the Searchers, Believers and Obſervers of the ſame; for which I ſuppoſe the Declaration already given, and Rule conſented in, is good; yet I will add a word or two ſuted to the capacity of ſuch as are of the meaneſt Underſtanding among Believers.

CHAP. 8.

An Aſſay to direct the weakeſt to finde the Teſtimony of Chriſt in the Sayings thereof, to be plain, and to have their own plain Import; that ſuch as know their own Tongue, and the end and uſe of words therein, may alſo diſcern the Senſe and Import of the plain Sayings of Chriſt in the Goſpel.

IF any deſire to underſtand clearly the plain Import of the Sayings of Chriſt, and ſo the true ſenſe of a Saying in the Goſpel; There are ſome Rules very good, and ſafe, and uſeful for ſome Men, as to take that ſenſe which will agree with the Analogy of Faith, and with the Ten Commandments, and with that Doctrine and Ground of all right Praying, called, The Lord's Prayer; and which moſt abaſeth the Nature of fallen Man, and exalteth the Grace of God; which ſurely is good; nor can there be any right ſenſe, if it agree not with theſe Rules, as Scripture layes them forth: yet is there great difference among even the Learned and Godly in the underſtanding of theſe Rules, and Application of them; much difference between ſome about the Analogy of Faith, and between ſome about the end and uſe of the Law, and about the meaning of divers Petitions; yea, and alſo what tends to the abaſing of man, and magnifying of Grace; ſo that certainty to all will not be found in their uſe of theſe Rules, ſeeing even the Rules alſo muſt be underſtood, according to the plain Sayings of the Goſpel of Chriſt: and ſo the Rule fore-given and

and consented in, is best; yet coming to the Scripture to know the Minde of God, that the weak may discern the plain appearing sense; Observe these Directions.

First, Beware of those evils that will certainly hinder one from meeting with the right and comfortable understanding of the Minde of God in Scripture: and for that cause, take heed,

1. That we keep no Idol in our Hearts, allow of no evil Lust, or Confidence, or Purpose, or Desire of Praise of Men, lest as a punishment, we be left to false conceits *a*.

2. That we lean not to our Understandings, or think by our Wit and Learning to judge what God's Minde is: but become Fools in our selves, that we may be wise in believing God *b*.

3. That we make no Man nor Men on Earth our Rabbie, so as we take our Faith about the Truth of any Doctrine, or Sense of Scripture-Sayings on trust from him, or so as not to receive any without his approbation *c*.

4. That we be not over-busie in raising Queries about the Truth and Righteousness of the Sayings of Christ, lest that lead us to stumbling, as it did those, *John 6. 30, 52, 60.*

Secondly, Read the Scripture, as the Declaration of the God of Truth, which he by the Spirit of Truth hath caused to be written for our learning, and in which he speaketh to us *d*.

And therein, first and chiefly minde what he hath testified of his Creation of the World for Mankinde; and of Mankinde, righteous in one publick Man; and of the Disobedience and Fall of Mankinde into sin and death, in, and through one publick Man; and of the Redemption wrought for Mankinde, in, and by another publick Man; and of the fulness that is in the second publick Man, to make known the Minde and Love of God, and to send forth Spirit to convince Men, and bring them in to believe; and of the Remission of sins, and Eternal Life for Believers, and the just Condemnation of such as disobey and refuse to believe; and of the Resurrection of the just and unjust, and the appearing of all before the Judgement-Seat of Christ; and his sentence of the Just into Everlasting Blessedness, and of the unjust to Everlasting

a *Ezek.* 14. 1, 8. *Numb.* 22. 12, 19 *John* 5. 44.

b *Prov.* 3. 5, 7. & 26. 12. 1 *Cor.* 3. 18, 21.

c *Mat.* 23. 8, 9, 10.

d *Rom.* 15. 4. *Mat.* 22. 31. *Heb.* 3. 7. & 13. 5.

Torment; and how all theſe Sayings are plain, being written to that end, that we may know the certainty of the words of Truth; and that we might apply our Hearts to his Knowledge, and put our truſt in the Lord e. And if theſe Sayings ſhould not hold forth their own Sence, no man could tell us what the Sence is: let not our Mindes be waving in this, but give God the Honour of his Truth and Love in ſpeaking theſe things ſo plainly to us, as they admit not of any Limitation, Gloſſing, or Allegory. Theſe be the firſt things to be known, and moſt needful to be firſt known, and all other Sayings known by their agreeing in Sence with theſe: therefore read them, as God's Declaration of his Minde to us, that we may know it.

e Prov. 22. 17, 21.

Thirdly, as God hath been pleaſed to condeſcend ſo low to us, as to make known his Minde to us, in words underſtandable to, and uſed among Men; and in ſuch manner as is uſable among Men for importing their Sence: ſo let us obſerve and minde about them, that which is obſervable of Men about the Import of words to know their ſenſe: as to ſay:

1. The Country or People where ſuch words are uſed, knowing that many things are expreſſed by divers words in divers Countries, and underſtood by the uſe of the expreſſion in that Country where it is uſed; and that in ſome one Country, one and the ſame word is diverſly uſed, and the Senſe it beareth, known by the ſentence in which it is uſed: Now the Country whence the Goſpel came being *Zion*, and according to the Spirit's breathing, writ in the Scriptures, we are to minde how and in what ſence words are uſed there, and ſo to underſtand them according to the ſentence in which they are uſed.

2. By and of whom a Speech is, whether Governour or Subject, wiſe or ſimple, true, faithful and knowing, or ignorant and unfaithful; and accordingly we value the Extent, Truth, Worth, and Goodneſs of their Sayings, or put Limits and make Doubts thereof: ſo in the Scriptures, being related the Sayings of God by his Spirit, and the Sayings of Men, both of faithful and unfaithful Men; we may underſtand thoſe ſayings accordingly, for their Extent, Worth, Truth, or for their ſcantneſs, weakneſs, *&c.*

3. The

3. The persons and things treated of, whether the chief Magistrate of a Commonwealth, or inferiour Magistrates, or Fathers, or Masters; and so whether of a Kingdom, Commonwealth, Corporation, Association, or Family; and so understand the words All, Every, Head, Body, or Hand, ruling or subjection accordingly: so may we observe in reading the Scriptures, of whom and what we read, where we read of two *Adams*, or two publick Men; the first, a living soul; the second, a quickning Spirit: the first fallen, and of the Earth earthy; the second alive for evermore, the Lord from Heaven, heavenly: the first having all his Generation in his loyns, naturally to come forth of him; the second taking the Nature of the first, and spiritualizing it, to have his Generation out of the first Man's Children, by bringing them in to him in a spiritual manner. And so we read of Men, as they are of the Race of the first *Adam*, and of some Men as born of Water & the Spirit, and become of the Generation of the second and spiritual Man. And so we read of the Works of God and of Men about both, and of things suitable to the one, and his Generation; and of things suitable to the other, and his Generation. And so when we read the sayings of the first Man and his natural Race, and of things pertaining to them; whether All, Every, or Head, Body, Eye, Hand, Foot; or of Wisdom, Power, Works of Righteousness; or of Lands, Waters, Trees, Mountains, we may understand it in a sense suitable to the natural Man and his Race, whether it be plain or metaphorical: But if the sayings be of the second Man, that is the spiritual Man, and his spiritual seed; and of things peculiar to him and them, we may understand it spiritually in a sense suiting to Christ and the things of Christ, whether it be Temple, House, Body, Eye, Hand, Foot, Fire, Water, Trees, Wisdom, Strength, or righteous Doing; yet still according to the Import of the Letter speaking of such things, comparing natural things with natural, and spiritual things with spiritual; and in sayings relating to both natural and spiritual Men, to understand them in both senses, according to their Relation.

4. The fulness in and about which the saying is; whether Monarchical, agitated by Imperial Edicts; or National, agitated

by

by a Parliament or State: or whether the Buſineſs of a Province or Country, agitated by Judges, Juſtices and Jurors: or a Corporation-Buſineſs, agitated by Major, Aldermen, Counſellor: or a Family-Buſineſs, agitated by a Father, Maſter, or Steward's direction: or Perſonal Buſineſs, between two or three: and then the words, Rule, Houſe, Order, Law, All, Every, Many, or Elect, are eaſily underſtood of a larger or leſs extent, or more general, or more ſpecial in the Import of the Senſe: ſo in Scripture we may obſerve the Buſineſs of which the Sayings are, whether of God, and of Chriſt, and his Works; and therein, whether of his Works in general, as of Creation of all things, and of Mankinde; or his Redemption of Mankinde, or his Preſervation of them, and Extention of Mercies and Means to them, to call them to Repentance: or whether of more ſpecial Mercies and Means, extended to one Nation more than to another; or, of peculiar Graces extended to his new-born People: and ſo, whether of his Works of Salvation for Men, or in Men; or of his Redemption, and Purchaſing of Men of God, and calling them to God; or of his redeeming and purchaſing ſome Men from among Men unto God, and ſo ſanctifying and chuſing them to be his peculiar People: and accordingly we may underſtand the words All, Every, Many, Us, were to be of more general or more ſpecial extent, though the word World be never uſed to expreſs the Elect onely: but if the Buſineſs about which the Sayings are, be of Men, though as his Inſtruments, the Senſe according to the Buſineſs may be more large or ſtrait, but not ſo large nor ſo peculiar as in the Works of God and Chriſt onely.

5. The manner of ſpeaking and propounding, whether it be by Propoſitions of Generals or Specials, and whether it be for believing onely, or for example alſo; and whether it be General, or Particular, and Applicative; and accordingly we underſtand the Sayings more or leſs largely: ſo in the Goſpel-Sayings, obſerving whether they be Propoſitions of Truth, that Men might believe, or of Example for Men to follow; or Propoſitions General to Men, or Special to Believers, or Particular and Applicative Sayings, we may know the Senſe to be more General and Large, or more Special,

and

and Limited to some *Special* accordingly.

6. The end and scope of a *Speech* or *Saying*, whether it be to set forth a Person or a Business: and if of a Person, whether it be to set forth who he is, or what he is, or whence he is, or where he is; or if his Business, whether what he hath done, or what he doth, or what he will do, and for whom; and that whether in General or *Special*, and for what end. And accordingly we understand the extent of the *Sense*: and so in Gospel-*Sayings* we may understand in minding the end and scope of them, whether to set forth the Person of Christ or his Business, or the Persons of Men and their Business, or the Persons of Believers and their Business: and if the Person of Christ, then whether to shew who he is, or what a one he is, or whence he is, or where he is; and if of his Business, then whether to shew what he hath done, and for whom, and for what end; or what he doth, or what he will do, and whether in General for All, or in *Special* for Believers, *&c.* accordingly the *Sense* imported General or Peculiar.

7. How Words more hardly understood in some *Sayings*, are explained and shewn to be meant and intended by them that use them, in other of their *Sayings*; and how taken and understood by them that are acquainted and conversant with the users of those *Sayings*; and so, though the same Word hath divers meanings, one in one *Saying*, and another in another *Saying*; in one *Saying* proper, in another figurative; yet by this Observation, it is easily understood by the *Sentence* in which it is. And the like we may observe about Words in *Scripture Sayings*, that have some obscurity, and one meaning in one *Saying*, and another meaning in another *Saying*; yet in like *Sayings*, the meaning of those words is explicated by the *Spirit* that spake them, and hath been understood and recorded by the Holy Prophets and Apostles, and may be understood by all that believe their writings, in comparing one place with another; so that we compare like *Sayings*, or *Sayings* of like things together; as, if the *Sayings* be of God & of his Works of Creation, Redemption, *&c.* and by God said; see the sense of the Word, as given and explicated in like *Sayings*; and compare not God with Men, to make

the Senſe of a Word uſed by Men, and in Sayings & Buſineſſes of Men, to be the Limit of the Senſe and Force in ſuch Words ſpoken by God, and of his Works. And theſe things obſerved, the Import of Sayings in Scripture, will not be ſo obſcure as many pretend. And for theſe things, though I might, yet I have not quoted Scriptures, but leave that to be ſeen in the following Diſcourſe. I know ſuch as pride themſelves in their Learning and skill in Tongues, Sciences, and Arts, will puſh at theſe ſimple Obſervations; but they need not, for they are not intended for them, though even they will run into Abſurdities if they neglect and go contrary to them: but they are writ for ſuch as are unskilful in that Learning, that ſuch as have the uſe of Underſtanding, may conſider that which they read in *Scripture*; and I ſuppoſe it will after appear, yea, and in ſome *Scripture*-Commands and Appeals, to be even there directed unto. For preſent ſee *f*,

f Rom. 7. 1. 1 *Cor.* 9. 7, 8. & 11. 13. & 14. 19, 20. 2 *Cor.* 4. 1.

Fourthly, The plainneſs of the Goſpel-Teſtimony of Chriſt, will yet farther appear, if we minde in comparing *Scriptures*, the Diſtinctions mentioned therein, of the manifold ends of the Death of Chriſt; one to make Propitiation for ſins, one to confirm the New Teſtament, and one to ſhew Love and Obedience to his Father, and Love to and Care of his *Sheep* in witneſs-bearing to the Truth, and therein to give us an Example: and likewiſe minde the different extent, in regard of theſe ends; and obſerving alſo the Tenſe and Perſon, and change of Tenſe and Perſon uſed in *Scripture-Sayings*.

Theſe four Rules obſerved, I hope the *Sayings* of the Goſpel in the Teſtimony of Chriſt, will appear plain to all that deſire and pray to God for Underſtanding. And yet to make all the more uſeful to underſtand the Teſtimony of Chriſt; Before I ſet on the diſcovery of that, I will add a few Words more about God's Creation of the firſt publick Man, and that Man's Fall and Miſery; for remedy whereof, the ſecond publick Man came.

CHAP.

CHAP. 9.

of the Creation of Mankinde in the first Adam.

1. IN the beginning God created and made the Heaven, and Earth, and Sea, and a world of Creatures in each of them; and all to shew forth his Glory, Love, and Bounty, for the benefit and commodity of Mankinde; and all before he made the first Man. And so it appeared, the first Man had no hand or counsel in the Creation of any of them; all being made and furnished for him, before he was in being *a*.

2. He created and made Man of the Dust of the Earth, and breathed in him the breath of Life, and so made him a living Soul; yea, a Natural Man, Male and Female, fit for multiplication in a Natural way; yea, a publick Man, so as all Mankinde were in him created, and in respect of species or kind, all in him as he was *b*.

3. He made this first publick Man, (and so all Mankinde in respect of kinde in him) in his own Image or Likeness *c*: not God, but Man *d*; not equal with God, for that was the peculiar Priviledge of the Word, the Son of God, that was with God, and God *e*: But Man of the Dust, and therein a little lower than the Angels *f*; yet truely in a measure in the Likeness and Image of God: which appears in Scripture to be,

I. For Uprightness in Holiness and Righteousness; so as his Heart was naturally inclined to love God with all his Minde, Heart, Soul and Strength, and his Neighbour as himself; and all his Powers apted freely to walk out therein, without compulsion of any outward Law.

II. Lordship and Dominion over all the Creatures below made for him, in the Earth, and Sea, and Air.

III. A Capacity of Immortality, and living in his Happiness for ever; so, as if he acknowledged his supreme Lord, liking and continuing in the Condition and Honour he was put in, forbearing the eating of the Fruit of one Tree; he should not die, but live, and enjoy his Happiness for ever:

a *Gen.* 1.1,28. & 2.5,7. *Psal.* 104. 1, 23, 24, 25. & 8.3,9.

b *Gen.* 1.27,28. & 2. 18, 23,7. 1 *Cor.* 15.45,47, 48. *Act.* 17.26.

c *Gen.* 1.26,27.

d *Ezek.* 28.2,6, 9. *Isa* 31.3. *Gen* 1.26, & 27.

e *Prov.* 8.22,30 *Phil.* 2.6. *John* 1.1,2,3.

f *Psal.* 8.5.

I *Gen.* 1. 27. *Eccles.* 7.29. *Jam.* 2.9. *Eph.* 4.24. *Col.* 3.10.

II *Gen.* 1.28. *Psal.* 8. 6,7,8.

III *Gen.* 2.17. *Psal.* 8.3,8. & 49.12,20. *Rom.* 5.12. & 6.23.

otherwise, he might become as the Beasts that perish.

4. He furnished this first publick Man (and so all Mankinde in him) with sufficient furniture, that he might abide in his happy Estate:

I. With an inward and natural Principle and Inclination to love God, and his Neighbour; and Aptitude and Strength in all his Faculties and Powers of Soul and Body, to walk out therein; so, as there was in him no occasion of stumbling, or any thing to withdraw or move him to turn aside *g*, nor any thing besides God, that he needed to desire or fear, to move without him *h*.

I *Eccles.* 7.29. *Eph.* 4.24.

g 1 *Joh.* 2.10.

h *Gen.* 1.31.

II. With an outward furniture of Creatures in Heaven, Earth and Sea, shewing forth the Glory, Love and Bounty of his Creator; all at his service, and fitted for all Accommodation, for the well-being of his Life, to walk cheerfully before God.

II *Gen.* 1.28,29, 30. *Psa.* 104.1, 15,16,24. & 8. 8.3,9. & 19.1,7

III. With an easie and pleasant service, in a place of delight and pleasure, where also he had the freedom and opportunity of meeting with, and enjoying intercourse and communion with God.

III *Gen.* 2.8,9, 10,15,16,19,22. & 1.28. & 3.8.

IV. With an inward Liberty of will, and power to use it, in chusing or refusing, that so his Obedience might be voluntary; and outward Liberty given him, freely to eat of every Tree in the Garden, but onely one; of which one, he had the advantage, by the forbearance of it, to testifie his thankfulness to his Creator, and his delight in him, and well-pleasedness with his will and works; which without this, had been wanting to him.

IV *Gen.* 1. 29. & 2. 16,17.

V. With Instruction of the Nature of that forbidden Tree, and what the event and danger would be, if he did eat thereof.

V *Gen.* 2,16,17.

So that in all this, the great, free and undeserved Love of God to Mankinde, doth so appear, as may lead to Admiration, O what is Man, (that was made of the dust) that thou shouldst be so mindeful of him, and set thy Heart on him, and so love and bless him *i*.

i *Gen.* 1.28. & 18.27. *Job* 7. 17. *Psal.* 8.4. & 144.3.

Object. If it be replied, *But God might have made this first* Adam *so, and such, as he might have been in an absolute necessity of living for ever in immortality, and so in an absolute impossibility of falling or changing:*

To

To this I might return Answer, *Shall he that contendeth with the Almighty, instruct him? he that reproveth God, let him answer it* k. But I will endeavour to satisfie. *Answer.*

k *Job* 40. 2.

I. If God had made Man in himself immutable, and so in an absolute impossibility of changing, he had not made him a holy Man onely, but God also; for that is his peculiar, to be in and of himself immutable, *Mal.*3.6. *Jam.*1.17.

II. God at first, and in the beginning of his way, exalted his Son that was with him, the same God: so that it is his peculiar with the Father, to be in and of himself immutable *l*: nor can any Creature partake of that immutability and blessed immortality, but as they have it derivatively from him *m*.

l *Prov.*8.22,23 *Joh.*1.1,2,3.& 17.5.*Heb.*13.8.
m *Isa.* 40.8. 1 *Pet.*1, 2, 24, 25.

III. God willed to make Man a little inferior to the Angels *n*, (as the second Man was for a little while *o*.) Now the Angels were not so made, that in and of themselves they were in an utter incapacity and impossibility of changing or falling into death; yea, many of them did so fall *p*: and those that are now established, that they cannot fall, had that establishment and impossiblity of falling, derived to them from the Word, that is, the Son of God, whom God had exalted above all; in Acknowledgement of whom, and well pleasedness with his Exaltation and Dominion, they were through him Elect, and so his holy Angels *q*, (as most propable the first man in continuance, might in the same Acknowledgement have been by the same Word, without his taking flesh and dying.) And such as now believe on him shall be in the Resurrection of the just, in which they shall be equal to the Holy Angels *r*. And had the first Man been made in and of himself, in such an immutability, he had been made superior to the Angels: but he was made a little inferior to the Angels, though superior to all other Creatures, and preferred before the Angels, in Lordship over the Works of God's hands: and his Liberty and furniture for abiding, is fore shewn.

n *Psal.*8.5.
o *Heb.*2.7.
p 2 *Pet.* 2.4. *Jude* 6. *Job* 4. 18,19.
q *Heb.*1.4,5,6, 7,13,14. *Prov.* 8.22,23. *Job* 38.3,7. 1 *Tim.* 5.21. 2 *Thes.*1.7 *Mat.* 22.30.
r *Luke* 20.36.

Psal. 8.

So that the Love of God to Mankinde, had its first appearance in and through this first publick Man, in the Creation and furniture, and blessing of him; and what God did to him, he did to all Mankinde in him, for all Mankinde were in him:

and so while he abode in his innocency, alike righteous in him, and alike beloved in him, in their species as Men; so, as none yet, in or by him sinners; and so none hated, none reprobated: for all were in him, as Men, and in no other Man, neither was there any other Man in being, nor in purpose as Man before him; he was the natural Man, the first Man in purpose and being as Man, and there was no other Man before or with him, for Men, or any Men, as Men, to be beheld, considered, beloved or chosen in. The Lord Christ, as Man, is the second Man, the last *Adam*, the spiritual Man, in whom is no Man or Men, but such as were first in the first and natural Man, have their being in him, and come forth from him, and first bare his Image; and after, in a supernatural way are spiritually brought into the second and spiritual Man, that they may bear his Image. So that all Mankinde are to be first considered as they have their first being in the first publick Man, which at first was blessed and happy.

1 Cor. 15.45, 49.

CHAP. 10.

Of the fall and misery of the first Man, and all Mankinde, in him, and so through him.

PSal. 49.12. *Man in honour abideth not, he is like the beasts that perish.* Rom. 5.12. *By one man sin entred into the world, and death by sin, and so death passed on all men, for that* (or in whom) *all have sinned.* Scripture declares how this came to pass, *viz.*

I. The Devil or Prince of the fallen Angels, who aspiring to be higher, left their own place, and were cast down, he envying the happiness of Man, as he abode not in the Truth himself; so he thought by Lyes to withdraw Man from it, and bring him into the same Condition with himself: he made use of the Serpent, the most subtil of all the Beasts of the Field which the Lord God made, and by him as his Instrument

1 Jude 6. 2 Pet. 2.4. Joh. 8.44.

ſtrument (as he now doth by the moſt excellent unſanctified wits, and ſeeming holy ones) pretending love and good to the Woman, as to help her and her husband to a more glorious eſtate, and greater likeneſs to God than that God made them in; So tempting Man to his own aſpiring ſin, he begins with queſtioning her about the minde of God in his ſayings: HathGod in ſaying ſaid, or becauſe he ſaid, *Ye ſhall not eat of every tree in*, &c? Did he ſo ſay and intend indeed, That ye ſhould not eat at all of that tree? may not there be ſome other meaning in his ſaying? ſo to draw her from heeding and believing the word or ſaying of God, according to the plain Import of the ſame: and ſo amuſing her thoughts about the ſenſe, and then perſwade her to a quite contrary ſenſe, (a trick he hath learn'd ſeducers to uſe) whence alſo he is called, The great Dragon, That old Serpent, The Devil and Satan, which deceiveth the whole world, *Rev.* 12.9. & 20.2. *Gen.* 3. 1,4,4. 2 *Cor.* 11. 3,4, 13, 14, 15.

2. Man, that was ſo loved and bleſſed of God, and ſo abundantly furniſhed with good things, and bleſſedly advanced by him, having ſo plain a word, that in minding and believing it, he might both have known that other voice to be from a lying Tempter, and have put him to flight: yet, by pondering the ſtrange voice, and parleying with the Tempter, he neglected the heeding and believing the plain Import of the word given him; and ſo hearkned to, and believed the voice of the Tempter and Seducer: and being ſo withdrawn, he was inticed, and did then look upon the appearing Excellency of the Tree; and in looking, proceeded to deſire it, for the conceited knowledge and wiſdom pretended to be gotten by it; and from deſire proceeded to take of it, and ſo handled it; and from handling fell to eating of it, contrary to the expreſs Charge of his Creator. This is the firſt ſin, and the beginning of the ſinning of man. *Gen.* 2.17. & 3. 2,3,6. *Jam.* 1. 13,14,15.

3. Man ſtayed not here, but did proceed in adding to, and compleating this ſin to the height; and that by hiding themſelves from the preſence of the Lord *a*, and by intimately blaming his Creator, as not having furniſhed him to come into his preſence, leaving him naked *b*; and by excuſing and hiding his ſin, when called to account, the man putting it off to the woman, and intimately to God that gave him the

a *Gen* 3.8.

b *Gen.* 3.10. *Prov.* 19.3.

wo-

woman, the woman putting it off to the Serpent, neither confessing faultiness, nor asking pardon; but leaving it to God's own search *c*: so was the first sin finished.

c *Job* 31. 33.

Gen. 3. 3, 12, 13.

4. In this sin thus begun and finished, we may discern man's demeanor towards God, how evil it was, and the exceeding sinfulness of this sin, in his forgetfulness & unbelief of the good word of God in the plain sayings and import thereof *d*, a great sin, *Hosea* 4. 6. and disesteem of, and unthankfulness for the great love of God in his Creation, and the many good things bestowed on him *e*: a great sin, *Deut.* 32. 15. 2 *Tim.* 3. 2. yea, and confederacie with the Devil the Enemy of God and mankinde, in hearing, believing, and obeying his suggestion in the voice of the Serpent *f*: a great sin, 1 *Joh.* 4. 1, 5. *John* 5. 43. And yet farther, in this sin was Pride, Ambition, and Robbery in a high degree, in conceiting, aspiring, and assaying to be equal with God, (which appertained to none, but the onely Son of God, *Phil.* 2. 6 *g*.) a sin of an high Nature, *Ezek.* 28. 2, 6, 9. and disobedience to, and rebellion against the plain and expres command of the Almighty *h*: a sin of an high Nature, 1 *Sam.* 15. 23. and blasphemy of God, in minde, tongue and deed, in faulting the work and furniture of God about his own Body, and assaying by himself to amend it *i*: a grievous sin, *Job* 4. 17. and unfaithfulness in his publick place, both to God that betrusted him and put him in it *k*, and to those that were to come of him by propagation, in whose place he stood, and with whom he was betrusted; and also to the Creatures given pure and good into his Dominion to rule: a great sin, *Luke* 16. 12. and herein, murther and overthrow, both of himself and all his natural posterity, both of Soul and Body, in dying to die; a great murther of many in an high degree *l*: a grievous sin, *Numb.* 35, 31. and extream vanity and folly, in assaying to hide himself and his sin from God, to avoid his judgement *m*: a grievous sin, *Job* 31. 33. *Psal.* 5. 5. To shew how every Precept in ten words was herein gone contrary to, and sinned against, and all desireable good in the rule of Prayer given us; as glorifying God, being under his Regiment, doing his will, resting on him, *&c.* was in this transgression cast aside, were an easie business: and yet this offence so great and manifold, doth still

d *Gen.* 2. 16, 17. & 3. 3.

e *Gen.* 1. 26, 27, 28, 29. & 2. 1, 16.

f *Gen.* 3. 4, 5, 6.

g *Gen.* 3. 5.

h *Gen.* 2. 17. & 3. 11.

i *Gen.* 3. 7, 10.

k *Gen.* 1. 28. & 2. 19. *Rom.* 5. 12.

l *Gen.* 2. 17. *Rom* 1. 12, 18. 1 *Cor.* 15. 21, 22.

m *Gen*, 3. 8, 10, 13.

ſtill appear to be more heynous and ſinful, if we minde the circumſtances in it; as againſt how great, glorious and bountiful a God, that had made him in his Image, furniſhed him with a world of Creatures, exalted him to ſuch a Lordſhip, placed him in a Paradiſe, and vouchſafed intercourſe with him. This ſin was by him in this Paradiſe committed, and againſt what, and how manifold Obligations of Authority, Love, Benefits, Inſtructions, and forewarning given, all obliging to Love and Obedience; this ſin was committed by him that enjoyed the good of them all. And againſt what welfare of himſelf, and all his Natural Poſterity to come of him, it was committed. And againſt what Knowledge and inward Natural Principle of Righteouſneſs; and with what deliberation and freedom of will, when he was no way neceſſitated thereto, he committed this ſin: and alſo how he committed this ſin by the motion of the Devil in the Serpent, in ſayings queſtioning the Truth of, and contrary to the plain ſaying of God, and all for a dreaming conceit, to get a ſhadow, when he had the ſubſtance of good, which he let go for it; and ſo for very vanity it ſelf: ſo that we may with marvelling, ſay, Oh how vile and abominable the ſin of Man! how contrary to the nature and will of God! how tempting and provoking his Majeſty! how unworthy and unbeſeeming ſuch a Man as *Adam!*

5. Having thus viewed Man's demeanor and ſin in his fall and firſt offence, let us minde alſo the miſery that befel him and all Mankinde in and through him, by this one ſo great and manifold offence; and that the Spirit ſaith plainly was the entrance of ſin, and death by ſin, *Rom.* 5. 12, 18; & 6. 23. 1 *Cor.* 15. 21, 22. The very yielding to commit this ſin, brought forth fruit unto death, as is evident: For,

I. In drinking in, and obeying the poyſonful word and temptation of the Serpent, the Natural Diſpoſition and Inclination of Man was poyſoned and polluted with that Helliſh and Serpentine Venome; and ſo Man became emptied and ſtripped of his Uprightneſs, and ſo of his Comfortable Knowledge of God, and love of God, and his inward Natural Principle of Righteouſneſs; and filled with a Diſpoſition and

1 *Gen.* 3. 1, 13. *Eccleſ.* 7. 29. *Rom.* 8. 6, 7. *Col.* 1. 21.

and inclination averſe to God, and all things pleaſing to him, and bent and prone to all things diſpleaſing to him; and ſo became an Enemy to God.

II. It brought Weakneſs, Pain, and Mortality on the Body; and Grief, Shame and Fear of wrath and death on the Soul of Man *n*.

n *Gen.*3. *Heb.* 2.14.

III. It caſt man under the commanding and condemning Power of the Law of Works, To love the Lord his God with all his Heart, Soul, Minde and Strength; and, his Neighbour as himſelf; and, to walk in and bring forth the Fruits of that Love: he was not under the Power of any ſuch outward Law, to direct, command, move, and lead him before; for the Law of God was before in his Heart: it was his Natural Inclination and Aptitude ſo to love and walk in it: but this by his Fall was loſt and gone out of his Heart: yet notwithſtanding God loſt no part of his Authority; his Goodneſs foreſhewn to Man, did ſtill as much oblige Man to this Love and walking in it as before; and ſo the Law without, took hold of Man, and had its efficacy in him, to command, and ſo to excuſe or accuſe; but afforded him no help or power of doing it; yet juſtly condemned for every Tranſgreſſion or ſhort coming of it, and that to death: and this befell all Mankinde in the firſt publick Man,

*Rom.*2.15. *&*3. 19. *&*5.12,18. *Gal.*4.4.

IV. It occaſioned miſery and vanity on all the Creatures made for the ſervice and commodity of Man, and put under his Dominion, and turned that which was for his welfare, into a ſnare; ſo, as all turned to be a vexation and curſe to him, to fill him with horror and madneſs, to his Torment, Ruine, and Deſtruction.

IV. *Rom.*8.20. *Deut.*28.16,24 *Eccleſ.*1.1,2. *Pſal.*75.3.

V. According to the Law of Arms, and the right of a Victorer, Satan had gotten the Dominion of Mankinde; and ſo Mankinde in the firſt publick Man, fell under the power and ſlavery of the wicked one, the Devil, that thus overthrew Man, and got the power of Death to terrifie Man withal, *Rev.*12.9. 2 *Cor.*11.3. 1 *John* 5.19. *Heb.*2.14.

V. *Numb.*21.21, 22, 24, 31. *Judg.*11.13, 15, 21, 25.

VI. It threw man, and all mankinde in that publick man, unavoidably under the guilt and Dominion of ſin and Death, even all that firſt mentioned Death, *Gen.* 2.17. and ſo into ſubjection to the Sentence, Condemnation, and Curſe of that Law

VI. *Rom.*5.12, 18. *&*6.23. *Gal.*3.10. *Deut* 27,26.

Law of Works, under which he was fallen, and to be judged by the Almighty, according to that Law, to suffer the utmost of the Curse it did sentence unto for all the breaches of it.

Lo, such the Fall and Misery of Man, such the foulness and fruit of this first and Original sin, and such the state of the first Man in his fall, and of all Mankinde in him; and this without difference of any of them that Naturally were in him, and come forth from him; neither ever did, doth, or can any Man by Nature or Naturally come forth from him in any better state, but in coming Naturally forth from him, to bear his Image: so, that we may by this see a little of the sin and misery Mankinde at first fell into. He that was once righteous, now unrighteous; he that was once in favour and well-pleasedness with God, now under guilt and displeasure; he that was happy, now miserable: yet God the same, and Man changed and fallen into misery in respect of himself and all Creatures, without Remedy to help: of which a word or two to prepare for following Business.

Rom. 5. 12, 18, 19 & 6. 23. 1 *Cor.* 15. 49.

CHAP. II.

Of the Immutability of God, notwithstanding the mutablity fallen Angels, and Mankinde.

NOtwithstanding all this Evil of Man, his enmity against God, and misery in himself, and so his woful change; yet was not there, in or by it any change in God, nor any alteration, or failing of his minde or purpose: he from Eternity was, and now is, and to Eternity will be the same for ever *a*, without change or shadow of change; the Father of Lights, yea, Goodness and Light it self, and there is no Darkness in him. He is Love: and as for fury and wrath working out to the hatred, destruction, and torment of any of his Creatures, it hath not its first rise from the Being and Nature of God; but from such Transgressions against his Goodness

a *Exod.* 3. 14. *Rev.* 1. 4, 8. & 11. 17. & 16. 5. *Heb.* 13. 8. *Mal.* 3. 6. *Jam.* 1. 17. 1 *John* 1. 5. & 4. 8.

by his Creatures, as ſtands croſs to his Wiſdom, Love, and Goodneſs: ſo, as even from thence, becauſe of ſuch Tranſgreſſion, hatred and wrath floweth from him, as a Fruit of his Goodneſs, and Love to his glorious Goodneſs and well-beloved Son, as a juſt Reward of ſuch Contemners thereof *b*; ſo that fury is not in him *c*: but the Fall and Deſtruction of Tranſgreſſors is of themſelves, deſerved and procured by themſelves *d*. And in all this, God is of one minde and changeth not: he at firſt made all things good, and ſo Angels and Men righteous, and ſuch as he loved; and ſo he approveth as good, and rejoyceth in all his own Works *e*. And ſo having made not onely Mankinde, but the Angels before, holy and well-qualified, he did approve their Eſſence which he made, and the holy Qualifications he endued them with, and the Place, or Habitation, or Degree he put them in; and ſo loved them, their Eſſence, their Perſons, their Qualifications, and in love ſo placed them, (as he did Mankinde whom he made Righteous, *&c.*) And that he loved the Angels (as he did Mankinde) before they fell, is evident by the Spirits Teſtimony, That God is righteous, and ſo both loveth the Righteous *f*, and Righteouſneſs *g*, and knoweth (that is, owneth and approveth) his own Works *h*, and upholdeth the Righteous *i*, and preſerveth the way of the Saints *k*, and bleſſeth the Righteous, and will not ſuffer them to be removed *l*: and in all this, God is the ſame for ever, immutable, without change, or ſhadow of change in himſelf, or in his minde, to ſuch approved and beloved ones. Whence alſo it is evident, That God did not firſt forſake the Angels, nor did withhold or withdraw from them any part of that Wiſdom, Holineſs, and Strength wherewith he had indued them, and by which they might have abode in that righteous & happy eſtate he made and put them in; and ſo have continued righteous and holy ſtill; and in acknowledging their ſupreme Lord, have been eſtabliſhed for ever *m*: But thoſe of the Angels that did fall, they did voluntarily aſpire to a higher degree of Dignity, and Equality with their ſupreme Lord; and ſo did firſt of themſelves forſake God, and ſo ſinned and ceaſed to be Righteous and Saints; they kept not their firſt Eſtate (or Principality) but left their own Habitation *n*, and ſo by their Tranſ-

b *Pſal.* 21.8. & 109.4,5. & 89. 36. *Prov.* 8.22, 23. *Pſa.* 19.68. & 136.10,20.

c *Iſa.* 27.4.

d *Hoſ.* 13.6,9. *Jer.* 14 8.

e *Gen.* 1.31. *Job* 38.4,7. *Pſa.* 104 4.31. *Act.* 15.18.

f *Pſal.* 146.8.

g *Pſal.* 11.7.

h *Act.* 15.8.

i *Pſal.* 37.17.

k *Prov.* 2.8. *Pſal.* 1.6.

l *Pſal.* 5,12.

m *Job* 4.7,18. & 36.7. *Pſa.* 34 15. & 37.28. *Prov.* 8.22.36. *with Job.* 14.21. & 17.5.

n *Jude* 6.

Transgreſſion, provoked the Love of God to wrath, whoſe Love is ſuch, as it abhorreth and hateth wickedneſs; and ſo by their ſinning they made themſelves ſuch, that in their Perſons, Qualifications, and Wayes, they became the Object of God's hatred and wrath: ſo that the change was in them, not in God; who, (becauſe they ſo ſinned, and ſinned of themſelves without any other Tempter, and ſinned not all in one publick Repreſentative, but every one in their own Perſons freely againſt ſo great Light and Goodneſs;) he hath therefore forſaken them, and caſt them down to Hell, and reſerved them in Chains of Darkneſs to the Judgement of the great Day, to be then tormented in that Everlaſting Fire, prepared for them, and ſuch as by them are led to ſuch-like perſonal Tranſgreſſion *o*. And yet in all this is there no change in God: he, in his Love, is the ſame ſtill, though theſe ſinning Angels be fallen out of his Love under wrath and hatred; yea, it would rather have implied a change in God, if he had continued his Love on ſuch preſumptuous Tranſgreſſors. And this alſo is written, to admoniſh and warn men, yea, even Believers, That none tempt the Lord by preſumptuous ſinning, crying peace to themſelves, from the Love, Mercy and Goodneſs of God fore-teſtified to them, and the immutability of God in his Love and purpoſes; which, though true, yet that argues not the immutability of all that are in any ſort loved of him; ſo, as though they ſin preſumptuouſly, his immutability engages him to love ſuch notwithſtanding ſo, as thoſe perſons once loved, cannot by any miſdemeanor fall from being under that Love, and become under hatred: we are warned to take heed of ſuch thoughts; for it hath with ſome, and may with others ſo fall out, and yet no alteration in God, for he hath ſhewn his mind to be even ſo *p*. And as for the Soveraignty of God, it is one and the ſame, and ever agreeing with his Wiſdom, Holineſs, Truth, Juſtice, Love and Purpoſe: ſo that change, by preſumptuous ſinning of Perſons, from being under Love, to be under Hatred, argues no change in God. And this is clear in the caſe of the fallen Angels; that I ſay nothing of Mankinde changed from being under well-pleaſedneſs to be under wrath and diſpleaſure: though compaſſions were yet toward them, who ſinned all in

o *Jude* 6. 2 *Pet.* 2. 4. *Mat.* 25. 41 *Rev.* 20. 10.

p 2 *Pet.* 2. 1. *Jude* 5, 6. *Deut.* 29. 18, 19. 20.

one, and by the ſubtilty of a Tempter; yet the change in Man great, in God none at all: which ſhews the vanity of the Pleas and Inferences of ſome, about, and from the immutability of God in his minde and purpoſes.

Pag. 13. p2. 1. That ſaying of Mr. *Owen*'s, That *if God can by his power and Spirit keep them whom he doth not forſake in a ſtate and condition of not forſaking him, he doth forſake them before they forſake him*, is not fit for Argument to build Doctrine on, or confirm with; for it is neither true, nor Scripture-like, but is plainly derogatory to God, and his Truth and Goodneſs, and far from acknowledging that depth of the Wiſdom and Knowledge of God, *Rom.* 11.33. and rather tendeth to lead to fancy, a depth of ſome openly appearing reſpect of Perſons, and cauſeleſs indignation, cruelty, and unrighteouſneſs, to be, though no man can yet ſee how, Righteouſneſs; which I hope Mr. *Owen* will not allow: nor will he ſay, His ſaying is meant of the fallen Angels; yet Gods proceeding with them overturneth the truth of his ſaying: ſo as it can be no ground, or proof for him or others to ground any Opinion on, or prove it by. None in their right mind will ſay, The fallen Angels tranſgreſſed not without cauſe, God forſook them firſt; and ſo free them from that number, *Pſal.* 25.3. that tranſgreſs without cauſe: as if God did firſt forſake them, before they forſook him; and ſo lay the beginning of the blame upon the Almighty, whereas is was firſt & wholly in themſelves, who were the firſt ſinners, and ſinned from the beginning, and ſo ſin ſtill: Chriſt ſaith not, Becauſe there was no Truth in them before the fall; but, *Becauſe he abode not in the Truth*, (and ſo ſince the fall) *there is no Truth in him*: which reproves this foreſaid ſaying.

1 *Joh.* 3.8. *Joh.* 8.44.

2. Another ſaying by this alſo appears untrue, though uſed by many, namely, That *whom God loves once, he loves for ever*: if it had been, What God loves once, or ſuch as God loves once, he loves ever, it would have ſtood; for God loves Righteouſneſs, and ſo the Righteous, and ſo Believers and Saints for ever. But to ſay, Whom, or what Perſons; all and Every of them whom God loves once, he loves for ever, is not true; and the ſurmiſe of it is grounded on a falſe conceit, as if the unchangableneſs of God, did either depend on, or at leaſt argue & neceſſitate the unchangableneſs of the ſtate and

and condition of all such as are once or at any time beloved of God; which, by the story of the fallen Angels, appears to be false; and Mr. *Owen* in part, if not wholly, disclaimeth this conceit; yet the consequence not onely he retaineth, but many other: some, avouching it for Scripture in their sayings, and some in their Books and writing, citing *John* 13.1. But he that will read that Text, may see, that that saying, or any like it, or a word or syllable importing such a sense, cannot be there found; for it is cleer in the words, suited also with other places of Scriptures, That the words there in *John* 13.1. do speak of Jesus Christ, not onely, nor chiefly as he was God; but also, and more directly as he was Man *q*: who not onely as God, but also, and rather as a Prophet, spake as he had received of the Father *r*, and that also of his sufferings and departure out of this world *s*, which could not be meant of his Divine Spirit and Presence *t*. And this also is observable, That he spake not in this place of himself onely, as the Sacrificer and Peace-maker; but also and more directly, as he was a Minister of the Gospel, and Peace-Preacher *u*: in whose Ministration, declaring the Peace made in and by him, God was in him and by him reconciling the World to himself *w*: and the persons loved, there spoken of, were not all that God had from the beginning loved; or, that he doth now love; but onely those that were not onely his own, but even then in the World; yea, his own as then given him of the Father in the Gospel-Call, and after the Call chosen by him, to be his Apostles, Messengers, and Ministers *x*, to whom he gave the Words the Father gave him, that they might be in his place and stead after his bodily departure, to carry on his Ministration, and beseech Men to be reconciled to God *y*. And the Love spoken of in this place, is his Love as a Shepherd and a faithful One, using all holy means, to keep, and preserve, and instruct them in the Name of the Father, that none of them might be lost, but be fitted for their present, and after abiding, and service; for which cause he gave them both instruction and example *z*: yea, it is expres here, that *Judas* was among them *a*; and though he was not one of them, that in receiving his Words was cleansed *b*, nor that said truely, (though rightly) and so

Page 33.

John 13 1.

q *Mat.* 26.2.
r *John* 12. 50.
s *John* 16. 28.
t *Mat.* 28. 20.

u *Heb.* 2.3 *Eph.* 2.16,17.
w 2 *Cor.* 5.19. *Heb.* 1.1,2.

x *Luk.* 6 13. *John* 6.70.

y 2 *Cor.* 5.18,19, 20. *Joh.* 17. 8. *Prov.* 9.2,3.

z *Joh.* 13.2,18. & 17.11,12,13.
a *Vers.* 2,18.
b *Vers.* 10,11. *John* 15.2.

not

not in both respects well and from his Heart, in calling him Lord and Master *c*, and so not happy in doing the things counselled by Christ *d*, and so no Lover of Christ *e*; yet he was one of Christ's chosen Apostles *f*, one whom Christ loved and prayed for, and did good to; yea, continued his admonitions with loving words to him to the end *g*: but he dissembled with his Master, being Adversary to him for his Love; and refusing his warnings and counsels, rewarded him evil for good, and so, and there-through, became a Son of perdition; and so lost himself *h*; his sin being finished, it brought forth death *i*, and he was then no more loved, nor prayed for; according to that which is said of such Rebellious ones, *All their wickedness is in Gilgal, for there I hated them for the wickedness of their doings: I will drive them out of mine house, I will love them no more* k. It is cleer here, they were once in his House, and loved; yet now because of so great wickedness, no more loved. And so *Judas* was once loved, and prayed for, and means used towards him, unto the end, till he grew to that height of wickedness in rewarding evil for good, that against all warnings he persisted to finish his Transgression; and then was he hated, and cast out of his Office, and no more loved; but another to be put into his Office *l*. Even as the fallen Angels were once holy and loved: but after their wilful aspiring and leaving their place, cast down, hated, and no more loved. Yet in all this, God is one, and of one minde, immutable; and the change is in and upon the fallen Angels, and such as are become like them. So that this Text, *John* 13.1. is mightily wrested and abused, to be pretended to say, *Whom God loves once, he loves for ever*; no word in the Text saying it: and God's dealing with the fallen Angels, and with others, proclaims the falshood of that saying.

c *Ver.* 13.
d *Vers.* 14,17.
e *Vers.* 2. *John* 15.14.
f *Luke* 6.16.
g *Psal.* 109.4,5. *Luk.* 22.48. *Mat.* 26.59.
h *John* 17.12. *Psal.* 109.4,5.
i *Jam.* 1.15.
k *Hos.* 9.15.
l *Psal.* 109.3,4,5,6. *Act.* 1.16,26.

But of the fallen and reprobate Angels, I may leave off to speak farther, seeing there was found no remedy for them, no Ransome, no Saviour, none to take their Nature and Cause in Hand, & so no Gospel to be preached to or by them; no Prayers to be put forth for them, no Commands to them to repent and believe the Gospel; but Christ, and Gospel, and Prayers, and all against them: but of Mankinde fallen, there

is

is yet ſome better thing to ſay of them all, after we have conſidered the depth of his miſery in reſpect of the deſperateneſs and remedileſneſs of it in reſpect of Mankinde fallen, and all other Creatures.

CHAP. 12.

Of the remedileſneſs in Man fallen to help himſelf, and what an inconceivable and wonderful buſineſs it is that will help him, if God diſcover and give it.

MAnkinde fallen, as is before ſhewn, into ſo great ſin, ſinfulneſs, and miſery, and under the powerful ſentence and curſe of the Law, and under the diſpleaſure of the Almighty, and become an Enemy to him; the door, way, and paſſage for God to extend and give forth the fruits of his Love and Mercy to Men; and ſo for Men to return, and come into favour with God again, was ſhut and become impaſſible, yea, it was beyond the reach & underſtanding of Men or Angels, to open, yea, or finde out the way how ſuch a door and paſſage might be opened again for Mankinde: For,

1. The holy and righteous Law under which Man was fallen, ſtill required Obedience to the utmoſt of all the Righteous Affections and Services it obliged to, or elſe to ſuffer the curſe, for the leaſt ſhort coming of its Requirings; which neither *Adam*, nor any of his Natural Race, was able to anſwer in doing, nor in ſuffering to overcome: and this Law muſt not be aboliſhed, but fulfilled to every *Iota* of it. *Deut* 27. 26. *Gal.* 3. 10. *Pſal.* 49. 7, 12. *Mat.* 5. 7, 18.

2. The Truth of God that ſaid, In the day thou eateſt of that (forbidden) Tree, in dying thou ſhalt die; and the juſtice of God that had ordered the curſed Death, as the wages of ſin, muſt be fulfilled and ſatisfied, and will admit of no forgiveneſs or peace till this Death and Curſe be executed, and therein juſtice ſatisfied, and Truth fulfilled. And if *Adam* or his Natural Race ſuffer it, they periſh in it, and can no *Gen.* 2. 17. *Rom.* 6. 23.

more

*Pſal.*85.10, 11. & 68. 20. more get out of it again, to come into any new terms of Grace: ſo that leſs will not ſerve than ſuch a ſuffering in which Mercy and Truth may meet, Truth be fulfilled and ſpring out of the Earth; and ſo Death overcome.

*Mat.*12.29. *Luke* 11.21,22 *Hoſ.*13.4. 3. Death, Curſe, and the Devil that had gotten the Victory over Man, and held him Captive, as a ſlave in bondage to ſin, and under the fear of Death, will keep their hold and power over Man, till for ſin he periſh in this firſt denounced and deſerved Death, unleſs by a ſtronger power they be overcome, ſubdued and captived; which *Adam*, and all his Natural Race were not able to do.

4. The Wound of Guilt and Curſe made by ſin in the fall, will not be healed, the breach will not be made up, peace for Mankinde with God will not be made, ſo as a door and paſſage may be opened for God, according to Truth and Juſtice, to be propitious to Man, and to extend the Fruits of his Love and mercy to him, and for Mankinde to eſcape periſhing in the firſt Death, and to come in to God for favour again, unleſs a ſin-offering or propitiatory Sacrifice of ſufficient value and worth, to appeaſe the wrath deſerved, and ſatisfie the juſtice offended, and purchaſe a releaſe of all Mankinde from the ſentence of the Law into the diſpoſe of the Offerer, be made: which fallen Mankinde could never have found out, nor could all the Creatures made for the uſe of Mankinde, have been fit or ſufficient for ſuch a Sacrifice *a*; into ſuch a depth of miſery and helpleſneſs was Mankinde fallen, and ſo far neceſſitated to periſh.

a *Pſal.*49.7,8. & 50. 8,13. *Mic.*6.6,7. *Heb.* 0.1,4.

And yet is not this all the miſery and neceſſity of periſhing, that Mankinde fell into by the fall of the firſt Man; but there is more miſchief & evil ſtill into which Mankinde is fallen, that requireth more for his help and recovery, than hath in this foreſaid in this Chapter been ſpoken: for though God ſhould be ſo gracious, as in Love to Mankinde to finde out and give ſuch a Ranſome, a propitiatory Sacrifice, as in which in reſpect of the firſt Tranſgreſſion, & all that neceſſarily flows from it, Truth is fulfilled, Juſtice ſatisfied, Law anſwered, the Devil in his firſt work overthrown, and Death ſo overcome, that all ſhall be raiſed out of it; the Enmity, that in the reſpects beforeſaid was in the way between God and Man, ſlain,

ſlain; and all that was contrary to Man, taken out of the way, and Mankinde releaſed from periſhing under the firſt ſentence; into the diſpoſe of the Ranſomer: and ſo Peace being made, the door opened, through which Love and Mercies flow from God to Mankinde, by which Men might come in through the ſame door into favour and fellowſhip with God again: ſurely, for God that was ſo highly offended by Man, to do all this for Man, muſt needs be confeſſed, unconceiveable and infinitely great, and free-love to Mankinde, deſerving and fitly moving the return in Repentance, Faith, Love and Obedience, in which Men might receive and enjoy ſuch favour and fellowſhip with him.

But yet for all this, there is ſuch an evil diſpoſition and enmity againſt the minde of God within Man, in the heart of Man, diffuſing it ſelf throughout all the powers of a Man, and ruling the Man, that without ſomething by all this done for Man without him, there be ſtill farther ſomething ſupernatural done in him: Man of himſelf, though all this be told him, neither can nor will come in to God again at this door he hath opened: for, as may be ſeen in that ſaid in Chap. 10.

1. The Heart and Natural Diſpoſition and Inclination in Man, was ſo poyſoned, with drinking in the ſuggeſtions of Satan, and ſo filled with high conceits of his knowledge of good and evil, that it is filled with an averſneſs and enmity againſt God, ſet on fire of Hell, or the poyſon of the helliſh temptation firſt received from Satan in the heart; and it muſt be a power ſtronger than the power in Man or Devil, that can maſter and overcome this diſpoſition. *Eccleſ.7.29. Rom.8.8. Col.1.21. Jam.3.6. Mat.12.29. 2 Cor.10.4. 1 John 4.4.*

2. Satan, though in Chains of Darkneſs, yet according to the Limits permitted him for a time, goeth about with all his malice and ſubtilty to keep Men out from the knowledge of the great love and gracious minde of God manifeſted in the Ranſome and Sacrifice found out and given, that he may ſo keep them from Repentance and Faith; and ſo from receiving the Love of the Truth to be ſaved, and ſo from coming into favour and fellowſhip with God again: and there needs that power that hath overcome, and will *Luk.8.12. 1 Pet.5.8. 2 Cor.4.4. 1 Joh.5.19. Col.2.14,15.6.*

overcome him, to help against this evil, that we may come in to God.

Isa. 42.1,8. & 61.1,2,3. *John* 1.9. *Act.* 13.46. & 5.31,32. 2 *Cor.* 5.19,20. *Act.* 26.18. *Joh.* 6.44,45. *Tit.* 3.4,5.

And if God have done this for Mankinde also, so as he hath exalted the Sacrificer, and filled him with immeasureable fulness of Spirit to send forth to enlighten every one that comes into the World, and set him forth a Light and Salvation; yea, making him a Prince and Saviour, to give Repentance and Forgiveness of sins; so, as Divine Light and Power is extended by him in the means, making known and applying the Vertue of this Ransome and Sacrifice to the Minde and Heart of Man, that may enlighten Man's Minde, and slay the Enmity in his disposition, subdue his averseness, and reconcile his Heart to God; affording therein power to overcome the wicked One, (without which no Man will or can come in to God.) Oh how abundantly doth the love and pity of God to Manward appear and flow forth to save! who is able to comprehend all this great love!

Rom. 8.25. *Gal.* 5.17. 1 *Joh.* 2.16. 1 *Pet.* 5.8. *Jam.* 1.14,15. & 3.2. *Heb.* 3.12,13,19.

Yet notwithstanding all this, there is something farther needful for Mankinde, even such of them thus far called, that they may abide in this Grace, be preserved from perishing in a second Death, and have Eternal Life: for though Peace be made for Men, and all the sins seen in them flowing from the first Transgression necessarily, and chargeable on them by the Law as they fell under it in *Adam*, were charged on the Sacrificer, and are by him cleered and done away, and Men redeemed from the Curse of the Law; and this by Divine power so made known, that they so far believe, that they receive Remission of sins past, and so begin to be reconciled to God, and receive the Atonement: yet through the remaining flesh in them, and the customes, lusts, fashions and allurements and terrors of the World without them; and Satan with his manifold Temptations, taking advantage both from the Flesh and the World, to fasten his Temptations on them, they may be overtaken many times, and in many things to offend; and if not helped and healed, sins against Grace are so heynous, they will lead to depart from God, and cast into danger of perishing in a second Death.

Which, that we may be preserved from, it is needful, That there be vertue and value enough in the Blood shed, and Sacri-

crifice offered, and fulneſs of proviſion in the Sacrificer and Offerer, that by vertue of his Blood once ſhed, and Sacrifice once offered, he in continual mediation for us, may freely forgive and take away our following evils, and ſo preſerve our peace with God, and ſend forth following grace and ſupplies of Spirit to recover and heal us, and to cauſe us to abide and grow in grace, and ſo preſerve us from every evil work unto his heavenly Kingdom, without which we are liable to miſcarry: but if this be afforded us, with both the former, then have we a perfect Saviour, a perfect Salvation, and ſhall be perfectly recovered. And now though Mankinde had highly offended God, and ſtirred up wrath and diſpleaſure, and incurred Death and Curſe to be juſtly executed on them, being alſo Enemies to God: yet here is better news for them, than for the fallen Angels; namely, That God, though angry with, and hating their ſinfulneſs; yea, ſo, as he could have no delight or well-pleaſedneſs in them, nor extend loving kindneſs to them, in that condition they were in: yet he did not upon Man's fall, turn Enemy to Mankinde; but loved Mankinde ſtill; ſo far, that in his love and wiſdom, his bowels of compaſſion yearning on Mankinde, he found out a Ranſome and mean of Recovery for Mankinde, that for all this Tranſgreſſion they might not be baniſhed from him, but might have a way of coming in again to him, and this in his Son Jeſus Chriſt our Lord; by whom, by vertue of what he hath done, received and doeth, the old Creation is preſerved for a time, and means and mercies extended to Men in that time, that Men might repent and come in to him, and a new Creation compleat in him, that all that come in to him, may become new Creatures, and have by him a new Creation compleated for them. And of the diſſimilitudes & ſimilitudes between this ſecond and new creation, and that firſt creation, a word or two, before I come plainly to ſet forth what the Teſtimony of Chriſt is.

1 *Tim.* 2. 5, 6. *Heb.* 7. 27. & 9. 12, 14, 15. & 10. 10, 12, 14. & 12. 24. 1 *Joh.* 1. 7, 9. & 2. 1, 2. *Luk.* 5. 24. 2 *Tim.* 4. 10.

2 *Sam.* 14. 14.

Pſa. 75. 3. *Rom.* 2. 4.

1 *Cor.* 15. 45. 2 *Cor.* 5. 17. *Rev.* 21. 5.

CHAP. 13.

Of the diſsimilitudes and ſimilitudes between the ſecond or new Creation, and the firſt and now old Creation.

FIrſt, The Diſſimilitudes between the two Creations, are theſe:

1. In the firſt now old Creation, the firſt Man, the publick Man, was made laſt of all the Creatures made for him; ſo, as nothing was made by or through him: but in the ſecond and new Creation, the ſecond publick Man is firſt made, and then all things in the new Creation, by and through him, as well as for him.

*Col.*1.15,16,17, 18. *Rev.*3.14. & 21. 5. *Rom.* 11.36.

2. In the firſt Creation, the firſt publick Man was made of the Duſt, and God breathed into him the Breath of Life, and Man became a living Soul; and being made Male and Female, was fitted for multiplication of perſonal beings of his own kinde in a natural way, and was in his perfection at the firſt, on the very day he was made. But in the new Creation, the ſecond and laſt publick Man was in a ſupernatural way made of the ſeed of *Adam*, *Noah*, *Abraham*, *Iſaac*, *Jacob*, *David*, &c. of a *Woman*, a *Virgin*; he being Male only, and ſo fitted with Spirit, to bring in ſpiritually to himſelf, being a Man in union of Perſon with, and ſo the Son of God. Yet was not the Man Chriſt in his perfection at the firſt *a*, he was firſt abaſed, and made perfect through ſufferings *b*, and after ſervice and ſufferings perfected *c*; and ſo, as Man, he was firſt made that which before he was not, nor as he was the Word and Son of God, could ever Naturally, or in a Natural way have been: but he, who was not Naturally Fleſh and Man, but God, the Son of God, in a ſupernatural way, had a Body given him, and ſo was made Fleſh of the Seed of *David*, according to the Fleſh, a very Man *d*; he being holy and ſinleſs in our Nature, could not naturally have been ſubject to the infirmities of Hunger, Thirſt, Wearineſs, Sadneſs, Pains, and Mortality

*Luk.*3.23,38. *Mat.*1.1,2, &c. *Rom.*1.3. *Mat.* 1.23. *Luk.*1.31, 35. *Gal.*4.4. *John* 1.14.

a *Luke* 2.40.
b *Heb.*2.10. & 5.8,9.
c *Luk.*13.32. & 24.26,46,47.

d *Heb.*10.5. *Joh.* 1.14. *Rom.*1.3. 1 *Tim.*2.5.

rality; but this was freely for our sakes made so: and so in the likeness of sinful Flesh, though altogether sinless *e*: he had the holy Law in his heart, and was free, even the Son of God, and could not Naturally have been a Servant, under the Law, under which Mankinde was fallen; but he was made so, that being under the same bond with us, our debt might be charged on, and required of him *f*: he being without sin, could not Naturally have been sin or a curse; but for us was made so *g*: and he being made all this, and accepting it all, and so performing all in our Nature, dying for our sins, the Truth of God is fulfilled, according to that *Gen.* 2. 17. and the justice of God is satisfied, according to that *Deut.* 27. 26 *h*. and Mercy and Truth are met, and Righteousness and Peace have kissed each other *i*; yet if Christ be not risen again, we can have no such Forgiveness and Justification, as to come into favour with God again *k*: but he is risen from the dead, just, as the publick Man for our justification *l*, and hath overcome Death, and him that had the power of Death; and so hath spoiled Principalities and Powers *m*; so as Truth is sprung out of the Earth *n*. Then he ascended in that very body which died, and was raised again, and by the Eternal Spirit offered himself a spotless Sacrifice to God; and with the Vertue of his own Blood, entred the holy of holies, and so made peace, and obtained Eternal Redemption *o*. And God also for this hath exalted him *p*; and taken up his well-pleasedness in him, and set him on his right hand *q*, and released and given over all Mankinde to him for his dispose, and made him Lord of all *r*, and Head of the Church *s*; and filled him with the immeasurable fulness of the Holy Ghost, to preach the Gospel, and call sinners, and open the eyes of the blinde, *&c.* to draw Men to himself, that believing on him they might be his Church, and he so confer his own Priviledges on them *t*; and that he may raise all Men from the first death, that he died for them, and bring them before him to be judged by him according to the Gospel, *Rom.* 2. 16. and 14. 9, 12. 2 *Cor.* 5. 10.

And thus also hath God testified of him, and set him forth the Propitiation for the sins of the whole World *u*, for Men to receive Remission of sins through Faith in his Blood,

e *Heb.* 2. 17. & 4. 15. *Rom.* 8. 3. *Isa.* 53 4.

f *Gal.* 4 4. *Rom.* 3. 19. *Phil.* 2. 7, 8.

g 2 *Cor.* 5. 21. *Gal.* 3. 13.

h *Gal.* 3. 10. 13. *Deut.* 21. 23.

i *Psal.* 85. 10.

k 1 *Cor.* 15 14, 15, 17, 18.

l 1 *Cor.* 15 4. *Rom.* 4. 25.

m *Heb.* 2. 14. *Col.* 2. 12, 15. 2 *Tim.* 1. 9.

n *Psal.* 85. 11.

o *Act.* 1. 9, 10, 11. *Heb* 8. 3, 4. & 10. 10, 12. & 9. 12, 14.

p *Phil.* 2. 10, 11.

q *Mat.* 17. 5. *Heb.* 8. 1. & 10. 12.

r *Rom.* 14. 9. *Act.* 2. 34, 36. & 10. 36.

s *Col.* 1. 18, 19.

t *Isa.* 42. 1, 8. & 61. 1, 4. *Joh.* 1. 12. *Phil.* 2. 10, 11. *Act.* 17. 30, 31.

u 1 *John* 2. 2.

and

and ſo to bring them in to God *w*. And thus is he perfect in himſelf, the ſecond and laſt publick Man, the Lord from Heaven, the ſpiritual Man, the quickning Spirit, in whom the Nature of Man is reſtored, and married to the Divine Nature in the perſon of the Son of God; in which is rich Proviſion of pardon, peace, wiſdom, righteouſneſs, holineſs, redemption, and eternal life; all to be enjoyed in coming in by his call to believe on him *x*: and ſuch a one is the Man Chriſt, God-Man, God with us, in our Nature for us *y*, glorified with the Father's own ſelf, as the publick Man, with the Glory he had with the Father before the World was, which for a while he laid aſide for our ſakes, that in his re-aſſuming it again, we believing on him, might come to partake of glory with him *z*. And this is an higher buſineſs than that *Gen.* 1.26,27. & 2.7. if not as high as that which was unlawfully aſpired to by ſome Angels, and the firſt Man: and this is the Chriſt, nor can there be any Election in him, or Belief on him, but as he is ſuch a one, and ſo to be conſidered as ſuch a publick Man, the new and ſpiritual Man.

w *Rom.* 3.25. *Act.* 10.43. & 26.18.

x 1 *Cor.* 15.44, 45, 46, 47. *Mat.* 22.1,4. *Prov.* 9.1,6. *Col.* 2.9,10. & 1.28. 1 *Cor.* 1.30.

y *Mat.* 1.23.

z *Joh.* 17.4,5,9. *Col.* 3.4.

3. In the firſt Creation, the firſt publick Man had all Mankinde in him in his loyns, to come naturally by deſcent from him; and ſo ſinned in his ſinning, according to that account and language, *Heb.* 7.9, 10. and ſo he ſtood in the room or ſtead of none, and undertook for none, but thoſe that were in him, and Naturally to deſcend from him, and ſo Naturally his own, and Naturally intereſſed, they in him, and he in them, and he Naturally obliged to them. But in the new Creation, the Son of God, the Word that was made Fleſh, and the ſecond publick Man before conſidered, as his work done in his own Body, and he in that Body glorified, he had none of Mankinde in him, none his Friends or Brethren, and peculiar Ones, in and with him to lay aſide ſuch Glory as he had with the Father before the World was, to be ſupernaturally made Fleſh as he was, and to offer the propitiatory ſacrifice as he did; no, not in him, (as there muſt have been) according to that language, *Heb.* 7.9, 10. if there had been any ſuch in him; nor did he interpoſe to ſtand in the room and ſtead, and undertake to abaſe himſelf, and overcome Death, and offer the propitiatory Sacrifice for himſelf,

or

or any his peculiar Friends that were in him, and loved him, but for the first Man and his Natural Race, that were not only out of him, sinners and enemies to him, as he undertook for them, but are also found such when he first calleth, or beginneth to work on them *a*: so that his love, his undertaking, and all his grace and obligations to Men, are unspeakable, gracious, great, and free.

a *Rom.* 5. 6, 8. 1 *Pet.* 3. 18. 1 *Tim.* 1. 15. *Mat.* 9. 13. *Luk.* 5. 32.

Nor hath he any other to make his seed, but such as are first the seed, and of the seed of the first Man; him, and those that come forth of him, and bear his Image, are they from among whom and of whom, by a spiritual way, he brings in to himself, and makes them new Creatures.

1 *Cor.* 15. 46, 49. *Jam.* 1. 18. *Eph.* 2. 4, 10. 2 *Cor.* 5. 17.

4. In the first Creation, the first Mans work and business was easie, but to dress the Garden, order the Creatures, and forbear eating of one of the Trees in the Garden, and so to keep sin out of the World; which yet he did not. But in the new Creation, the second Man had a great, painful and mighty work to do, to undergo abasement in shame and suffering, to offer an invaluable Sacrifice, to take away sin, appease wrath, make an Atonement, overcome Death and the Devil, to purchase an Inheritance, and receive Spirit in the Man, to send forth even to the rebellious, that the Lord might dwell among them, *&c.* which also he hath faithfully and fully done.

1 *Joh* 3 5. *Phil.* 2. 6-10. *Jer.* 50. 4, 5, 6. *Joh.* 17. 4, 6, 7. *Psal.* 68. 18.

5. In the first Creation, the Heaven and the Earth was made of no pre-existing matter or being, onely the Word of the Lord gave the very being thereto: but in the new Creation, it is of the old Heaven and Earth dissolved, melted, and overturned, and then made new, new created to as good and better estate than at the first.

Gen. 1. 1. *Psal.* 33. 6. & 75. 3. 2 *Pet.* 3. 5-7, 10, 11, 12. *Rom.* 8. 19, 20, 21. *Rev.* 21. 1-5.

6. The old Creation was finished in six dayes, each day consisting of evening and morning, consisting of twenty four hours, and the Rest & Sabbath of the Lord on the seventh day. But the new Creation is longer before it be finished and brought forth in its full perfection to open view, it's likely as many thousands of yeers as the first was of dayes, it being the whole time of the supportation and decaying of the old.

Gen. 1. & 2. 1, 2. *Exod.* 20. 11. *Isa.* 65. 12, 19. 2 *Pet.* 3. 3-15. *Rom.* 8. 19, 20, 21.

And such Dissimilitudes is shewn in Scripture to be between the first and now old Creation, and the second and new Creation.

Se-

Secondly, Yet notwithſtanding there is alſo a true reſemblance in many ſimilitudes between them, and that not only in this;

1. That they both are the work of one and the ſame God: but alſo in this;

1. That as the firſt was made by the Word and Spirit of the Lord breathed forth by the Father through the Word, that is, the Son: even ſo was the ſecond and new Creation alſo begun, and ſhall be finiſhed.

*Gen.*1.1,2. *Pſa.* 33.6. 1 *Joh.*1.1, 2,3,4. *Col.*1.15, 16-19.

2. That as in the firſt, the Heavenly and Earthy Matter was firſt made and framed, before any other particular Creatures; and they after by the command and word of the Lord, formed and made in and out of them: even ſo the ſecond and new Creation, (in the counſels and purpoſe of God, and actual conſent and Agreement of the Word, the Son of God, and now alſo in act by the Word made Fleſh) the original and firſt being, and that which gives being to all, and in and out of which, and through which all particulars are formed and made new, was firſt prepared, made and formed in the Man Chriſt; in whom, the Reſtauration being made, God and Man united in one Perſon, through whom the Holy Spirit proceedeth from the Father; and ſo by the word and command of the Lord, the particulars in their order are formed and made new: and ſo Jeſus Chriſt the Son of God, and the Son of Man, even he himſelf is called the beginning of the Creation of God *a*, the firſt-born of every Creature *b*, the firſt-begotten, & firſt-born from the dead *c*; before *Abraham* was, he is *d*: the Root of *David* e, the *Alpha* and *Omega*, the beginning and the end *f*; yea, he that worketh with the Father, and whatſoever the Father doth, he doth the ſame, *John* 5.19,23,26,27. he is the beginning, and by him are all things.

*Gen.*1.1.26.

a *Rev.*3.14.
b *Col.*1.15.
c *Rev.*1.5. *Col.* 1.18.
d *Joh.*8.56,58.
e *Rev.*22.16.
f *Rev.*21.6.

3. That as in the firſt Creation, in reſpect of particulars to be formed, God firſt commanded and formed the Light for his Creatures: even ſo in the new Creation, in bringing in particulars, the firſt thing commanded to come forth, is Light; and this, ſhining in the Face of Chriſt, into the Heart of thoſe he makes new Creatures.

*Gen.*1.3. *Joh* 1.4,5. 2 *Cor.*4. 6.

4. That

4. That as in the first Creation, the first publick Man was first made a perfect Man, fit for multiplication, and his seed and posterity after, to come forth of him, one after one, by degrees, and all in his likeness, such as he was when they come forth of him: even so in the new Creation, the second publick Man is first made perfect, and his Seed in a spiritual way and supernaturally to be after brought in to him, and that also one after another, by degrees *h*, and all by degrees framed into the likeness of Christ into whom they are brought *i*, *Eph.*2.10. *Gen.*1.28. & 4. 1,2 & 5.3. *Rom.* 5.19. 1 *Cor.*15. 48. h *Rom.*16.7. *Act.*2.41,47. i *Rom.*5.17. 1 *Cor.*15.48. 2 *Cor.*5.17.

5. That as in the first Creation, the Man and Woman fell and lost the benefit of all, by questioning and letting go the Word of the Lord, in hearing and pondering the voice of the Serpent; and so in believing the same, looked on and beheld the forbidden Fruit, and desired it; and so took and eat of it, even so in the new Creation, Men and Women are drawn in to Christ, and participation of the benefit thereof, by letting go and turning from the delusions of Satan, in hearing and minding the voice of Christ in the Gospel, and so believing the same, that they behold him as discovered therein, and so desire him, and accept and feed on him *k*. *Gen.*3.1 6. k *Act.*3.26. & 26.18. with *Ioh.* 5.26. *Isa.*53.3. & *Ioh.*11.25,26. & 6.54,55,56, 57.

6. In the first Creation, the deed and offence of the first Man, and condemnation of him for it, did reach to all Mankiude, and was the offence and condemnation of all in him, as the publick Man, and that so verily and efficaciously, that in coming forth Naturally from him, they should verily partake of the same, and bear his likeness; though yet none of the sons of Men, could in their own individual persons, so partake of and feel the same, until, and but as, and when in a Natural way, they come to have their personal beings of him, and so come forth from him: even so in the new Creation, the deed and righteousness of the second Man; and his justification, as he was the publick Man, did reach unto all Men; and was so far, & in that sense on them all to justification of life from the first sentence, and escape out of the first death in & through him as the second publick Man: and though all shall one day be freed from that first sentence, and raised out of that first death by him, to acknowledge him Lord to the glory of God; yet do or can none of the sons of Men, in their own individual persons, *Rom.*5.12,18,19. 2 *Cor.*5.14,15, 17,18,19. *Phil.* 1.10,11. *Gal.*3. 26,29.

partake of or enjoy the benefit of that freedom, righteouſneſs, and juſtification, but as they are brought in to believe that done by him; nor of Eternal Life, but as they are in that believing ſpiritually united unto him; and ſo in ſuch a being in him, are made new Creatures.

In which reſpects, as there is ſuch ſimilitude between the firſt and ſecond Creation, and the firſt and ſecond Man, and intereſts of their ſeeds in them, and what they receive from them; ſo the firſt *Adam* was a Type or figure of the ſecond, that was to come: and ſo we may ſay of the natural Tree of Life; and ſo of divers things in the firſt Creation, there was ſomething typical in them; the Truth whereof, in a ſuper-abounding manner is in Chriſt, whence he is called *Adam*, and The Tree of Life, The green Olive-Tree, The Tree by the Rivers of Waters, The true Vine, The Fountain of living Waters, The Door, The Way, The Rock, The Foundation, *&c.* not, that there were or are no ſuch things naturally in being, as appertaining to the old Creation: but, becauſe the Truth, Excellency, and Life, ſhadowed out by all theſe things, is found in Chriſt, and enjoyed in enjoying him in the new Creation: and we know there is more in the Truth, than any ſhadows could type out, and the Goſpel hath now more clearly revealed the ſame. And I hope theſe things conſidered, that are writ from the beginning of this firſt part of this Treatiſe till now, and underſtood and believed, as far as they are plainly affirmed in the Scripture here and there, in many places written, and in this writing collected, and on the Margent quoted; the Sayings of the Goſpel in the Teſtimony of Chriſt, will appear plain, bearing forth their own import and ſenſe: and the Teſtimony of Chriſt being known, all Truth being included in it, and flowing from it, we ſhall by that be led into all Truth, and ſo far as is for us meet and profitable, underſtand what we read in the Scriptures, ſo far as to diſcern Truth from Error in all Doctrines and Sayings brought unto us. I ſhall therefore proceed in the next part, according to the Scripture, aſſaying to declare the Teſtimony of Chriſt.

Rom. 5.14.

Heb. 10.1. *Col.* 2.17. *Rom.* 16. 25, 26. 1 *Joh.* 1. 1, 2, 3.

An Explicite Declaration of the Testimony of Christ, &c.

PART II.

CHAP. I.

Of the Testimony of Christ.

THe Testimony of Christ is that Testimony, and Witness, and Doctrine of Christ,

1. Which God the Father hath by his Holy Spirit immediately first given of Christ, as the promised Seed, and he in whom all Nations shall be blessed; & after mediately by his Spirit in *Moses*, & all the following Prophets, concerning his coming and suffering, and the Glory that should follow: and after all this, immediately to *John Baptist*, both who he was, and what a one he is, and how well-pleased he is in him *a*; and after that, mediately by his Spirit in and by *John Baptist*, that he is the Christ, upon whom the Spirit resteth, full of Grace and Truth, by whom it comes; and that he is the Lamb of God that taketh away the sin of the world, and that he that believeth on him hath Eternal Life *b*: and after this, immediately to three of the Apostles and first Witnesses of Christ *c*; and mediately likewise before by types *d*, and Angels, and by *Zacharias* e, and old *Simeon*; as also in his own Mi-

*Gen.*3.15.&22.18. *Act.* 3.18, 24. *Luk.*1.70. 1 *Pet.*1.11,12.

a *Mat.*3.17.
b *Joh.*1.16,17, 29-34.&3.27-36.
c *Mat.*17.5. 2 *Pet.*1.17,18.
d *Heb.*8.5.
e *Luk.*1.32,33, 67-79.&2.11, 30-34.

Ministration by the mighty works done by him in his Name, *John* 5.36. & 14.10,11.

Joh. 3. 16, 17. & 5.17-30. & 6. 27-69. & 10. & 12.50. 2. Which Jesus Christ himself received from the Father, and testified in his Ministration unto Men; which also he did explicate and give unto his Apostles, and first Witnesses, to testifie and witness, *Luk.* 24. 25, 26, 27, 44, 45, 46, 47, 48. *Joh.* 15.15, 27. & 17.6, 7, 8. *Act.* 1.8.

Joh. 14.26. & 15.26. & 16.7-15. *Act.* 5.32. *Eph.* 3.5. 1 *Joh.* 1. 1, 2. 2 *Tim.* 1.10. 3. Which the Holy Ghost did witness to, and in and by the Apostles and first Witnesses, with the cleer opening and revelation of the Mystery formerly hidden, till Christ had opened the holy of holies, offered the acceptable Sacrifice, and sate down on the right Hand of God, and sending forth the Holy Ghost, and by the Gospel in his Testimony opening the door to immortality and eternal life.

Act. 5.32. & 13. 25-39. *Rom.* 1. 1-5. & 16.25, 26. 4. Which also the Apostles and first VVitnesses have by the same Holy Spirit testified, witnessed, preached, written and recorded according to the revelation of the Mystery, *Ephes.* 3. 3, 4. *Phil.* 3. 1. whence the whole Scripture is said to testifie of Christ, *John* 5. 39. of which more is said, Part 1. Chap. 1, & 2.

And this Testimony, VVitness and Record, is called the Record and VVitness of God, and of Christ, and of the Spirit *f*; and it is also called the Testimony, Record, VVitness and VVord of the Apostles and first VVitnesses of Christ, because they bare it forth and left it upon record *g*: and because it is of Christ, by Christ, and according to the appointment of Christ, by his Apostles opening the things of Christ, it is called the Doctrine of Christ *h*; and in every respect it is one and the same, the Testimony of Jesus Christ *i*: and in this Testimony so cleerly come forth, is Jesus Christ plainly set forth who he is, what a one he is, whence he is, what he became, what he hath done and is become; what he doth, and for whom; what he will do for some, and who they be; and what he will do against others, and who they be; how the good to be enjoyed, and the peril to be avoided: and all this is full and plain in the Testimony.

f 1 *Joh.* 5, 6, 7, 8, 9, 10. *Joh.* 3.33. 1 *Cor.* 1.6. *Rev.* 1.2. & 20.4. 2 *Tim.* 1.8. g 2 *Thes.* 1.10. *Joh.* 17.20. h 2 *Joh.* 9. i *Rev.* 19.10.

1. VVho he is; and that is not *Adam*, *Seth*, *Enoch*, and so none of the Prophets before *John Baptist*; nor was *John Baptist* the Christ, nor any of the Apostles or VVitnesses that

followed

followed k: nor is it the Church, or any Society of Men, though such as do indeed bear his Name, though they be of his mystical Body (as resembled by a King, whose Body is the Commonwealth; or a General, whose Body is the Army; or a Major, whose Body is the Corporation: yet are not the Commons the King or chief Magistrate, nor is the Army the General, nor the Corporation the Major) and so, though the Head and Body be one, yet the Body is not the Head; so the Church is not the Head, the Husband, the Lord, the King of Saints, the Christ; but the person of Christ is all that, and none but he: so, that the Church, though one with Christ, is not the Christ; nor is it any inward Frame, or spiritual Light or Disposition in the Heart of the Believer: though this being right, as flowing from him, and effected in such as are believing on him, is even the Spirit of Christ, by which he is in them, and dwelleth in them; yet is not this the Christ, the person of Christ:

k Luk. 3 & Joh. 1. 1 Pet. 1. 11, 12. 2 Cor. 4. 5.

Mat. 23. 8. 1 Cor. 8. 6. Col. 1. 18. Eph. 1. 22, 23.

Col. 1. 15, 21. 26, 27. 2 Cor. 13. 3, 5. 1 Joh. 3. 24. Rom. 1. 18. 2 Cor. 4. 5.

But Jesus, that very Jesus, and no other but he, that was born of a Virgin espoused to one *Joseph* a Carpenter, and born in the time of *Cæsar Augustus*, when *Herod* was King of *Judea*, and in *Bethlem*, in an Inn, and Stable in that Inn, and circumcised the eighth day, and his name called Jesus; who was carried into *Egypt*, and returned again to *Nazareth* in *Galilee*, and there lived a time, and after was baptized of *John* in *Iordan*, and then went about preaching the Gospel, and working Miracles, called Disciples and chose Apostles, suffered, and was crucified under *Pontius Pilate*, died, was buried, and rose again in the same Body, and appeared often to his Disciples, who saw, and heard, and felt him, and received commandments from him, and then he blessed them, and ascended up to Heaven in that Body of his, and sate down on the right hand of God, and sent down the Holy Ghost to his Witnesses, and remaineth in the Heavens till the time of the restitution of all things; this is that Jesus, and this Jesus is the Christ: and all that the four Evangelists writ, was to certifie us of this, that we might believe, that Jesus is the Christ, the Son of God; and that in believing, we might have life through his Name. And so the Apostles preached, that he is the Christ, and proved by the Scripture, that this very Jesus whom

Mat. 1, & 2, &c. Luk. 2, & 3, &c.

Act. 1, & 2, & 3.

Mat. 16. 16. Joh. 6 69.

Luk. 1. 4. Joh. 20. 31. Act. 2. 36. & 3. 13, 16. & 4. 11, 12, &c. & 17. 2, 3. 1 Joh. 5, 1. Joh. 1. 12, 13.

whom they preached, is the Christ: he that believeth, that this Jesus is the Christ, is born of God; and he that denieth it, is a lyer, & Antichrist, 1 *Joh.* 2, 22. More of this is shewn, *part.* 1. *ch.* 1.

Joh. 1. 1. *Rom.* 9. 5. *Tit.* 3. 13. *Heb.* 1. 2 *Tim* 2. 5. *Joh.* 3. 16, 17. *Isa.* 53. *Joh.* 5. *Luk.* 1 31. *Joh.* 1. 14. *Rom.* 1. 1-4. *Mat.* 16. 16. *Joh.* 14 14, 18. *Rom.* 5. 17, 18. 1 *Cor.* 8 6. 1 *Pet.* 3. 18. & 4. 1. 1 *Joh.* 3. 16. *Act.* 20. 28. *Heb.* 2. 14.

2. What a one he is, is also in the Testimony shewn, namely, that he is God, the great God, God over all, blessed for ever; that he is Man, a true and very Man, of the Seed of *David*, &c. that he is the Son of God, the onely proper and natural Son of God, the Son of God by Divine and unconceivable Generation, according to the Divine Nature, and by a supernatural conception, and by the Resurrection from the Dead, and by union in person with the Word, and wel-pleasedness with the Father, according to the humane Nature, as he is Man, and God-Man, the Son of God, the Son of Man, in one person, being one and the onely proper Son of God, the Christ, one Lord Jesus Christ, in respect of the union of two Natures in one person, that is, one Son of God; that which is done by or in either Nature, may in respect of person be said of both: so, though he was put death in the flesh, and God cannot die; yet God is said to have laid down his Life for us, and his Blood called God's own Blood; and so, though not Man, but God, could overcome Death, yet this Man is said by Death to overcome Death: so with respect to each Nature, he is diversly spoken of, in respect of the Divine Nature, even when he was on earth; yet the Father and he were one, even in Greatness and Power: and yet, as he was man, to suffer and offer Sacrifice, the Father was greater than he; and having offered the Sacrifice, he is exalted above all Principality and Power, and set down on the right Hand of God; Angels, Powers and Authorities made subject to him, and the fulness of the Godhead dwells in him bodily; so, as all compleatness is in him, he is the Brightness of the Glory of God, and the express Image of his Person, the Image of the invisible God, he is one with God, God is in him, as is said, He is God; he is one with Mankinde, the Nature of Man is in him, as is said, He is Man; a fit, able, loving and wonderful perfect Saviour, Beauty and Glory, Comely and Excellent, White and Ruddy, the Standard-Bearer, and chiefest of ten thousand, the Saviour of sinners, whose Work and Office is to save sinners,

Joh. 10. 30.

John 14. 28.

1 *Pet* 3. 22. *Heb.* 8. 1. *Col.* 2. 9.

Col. 1. *Heb.* 1. 3.

Heb. 5. *Isa.* 4. 2. *Cant.* 5. 10.

the

the Lover of the Righteous, whose Office is to preserve the Righteous; such a one he is, even the Christ, the King of Saints, the King of Kings, the Lord of Hosts and Ruler, the Great High Priest, that orders the whole Worship of God, by whom Men may approach to God, the High-Priest over the House of God, the great Prophet, that revealeth the Father, and teacheth the things of God: in a word, he is full of Spirit, full of love and compassion, knowing all things, and able to do all things; such a one he is. 1 *Tim.* 1.15. *Psa.* 11.7. *Rev.* 15.3. *Heb.* 7. *Act* 3. 22. *Isa.* 42.1,3. & 61.1 4. *Heb.* 4.14,15,16. & 5.2. & 7.25. & 4.12.

3. Whence he is, and that is even from Heaven. It was the infinite Wisdom and Goodness of God that found out this Ransom: it was the infinite Pity and Love of God to Mankinde, that moved him to give and send forth this his Son to become Man, and by his Death and Sacrifice to be the Saviour of the World. He was with God in the bosome of God, glorified with God's own self: he came forth from the Father, and came into the world; again he left the world, and went to the Father, and now there in his glorified body remaineth in the Heavens, and from thence by his Spirit, beholding & discerning all things, he sends forth of the beams of his light and goodness, (and so the Father through him) in Testimonies of his goodness, in mercies and means to draw Men to Repentance, and looking to him, that they may be saved by him: and so Righteousness flows down from Heaven *l*: but especially, and more abundantly in the Ministration of the Gospel; in which God sendeth and giveth his Son to open the eyes of the blinde, and turn them, *&c.* m. and is giving to men the bread of life to feed on *n*, & Jesus Christ in that Ministration is coming down spiritually from Heaven, the bread of God, the bread of life, giving life, that Men may feed on him and live *o*; and so is God the Father of lights, from whom comes every good and perfect gift and giving *p*: and Jesus Christ is the Lord from Heaven heavenly *q*; and so Jesus Christ by his Spirit, the wisdom of God in its Teachings and saving Operations, doth not first ascend or spring from within out of the wisdom, heart and frame in Men: the wisdom that so doth ascend, is earthy, sensual, devilish; but this wisdom is above, and descendeth from above, and so is pure, *&c.* r. and entreth into the heart, and so springeth up into suitable fruits; so that. 2 *Sam.* 14. 14. *Job* 33.24. *Joh.* 3.16,17. 1 *Joh.* 4.9,10,14. *Rom.* 5.6,8,10. *Tit.* 3. 4. *Joh.* 1.1,14. & 17.5. & 16.28. *Act.* 3. *Joh.* 1.4,5,9. *Act.* 14.17. *Rom.* 2.4. *Isa.* 45.22.

l *Psal.* 85.11.
m *Act.* 3.26. & 26.18.
n *Joh.* 6.32.
o *Joh.* 6.27,33, 48.
p *Jam.* 1.17.
q 1 *Cor.* 15.47.
r *Jam.* 3.15,17. 18.

that Christ, and Faith in Christ, and the things of Christ, are from above, from the grace, favour and free-gift of God, even as his next personal coming will be of Gods sending him from Heaven s.

s Act. 3.20.

4. For what remains to be said, *viz.* what he became, what he hath done, what he is become, what he doth, and for whom; and what he will do for some, and who they be; and what he will do against others, and who they be: this being the Subject of this following Discourse in this part of this Treatise; and that in which, if in all said, that is here said, Who he is, what a one he is, and whence he is, be remembred, the whole Testimony of Christ is comprehended: I shall therefore speak of these things more largely and explicately, considering them in three distinct Branches, as I finde them set forth in the Testimony of Christ in the Scripture: the first, concerning his first coming; and therein, his abasement, and exaltation, and sacrifice offered: the second, concerning his leaving of the world, in respect of bodily presence, and sitting at the right Hand of God, and there mediating: the third, concerning his coming again to reign and judge. And these three I shall treat of under these three terms, that is to say, Of his Oblation or Sacrifice; and, Of his Mediation and Intercession; and, Of his personal coming again in Glory. These three also, each in the Testimony of it including other; his Oblation including his Mediation, as the next end of it, and his coming again in Glory, as the ultimate end of it; his Mediation and Intercession in the Testimony of it, including his Oblation, as that by vertue whereof he mediateth and intercedeth; and, his coming again, as that for which his Mediation hath its tendency to prepare Men: and his personal coming again in Glory, is affirmed to be for the very cause of his sufferings and sacrifice, and that in which the fulness and perfection of his Oblation and Mediation, in the fruits thereof, shall cleerly and fully appear; whence they all agree in one, and are spoke of, sometime together, and sometime distinctly, and sometime more special of one, and sometime more special of another; as will after appear: and so I shall speak of each distinctly.

The

The first Branch of the Testimony of Christ.

CHAP. 2.

Of the Oblation of Christ.

BY the Oblation of Christ, I mean that offering up of himself a Sacrifice to God, to make satisfaction and propitiation for the sins of Men: and I am perswaded Mr. *Owen* and the residue of such learned Men, do mean the same by the Oblation of Christ. And whatever any other may pretend to mean, yet that is the thing under consideration, while that word Oblation is used in this business; otherwise, this word Oblation may be used for other offerings and other sacrifices, as well as the word Ransom is used, somtime for ransoming by price, sometime for ransoming by strong hand, somtime for procuring an interest in the ransomed, somtime for freeing the ransomed out of trouble, *&c.* as also the word Redemption somtime is used for redemption of a Friend by purchase, somtime for redemption out of the hands of an Enemy by strong hand, somtime of the redeemed purchased or redeemed from other things by a price given to themselves; somtime the word is used for redeeming Men of God, somtime for redeeming out of others unto God: so that the confounding these terms, and using them one for another, as all one in every sentence where they are used, signifying one and the same manner of thing, is that by which the unwary are deceived, and strife about words occasioned, while the thing it self is not stood to. I therefore have here expresst my meaning, and so do accept of, and use this phrase here, *The Oblation of Christ*; meaning thereby, *His offering up himself a sacrifice to God, to make satisfaction and propitiation for the sins of Men.*

1. That Jesus Christ, the Man Christ, that is *Emmanuel*, God with us, did offer up himself, and so is the Priest, *Heb.* 7. 27, 28.

2. That the whole humane Nature in the Body of the Man Christ, was that which he offered; and so, that himself in that Body is the Sacrifice which he offered, *Heb.* 10. 5-10.

3. That it was by the Power of the Divine Nature, and so by the Eternal Spirit, by which he was upheld in suffering, and overcame Death, and offered up himself a spotless Sacrifice, and so also he is the Altar, that upheld, sanctified and dignified the gift and offering; and all this, that Jesus Christ is the Priest, the Sacrifice, and the Altar: the Babylonish Darkness is so removed, that (unless in some Allegorical Dreamers) I know no difference in this, but that there is an union of Spirit among us in this, which I wish that we may keep in the bond of peace: and the Lord so encrease our union more. Therefore passing these things over, I shall observe about the Oblation of Christ, these four things as found in Scripture, namely,

Heb. 9 2,14.

1. What it was that was offered up in Sacrifice.
2. Who it was that offered up this Sacrifice.
3. To whom this Sacrifice was by him offered.
4. For whom, and in whose behalf this Sacrifice was offered.
5. For what this Sacrifice was offered for Men.
6. To, and for what end he therefore offered this Sacrifice.

And all these are clearly pointed out to us by the Apostle speaking of it, *Tit.* 2. 14 *Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works.* Therefore I shall consider the points, as plainly affirmed in this Text, compared with and explicated by other places, speaking plainly of the very same things.

CHAP.

CHAP. 3.

1. *What that was which was offered up in Sacrifice.*

IT is cleer and expreſs in this *Tit.* 2. 14. he gave himſelf; ſo its ſaid, *Heb.* 7.27. he offered up himſelf *a*; and ſo it is called the Sacrifice of himſelf *b*; and, the offering of the Body of Jeſus Chriſt once for all *c*. So this Body, this humane Nature of Chriſt, the Body which was given him to that end, and which he ſo willingly took into union of perſon with himſelf *d*; that was it he gave and offered up a Sacrifice. He from Eternity was the natural Son of God, and ſo in the form of God, equal with the Father, glorified with his own ſelf, one and the ſame God; and was not then before time naturally Man, nor according to the work of God in the firſt Creation naturally could be ſo. It was the work and beginning of a new Creation; in which, in reſpect of the Nature of Man taken into union with himſelf, he became for a time not only inferior to the Father, but alſo to the Angels; yea, in ſome ſenſe to the Rulers, and rich among Men *e*: and he came forth, not in a natural way, but was made that which naturally he was not, and ſo he was made fleſh, made of a woman of the Seed of *David*, made under the Law, made ſubject to our infirmities, as is foreſhewn. And this Body of Jeſus was perfectly holy, and ſinleſs, and had its firſt, & hath its continual being in union with the Son of God; and ſo by the Grace of perſonal union is one and the ſame Son; and ſo *Emmanuel*, God with us, in our Nature, and for us; the humane Nature in him diſtinct, though never divided from the Divine: ſo that this humane Nature or Body of Chriſt, is not only ſinleſs, juſt, holy; but alſo exceeding precious, and beyond all our valuation for excellency and worthineſs; yet in this his perſonal body, was he under the Law for us, and brought before the Judgement-Seat for us, and condemned, and put to death in the fleſh for ſins committed by us in the fleſh *f*; he

a *Heb.* 9.14.
b *Heb.* 9. 26.
c *Heb.* 10.10.
d *Heb.*10.5,7.
e *Pſal.* 22.6. *Iſa.*53.2,3.
f *Rom.* 8.3. 2 *Cor.*5.21. *Gal.* 3.13.

he himself bare our sins in his own Body to (or on) the Tree,
g 1 *Pet.* 2. 24. & 3. 18. being put to death in the flesh *g*; and by death he overcame death, and him that had the power of death *h*, and so rose a-
h *Heb.* 2. 14. gain just, and for our justification, in the same Body that di-
i 1 *Cor.* 15. 3, 4. ed *i*, and by the Eternal Spirit, ascended in that Body, by (or with the vertue of) his own blood, into Heaven, and offered that spotless Body of his (which had satisfied for our sins by death, and overcome death, and risen just) a Sacrifice to
k *Heb* 9. 12, 14. & 10. 5. 10, 14. God *k*; and God hath accepted him, and taken up his well-pleasedness and dwelling in him, and glorified him in the humane Nature also, with the glory that he had in person with him before the world was, and hath born Testimony of him. And this the Oblation, Gift, Ransom, Sacrifice offered by Jesus Christ the second publick Man, a matchless and invaluable Sacrifice, which excluded all other Sacrifices, and all other Frames, or Dyings, or Risings in us, and all other works of Righteousness from being it, or any part of it: this Body of Christ that was crucified for us, it, and it alone, is the Sacrifice which in his Oblation he offered to God for us.

CHAP. 4.

2. *Who it was that offered up this Sacrifice.*

THis is here also in *Tit.* 2. 14. plainly express'd to be our Saviour Jesus Christ, who gave himself for us; plainly, it was Jesus Christ, he himself, that did freely give himself: *Peter* also speaking of the sufferings of Christ, and having expresly named Jesus Christ that suffered for us, saith of him,
a 1 *Pet.* 2. 22, 24. *Who his own self bare our sins in his own body* a: and our Saviour Christ saith of himself, *I lay down my life, that I might take it again; no man taketh it from me, but I lay it down of my self; I have power to lay it down, and I have power to take it again: This*
b *Joh.* 10. 17, 18. *commandment have I received of my Father* b. And so it 's often

often plainly and expreſly ſaid, he gave himſelf for our offences, Chriſt hath loved us, and given himſelf for us; he gave himſelf a ranſome, &c. he offered up himſelf, &c. c.

If it be replied, *That God the Father, he gave his only begotten Son, he made his Soul an offering for ſin, he ſpared not his own Son, but delivered him up for us all* d;

I anſwer, This is no contradiction or unſaying of any thing foreſaid; but rather, an illuſtration and confirmation of the approvedneſs, goodneſs and excellency of that his giving himſelf a Sacrifice; not only in that no other Man did, and that he himſelf did it by the Divine will and authority of the Father; in reſpect of which will and appointment, the Father did; and in reſpect of acting and fulfilling that will, he himſelf did: but more alſo in this reſpect, that the Father and he are one, in reſpect of Divine Eſſence; and in reſpect of both Natures in the perſon of the Son, the Father and the Son are both one in love to Mankinde, and ſo both one in will and deſign; ſo, as alſo they work together: ſo, that the Son can do nothing of himſelf, but what he ſeeth the Father do; and what things ſoever the Father doth, thoſe alſo doth the Son likewiſe; and alſo in that the Father fitted him with a Body for this buſineſs, and appointed and ſent him forth to do it: and even ſo he willingly accepted the appointment, and took the Body, and came to do, and did it; and ſo, with free and ready will, and oneneſs of will with the Father, he did offer up himſelf in that body of his, once for all; ſo, that the ſaying, He gave and offered up himſelf, is not contradicted by ſaying the Father gave him; but receiveth confirmation and illuſtration of the goodneſs and excellency of this his gift and giving; yea, it opens to us the right underſtanding of it: he came and did it, not barely of himſelf, but in union of will and approbation of the whole three in one God: the Father ſent him, he came, and the Holy Ghoſt witneſſed of him; the Father ſent him forth made of a woman of the Seed of *David*, and the Holy Ghoſt ſanctified that Seed in the wombe of the Virgin, and framed him a Body thereof, uniting it in the very framing, to the perſon of the Son of God; and ſo it was not the Father, nor the Holy Ghoſt; but the Son, that is, the Word was made fleſh, of the Seed of *David*,

c *Gal.* 1. 4. *Eph.* 5. 2. 1 *Tim.* 2. 6. *Heb* 7. 27.

d *Joh.* 3 6. *Iſa.* 53 10. *Rom.* 8. 32.

Joh. 10. 30. 1 *Joh.* 5 7.

Joh. 5. 17, 18, 16, 20, 21, 22, 23.

Heb. 10. 5, 7, 8, 9, 10, 12.

Joh. 8 42. & 1 *Joh.* 5. 6.

Gal. 4. 4.

Luke 1. 35.

John 1. 14. *Rom.* 1. 3.

yet

yet the Father by the Spirit made it so: and the Son accepting willingly to receive this humane Nature into union of person with himself, and to be thus abased, he is truly said to have made himself of no reputation, and took upon him the form of a Servant, and humbled himself; so it was not the Father or the Holy Ghost that did die, but the Son in the humane Nature or Body which he took, he layed down his life for us, being put to death in the flesh; neither was it the Father or the Holy Ghost that rose from the dead, but the Son; and yet the Son in that Body of his, the Father by the Holy Ghost did raise him; yet was it he in that very Body that died, that rose from the dead: even so it was not the Father nor the Holy Ghost that offered the Sacrifice, but Jesus Christ himself in oneness of will with the Father, and by or through the power of the Holy Ghost, he did offer up himself, his own Body a Sacrifice without spot to God, even the Father, who hath accepted him, and set him on his right hand; and so also, as having finished and compleated his oblation, and being accepted, he sate down on the right hand of the Majesty on high: so that there is no exclusion or denial of the works of the Father or Holy Ghost, about the provision, preparation, offering and acceptance of this Oblation, in saying Christ himself offered it, but onely the affirmation of the act and freeness of Jesus Christ himself in so offering; and that he himself hath done it, yea, compleatly done it, and once for all; so, as it shall no more be so done by himself, nor remains for any other to offer him in any sort to God a Sacrifice for sins, not to add any thing to compleat that offering, it being compleated by himself already once for all: and as Man, he himself alone, and by himself, though for others, did offer this Sacrifice; so, as there was no Creature, either Man or Angel, that did, or in respect of real acting, can, in any sense of offering, be said to have offered the same with him, or to be any part of the offering offered by him: but he was both that offering and offerer, and no other Man in or with him, no, not in that sense of which it is said, *Levi* also, who received Tythes, paid Tythes in *Abraham*; for he was yet in the loyns of his Father, when *Melchizedec* met him: so, as *Levi*, though not in person, yet in specie; though not

Phil. 2. 7, 8.

Joh. 10. 17, 18 1 *Pet.* 3. 18.

Joh. 10. 18. *Eph.* 4. 9, 10.

Heb. 9. 14. *Psa.* 110. 1. *Heb.* 1. 13. *Heb.* 1. 3. & 10. 12.

Heb. 7. 9, 10.

with

with his own hands, yet by, and in, and with his Father, in whose loyns he was, and from whom he naturally proceeded, he did so, and in that manner also, pay Tythes in *Abraham*; but so can none be said to have offered this offering and Sacrifice, by, in, and with Christ; for Jesus Christ had none in his Loyns to come forth of him, as *Abraham* had, or as *Adam* had: such a conceit would be very carnal, gross and erronious. Christ took the Nature of the first *Adam*, and so of all Mankinde that were in the first *Adam*'s Loyns, that in that Nature, having suffered and overcome Death, and being filled with the Holy Ghost, he might be, and so is, a spiritual man, to quicken and draw in of the Sons of the natural Man to himself, and so make them his spiritual Seed that were not before so, by uniting and conforming them to himself, by vertue of his Sacrifice offered, without which they could never have been his seed: so, that there was none in Christ to die, and rise, and offer Sacrifice in him, in such a sense as *Levi* paid Tythes in *Abraham*, nor yet in respect of that sense naturally and actually in specie, as we all sinned and fell in the Loyns of our first Father *Adam*; nor was Christ bound to offer this Sacrifice by any pre-engagement upon the account of Mankinde or any of them, as being in him, or chosen in him, or allied to him; for his Engagement is free and voluntary: and before his own voluntary Engagement to take the nature, cause and place of the first publick Man in hand, and therein to undertake for all Mankinde, to suffer and offer up the acceptable sacrifice, he was not engaged to him or any of Mankinde.

For then his Oblation and sacrifice he offered, had not been every way, in all respects, only of himself, and altogether so free as it was, in respect of Mankinde, and his love to them; but by reason of such a pre-engagement, some had had some influence upon him, and so power to have enjoyned him to take Man's Nature, & therein to lay down his life; yea, and by vertue of that pre-engagement and election in him, & so by vertue of their interest in him, to have challenged some right in the very sacrifice it self, so far as to have it in some sense counted their offering it together with him: but that no such thing could be, the dissimilitudes between the first Crea-

tion

tion and the new, and between the two publick Men, do fully and cleerly ſhew, as is before ſhewn in Part 1. and Chap. 13. and in divers expreſſions and plain ſayings of Scripture, *Rom.* 5. 15. *But not as the offence, ſo alſo is the free-gift; for if through the offence of one many be dead;* is not this the ſame with that before? *verſ.* 12. *By one man ſin entred into the world, and death by ſin; and ſo death paſſed upon all men,* (in whom, or) *for that all have ſinned:* *Adam* ſinned not alone nor ſimply as a publick Man; ſo as his ſin became no otherwiſe the ſin of all Mankinde, but only by meer imputation, in an act of ſeverity of vindicative juſtice, he ſtanding in the room of all Mankinde; but *Adam*, as the publick Man, had alſo all Mankinde that were naturally to come forth of him, in his Loyns; and ſo in that his ſinning, all Men ſinned in their ſpecies or kinde, though not as then in that act in their individual perſons; and ſo all ſinned, one as well as another, all alike, without difference; and coming forth naturally from him, are ſo in their perſons, as naturally, truly and verily found and beheld, as having ſinned in him, as *Levi* was to have paid Tythes in *Abraham*; and not only ſo, but the Nature and inclination of Mankinde being polluted in and by that very firſt ſin, they come forth polluted, and ſo add more ſin of their own; and ſo juſtly and deſervedly, the condemnation of the firſt Man was both by imputation, and alſo naturally the condemnation of all Mankinde, or unto all Men: and the wages of ſin to *Adam*, and to all his poſterity, is death, and that by due and juſt deſert, all being made ſinners in their own perſons, in coming forth from him by propagation: whence alſo the word *all men*, verſ. 12. and 18. is, in a double conſideration turned into the word *many*, verſ. 15. and 19. namely, to explicate the word *all*, to ſhew it to be a great number, that the evil of the firſt Man's offence may the more appear in the heynouſneſs of it, and alſo as having more ſpecial relation to thoſe that are already come forth in their perſonal beings naturally from *Adam*, and ſo came forth under ſuch guilt and defilement of ſin and liableneſs to death, which are all Men that have had their perſonal beings naturally from him: and theſe alſo are a great number, even Many, though there be yet more to come forth from him.

Rom. 5. 18.

Rom. 6. 23.

Rom. 5. 19.

Verſ. 13, 14, 19.

Yet

Yet now though there be a similitude here in respect of the number of persons, and the verity of imputation and efficacy, between the disobedience of the first publick Man, and the obedience and righteousness of the second publick Man, yet there is some dissimilitude, the first being but a figure of the second, and Christ the Truth exceeding all that figures could shew forth: and so, for Jesus Christ, the second publick Man, as he was a new gift of God, and given to be the Saviour of the world; so he also as freely came forth, and was made Man under the Law, and as freely died and offered up himself a Sacrifice to God for Mankinde, (the whole kinde without difference, and so for all Men) to make an Atonement for their sins they are fallen into; and this he alone, he himself did freely, not being engaged to them by vertue of any of them being in him, or he any way so obliged to them, as it should deserve or engage him to take their Nature, and offer Sacrifice for them; or, that by vertue of being any ways in him, they should be so interested in his Death, Sacrifice, and Righteousness, that it should in any sort be theirs; yea, or counted theirs, and they interested in it, before, by vertue of the compleating of it, in and by himself alone, he be interested in them, and so by Grace bring them in to have interest in him. *Vers.* 18. *Vers.* 14.

And I hope it will be granted by all that believe in Christ, and I am sure it is in Scripture affirmed, That by vertue of his Oblation once offered, God hath released and given over all Men to him to be disposed by him, and hath released over to him the sentence of the first Judgement and Death, by and according to the Law, as Mankinde at first fell under it; so, as God will never so judge them by that Law, nor cause them to perish for ever in that Death; but hath given them over unto the dispose of Jesus Christ, and given him to be their Lord and Judge, and hath given him power over all flesh, and given for Mankinde eternal Life in Christ, in whom, in the Nature of Man it is put; and he hath exalted him, and filled him with Spirit to make it known and dispence it in his way; and though it was free and undeserved Grace to give him for Mankinde, and freeness of Grace to unite the Body given him, in union of person with the Son of God; yet all this given him *Joh.* 5. 22, 27. *Rom.* 14. 8, 9, 10, 12. *Joh.* 17. 1, 2, 5. 1 *Joh.* 5. 11.

by vertue of his death, ſufferings and ſacrifice, may, in reſpect of himſelf, be ſaid to be merited and deſerved, and ſo called the wages of that one Righteouſneſs of his, in his Oblation offered by himſelf: whence it is ſaid, *Even, therefore I will divide him a portion*, &c. *and therefore God hath highly exalted him*, &c. yea, as rightly thus called in reſpect of himſelf only, as Death is called the wages of ſin in reſpect of the firſt *Adam* and his poſterity: but now in reſpect of Mankinde, for whom he offered the Oblation, or any of them, it cannot be ſaid ſo, that their receiving mercies through this Oblation, or any of the benefit of it, that either it, or the benefit of it, intereſt in it, or life through it, is merited or deſerved by them, or the wages of any righteous affections or works of theirs, or any wayes due to them, and deſcending upon them by vertue of any fore-being in Chriſt preceding his Oblation; but only it comes to Men by the freeneſs of the Grace of God, that freely gave Chriſt for them; and the freeneſs of the ſame Grace in Chriſt, that freely gave himſelf for them; and God's gracious acceptance of the gift and ſacrifice of Chriſt for them, and ſo imputing it to them, graciouſly accepting it for them; and them, for and through it, as if they had died, and riſen, and offered the ſacrifice; and as any in his diſcovery of this great Grace are found believing in Chriſt, freely giving to them eternal Life through Chriſt and for his ſake: and ſo it is ſaid, *The gift of God is eternal Life*, (he ſaith not, unto Chriſt, but) *through Jeſus Chriſt our Lord*: and ſo *Rom.* 5.15. *Much more the grace of God*, (which comprehends his love in the gift of Chriſt, and the whole preparation made in him for Men, before any giſt through it, is extended) *and the gift by grace*, (and explicating it, have) *by one Man, Jeſus Chriſt, hath abounded to many*, (that is, in reſpect of releaſe from periſhing in the firſt Judgement, and mercies extended) *unto all men*, *verſ.* 18. and in reſpect of the abundance of Grace and eternal Life to all thoſe that in believing receive the ſame, *verſ.* 17. ſo that all the whole offering of the Oblation by Chriſt, and the benefit procured for Men thereby, is by the free Grace of Chriſt, and freely done by him, and not by debt or fore-engagement unto any: there was none in him, for him by vertue thereof to be engaged to, or

Iſa. 53.11,12. *Phil.* 2.10,11.

Rom. 6.23. & 5.15.

Joh. 1.4.5,9. *Rom.* 5.17.

in

in such a sense joyned with him to die, suffer and offer with him; but he, he only, he himself, offered this Oblation and Sacrifice here treated of. Oh infinite, and unspeakable free and gracious goodness! who would entertain any Doctrine that should gain-say or darken this? *Heb.* 7. 17. & 9. 14. & 10. 12.

CHAP. 5.

3. *To whom it was that he offered this Oblation or Sacrifice.*

TO whom Jesus Christ gave himself, is, though not expressed plainly, yet cleerly and strongly intimated in *Tit.* 2. 14. in that it is not in this place said, *to us*, but *for us*; and to whom should it be offered for us, but to him against whom we had sinned, even God that gave him forth to that end? whence it's also called, *the grace of God*, &c. *vers.* 11. a like strong intimation we have, 1 *Tim.* 2. 4, 5, 6. That gave himself a Ransom for all Men, to God, that would have all saved, & therefore found out the Ransom, by vertue whereof, with God to whom he offered it, he mediateth for men. But this is seen cleerly in both the former Points, & also expresly affirmed, *Eph.* 5. 2. *Christ also hath loved us, and given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. Christ, who through the eternal Spirit, offered himself without spot to God*, Heb. 9. 14. And so it is said of Jesus, That he knowing all things, knew, that he was come from God, and went to God; and that he came forth from the Father into the world, and left the world, and departed out of the world unto the Father; yea, all the former typical Priests did offer their Sacrifices to God; though they were on Earth, and offered on Earth, yet it was to God in the Heavens: and to whom should our great High-Priest offer up his Sacrifice, when he entred into Heaven, but to God in the Heavens? But I suppose, this is not only cleer and evident, but also acknowleged by all that believe in Jesus Christ, both that he offered his *Joh.* 13. 1, 3. & 16. 28. *Heb.* 7. 26, 27. & 8. 3, 4. & 9. 9, 12, 14. *Heb.* 2. 17. & 3. 2, 6.

Oblation and Sacrifice to God, and also that he was faithful in all his business: but that I note this for, is, that it may be minded, That Jesus Christ in the business of his Oblation and Sacrifice-offering, he had to deal with God, and with none but with God; and though for fallen Mankinde, yet not with them, but with God for them. True it is, in his after-Mediation, (of which is after to be spoken) as he hath to deal for Men, so also both with God and with Men: but in his Oblation and Sacrifice-offering, though it was for Men, yet he did not in that deal with Men, but with God for them: true, in the fitting and preparing his Body, which he took to offer, he did deal with the Nature (though not with the Persons) of Mankinde, in that he took flesh of the Seed of a Woman, that was of the Seed of *David*, of *Abraham*, of *Adam*, and had thereof his Body framed, which he took into union of person with himself; so, that the Man Christ is God-Man, the Son of God. And this also is true, That walking on the Earth in that Body, in his Ministration of the Gospel, and mercies, and miracles extended, he dealt with Men to do them good; yea, as there were several ends in his death, one to make propitiation for sins, one to confirm the Testament of precious promises, and one to bear witness of the Truth he had taught, and therein shew his love and faithfulness, as a Minister and true and faithful Shepherd, his love and faithfulness to his Hearers, which were his sheep: and as in respect of the first End, not the Scribes and Pharisees, but God laid on him the iniquity of us all, and delivered him to death for our sins; and in respect of the second End, he willingly gave up the Ghost and died, as for our sins, so to confirm the New Testament in his Blood: so, in respect of the third End, the Priests, Scribes and Pharisees envying and hating him for his Gospel preaching, did crucifie him and put him to death; which also he willingly under-went, to witness the Truth as he had taught, as hath been more largely shewn in other Treatises *: and so in his dying, as it was for witness-bearing to the Truth he had taught, it was a part of his Ministration, in which he had to deal with Men: but his abasement under the Law, and so his sufferings and death, as it was for propitiation-making, and so in offering his whole

* *Vin. of God's free-grace*, c 2. *Disc. about the precious blood of Christ*, ch. 3. *with uncovery of mysterious deceits*, p. 31.

Ob-

Oblation and Sacrifice, he did not deal with Men, or offer to Men, but for Men he offered the Oblation and Sacrifice to God only; which I insist on to this end, That we may look for and judge of the efficacie and prevailing vertue and power of this Oblation, Sacrifice, and Ransom given by Christ; first, in the offering it to God, and therein in the prevalency it hath with God, in Gods acceptance of it, and giving into his hands all that for the receit whereof he offered it, that the Nature of Man be in him exalted, and received into union with God, and filled with the Holy Ghost, and invested with the inheritance, and Lordship and power to save and judge; and that all Mankinde be released into his dispose, *&c.* in which the prevalency of his offering to God is to be seen, and so the effectualness of it, judged according to the prevalency it hath with God, to whom the Sacrifice was offered, and not first to be judged or looked on, as effectual only, as it hath its efficacy in Men, and prevaileth with them; no, not to be seen that way at all, before some making of it known, in some application of the vertues of it, to Men; after which application, it will in due time be seen also in its efficaciousness in & upon them also, both in the receivers in drawing them in to Christ, and in comforting, purifying and quickning them, and giving them boldness of access to God, and hope of Glory, and all upon the account of him that first engaged his Heart to approach to God in their Nature for them.

And indeed there was not any other but he, either fit or able to have dealt with God for Men: none of the fallen Race of Mankinde, rich or poor, one or other, could by any means redeem his Brother, or give to God a Ransom for him; for the Redemption of their Souls is precious, *&c.* yea, all the Sacrifices offered by former and typical High-Priests and Priests, could not do this with God; this could none do, but he, that is both God and Man in one Person, and through his approach to God, all that believe, receive the liberty of approach to God, and partake of Life, *&c.* and not only is this his Oblation efficacious in Receivers, but it will be found so to be also in and upon Refusers and Rejecters, when they shall come and bow before him, and acknowledge him Lord to the Glory of God, and to judged by him: which things

Psal. 49.7,8. & 40.6,7,8. *with Heb.* 10.1-10.

things have been more largely shewn in another Treatise *. But all the efficacies in and with Men, is after application to Men; before which, its efficacie is with God: and that we may not judge of the efficacy of Christ his offering, by what is seen in and upon Men only, nor limit its efficacy to that scantling, but acknowledge it according to its prevalency with God to whom it was offered, for all that for which it was offered, hath all this been said, To God he offered his Oblation.

* *Disc. of the precious blood of Christ*, ch. 8, & 9, & 10. & 11.

Joh. 12. 48. *Phil.* 2, 10, 11.

CHAP. 6.

4. *For whom, and in whose behalf Christ offered this Sacrifice.*

FOr whom Jesus Christ gave himself, is also answered, *Tit.* 2.14. *He gave himself for Us*: and so in many places of Scripture it's so said, *Christ, our passeover, is sacrificed for Us*; *who died for Us*; *he laid down his life for Us*; *he was made sin for Us*; *being made a curse for Us*; *and hath given himself for Us, an offering*, &c.

1*Cor.* 5.7. 1*Thes.* 5.10. 1*Joh.* 3.16. 2*Cor.* 5.21. *Gal.* 3.13. *Eph.* 5.2.

So that the right understanding of the Persons for whom Christ gave himself, is found in the right understanding of the word *Us*, in what sense it is used in this and such-like sayings.

The wor *Us*, (as *Our* and *We*) is used somtime in some sayings, as pointing out some peculiar people, distinct and severed from other people; and then it's made known to be so meant in the same sayings, by speaking to, or of, some, with an expression or intimation of some others, to whom they are opposed; as in these places on the Margent, and divers others *a*; but here is neither expression nor intimation to lead us to such an understanding of *Us* here.

a *Deut.* 5.3. & 9.16. 1*Cor.* 4.9. 2*Cor.* 3.3. 1*Pet.* 4.17. 1*Joh.* 2.19. *Rev.* 5 9,10.

The word *Us* is found in such-like business as this, to be used applicatively in Profession or Confession, grounded on a large and sure Foundation, and including in its saying two

man-

manner of People, or ſorts of Men: the one ſort ſuch, whom it concerneth, and yet they underſtand it not, and ſo neither believe it nor confeſs it: the other ſort ſuch as do underſtand, believe and confeſs the Truth and Goodneſs of that aſſerted, that others alſo might believe; and this (in Redemption) applied to fallen Mankinde, hath alſo in it an oppoſition in reſpect of ſinfulneſs to righteouſneſs: and ſo he did not offer the Oblation for himſelf or for the Holy Angels, but for us ſinners and unjuſt; and ſomtime in reſpect of the nature, ſpecies or kinde, in which fallen Men are oppoſed to fallen Angels, whoſe nature and cauſe he took not on him, but the nature and cauſe of Man; and ſo gave himſelf for us Men, and not for the Angels: ſomtime the word is uſed with a ſpecial reference to Mankinde above other Creatures; ſo, as the life in him, is the light of Men. And in confeſſion of Truth, the word *Us*, *We* and *Our*, is frequently uſed in Scripture as comprehending all Men, yet teſtifying the Faith of the Confeſſors, ſo *Pſal.*100.3. *It is he that hath made us, and not we our ſelves.* This true of all Men of all the Lands and Nations in all the ends of the Earth; and that a good Ground to move them all to come in to believe in him, rejoyce in him, fear and ſerve him, that ſo they might become the ſheep of his paſture; yet the ſpecial benefit, and the Teſtimony of Faith, is enjoyed & breathed forth by the believing Confeſſors: the like *Mal.*2.10. *Hath not one God created us?* This true of all Men, and the Confeſſion grounded on that very Truth, That he is the Creator of all the ends of the Earth, and hath made all Nations of Men of one Blood; yet the force of the reproof and exhortation is found only in the believing Confeſſors of the ſame: ſo 2 *Pet.* 3. 9. *The Lord is long-ſuffering to us-ward, not willing that any ſhould periſh*, &c. where it is evident, *verſ.* 3. with *Rev.*2.21. that *Us* includes as yet the very ſcoffers, and ſuch as yet were not come to the knowledge of the Truth, expreſs *verſ.* 9. and grounded on that Truth *b*: and that the word *Us* is uſed in the ſame ſenſe, and ſignifieth *all Men*, in *Tit.* 2. 14. *He gave himſelf for us*, us men; and Believers confeſs it, is evident and manifeſted divers wayes by the Scriptures; namely,

*Pſal.*100.3. v. 1,2. *Pſal.* 33.8, 9. *Rom.*15.10,11

*Iſa.*48.28. *Act.* 17.26.

b *Pſal.*145.8,9.

1. In the place it ſelf, in the beginning of the Profeſſion or Con-

Tit. 2.11,12,13, 14. Confeſſion, *verſ.* 11. The Grace of God ſaving to all Men, or bringing ſalvation to all Men, hath appeared, *&c.* and giving the Ground both of its appearing and teachings; He renders it thus, *Who gave himſelf for us:* and having made no difference, what can *Us* be leſs than *all Men*, though the believing Confeſſors are they that receive and enjoy the benefit of its teachings? And this will yet farther appear,

2. By comparing with it other places of Scripture ſpeaking of like things to the ſame end, *Act.* 7.26,31. where having affirmed, That God made all Nations of Men of one Blood, *&c.* and alſo ſhewn his gracious end towards them all in their ſeveral Generations and Habitations, that they ſhould ſeek the Lord, *&c.* in removing the Objection of impoſſibility, and affording encouragement, he ſaith, *Though he be not far from every one of us:* where it's evident, That *Us* is *us Men*; yea, in ſuch a ſenſe as is true from the beginning; *us Men*, every one in their Generations; *Us*, every one now living in our Generations; *Us*, every of us following in all the Generations of Men on Earth: where alſo we may note, That this Apoſtle, like the reſidue of the Apoſtles, (as did the Prophets of old) when ſpeaking of the love and goodneſs of God to Mankinde, either in the firſt Creation, wherein Man was made in innocency, and ſaid to be fleſh and bone; he ſpeaks of it, as that which pertained to all Mankinde in the firſt Man, before the fall; and what he ſpeaks of the love and goodneſs of God extended through a Redeemer & Mediator to Mankinde fallen (that by the fall became fleſh and blood, weak and mortal (which weakneſs and mortality the ſecond publick Man for a time partook of, that through Death he might deſtroy him that had the power of Death) and ſo what goodneſs God extends to this fallen Mankinde, in making them of, and from the firſt fallen man (whoſe Nature and weakneſs the ſecond man took) making them of the ſame Blood, of the ſame Nature and kinde, and preſerving and extending mercies to them, (as it is through the ſecond man, that is, the Redeemer; ſo) it is all to one and the ſame gracious end, in the firſt place, that they might ſeek, and finde him, and fear him: ſo the Apoſtle ſpeaks of this as appertaining to all men: and ſo in relation to men, both Unbelievers and

Act. 17.26,27.

Gen 2.7,23. & 1.27. Eccleſ.7. 29.

2 Cor. 15.50.

Heb. 2.14.

Pſal.75.3. Col. 1.17. Pſa.33.6, 7,8. Rom.2.4.

Be-

Believers, he saith, *Every one of us:* and then proceedeth in giving some evident and undeniable demonstrations thereof; saying, *For in him* (or by, or through him) *we live, and move, or have our being*, as vers. 25. yea, takes advantage from the power and victory of this Truth, causing one of their own Poets in his way to confess it, saying, For we also are his off-spring; and however this Light hath formerly shined in Darkness, and the Darkness comprehended it not, yet God being patient, and forbearing till he brought forth the Light more cleerly; yet bringing forth the Light more cleerly, he doth now admonish Men, all men, all Men every where, to repent: so that that former, *Every one of us*, and *We*, he shews it to mean, *all Men*, and *all Men every where*; and then gives this as the ground of the verity and equity of that admonition, and a motive to receive it, *Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath appointed*, (or ordained, namely, by vertue of his Death and Sacrifice for them, to that rule, dispose and judgement of them) *whereof he hath given assurance to all men*, (or offered Faith, in giving a sure object for Faith, and medium to bring to Faith, a witness of the Truth to move to, and facilitate Faith to all Men) *in that he hath raised him from the dead.* So that all the way here about these things, the words *Us*, and *We*, and *all men* are of like extent, and in the largest sense that can be appliable to Men in their several Generations from the beginning of the World to the end thereof: and if I should add to this, those places in which he saith, That *Christ died for all, tasted death for every Man, and gave himself a ransom for all, and is the propitiation for the sins of the whole world*; and compare them with other places, where speaking of the same things, he saith, *He died for us*; *gave himself for us*; *died for our sins:* it would easily appear, That where there is no distinguishing word in the sentence, to limit, That *All, Every, the World*; and, *Us, Our, We*, are of like extent, and indifferently used the one for the other: but occasion to use these places follows; only I shall note here some gracious efficacy, appearing in this manner of using the words *Us*, *Our* and *We*, by the Apostles and unfeigned Believers.

Act. 17. 27, 28.

Joh. 1. 2, 3, 4.

Joh. 1. 4, 5, 9. Act. 14. 17.

Act. 17. 30, 31.

Rom. 14. 9, 10, 11, 12.

*Luk.*18.11.*Isa.* 65. 5. *Tit.*3.3. *Rom.* 7.14,24. *Act.* 14. 15. 1*Tim.*1.13,14,15.

1. It shews and keeps them humble and low in their own eyes; so, as they are far from the pride of those that say, I am not as other Men, stand aloof from me, I am holier than thou: but knowing they were as ill as any, and have the corrupt disposition still in them troubling them, they judge of themselves still as Men, Men subject to like passions with others; yea, as the chief of sinners, in respect of themselves. And so in relation to Men, speaking of God's love to Mankinde, can readily, without making division, say, *Us*, *We*, *Our*, including themselves with all Men.

Rom. 5. 6, 8. *Phil.* 3. 3, 7, 8, 9, 10. 2 *Cor.* 5. 14.

2. They have found, and do finde such satisfying peace, refreshing, and well-pleasedness in Christ, as the Saviour of the World, and propitiation for the sins of the whole World, as he died for the ungodly, and gave himself a ransom for all; that they prize not, nor take up their rest or glorying in any of their own excellencies, in which they appear better than others; but have their whole rejoycing and well-pleasedness in Christ; yea, even glad that the same is in him for others to receive, which themselves have received: and so speaking of him as the Saviour of the World (and so of his Death, Resurrection, Ransom, *&c.*) to others, they can say without separation making, in that respect, from such as do not yet believe, for *us*, for *our*, &c.

*Act.*14.15. *Rom.* 2. 14, 15, 16. 2 *Cor.* 5. 14, 15, 18, 19. 20.

3. Yea, this Grace received, engageth them as debters to others, yea, to all Men, they having and being Stewards of that Word and Grace, which appertains to them that yet believe not, to be declared to them that they might believe; and this Grace enflameth them with love and desires, that they might know and believe, and so receive the same: and therefore are ready to declare; and in declaration of the Gospel to them, to couple together with themselves, in setting forth what Christ hath done for all Men; and so to say, *Us*, *Our*, *We*: so graciously, and in such heavenly manner have the Apostles in confession of the Truth of that which is true for all Men, used the word *Us*, *Our*, *We*: so *Paul* in his first preaching to the *Corinthians*, who at that time when he first preached to them, were carried about unto dumb idols, according as they were led; sacrificed to, and had fellowship with Devils; and so were Idolaters, many of them Fornicators, Adulterers,

1 *Cor.*12.2. 1 *Cor.*6. 9, 10, 11.

terers, Effeminate, Abusers of themselves with Mankinde, Thieves, Covetous, Drunkards, Revilers, Extortioners; yet to these, in preaching Christ the propitiation for the sins of the World, he coupled himself together with them, in shewing for whom Christ hath done this, saying, *I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scripture; he was made sin for us:* according to that, *he was delivered for our offences, and raised for our justification:* still declaring the choise benefit received and enjoyed by those that in believing did receive him: but asserting the Truth thereof in Christ for others, that they might believe: in which sense, *Us* comprehends all Men; and so appears to mean all men, *Tit.*2.11,14. and yet farther appears, 2 *Cor.* 5. & 20, 21. 1 *Cor.*15.3. 2 *Cor.* 5.21. *Rom.*4 25. 1 *Cor.*6.11.2 *Cor.* 5.18.

3. By minding and considering some particulars, requisite to, and included in the Oblation and Sacrifice of Christ, that it might be fit for us, and all minded to us, in saying, *He gave himself for us*, Tit.2.14. as his being made flesh, and so having a Body, without which he could not have been a fit Sacrifice for us: and in this he took the Nature of Mankinde, of *Abraham*, of *Adam*, of all Men: in this no difference. If any would put a difference in his coming of the Jews, and to them; it is answered, That was to confirm the promises made to the Gentiles. And look to the beginning, and we shall finde, he came not only of *Jacob*, *Isaac*, *Abraham*, the Fathers of all and every of the Jews; but of *Noah*, *Lamech*, *Methusalah*, *Enoch*, *Jared*, *Malaleel*, *Cainan*, *Enos*, *Seth*, the Fathers of all and every both Jew and Gentile, and of *Adam* the Father of all Men: and so hath the Nature of Man, which is common to every Man alike, created in the first *Adam* alike: also being in the Nature of Mankinde, he was made under the Law, under which Mankinde was fallen, (that so the sins that Law so charged with, might be charged on him) to redeem them that were under the Law, and that is expresly all the World, and every mouth, all men: and being under the Law, he died for our sins, and that is expresly said to be for all men; yea, even all those that must appear before his Judgement-seat: yea, he was set in his *Heb.* 2. 11,14. *Luk.*3.38. *Act.* 17.26. *Rom.* 17.3. & 15.8. *Mat.*1.1. *Luk.* 3.36,37, 38. *Gal.*4.4. *Rom.* 3.10,11.19,20. & 11.32. *Gal.* 3.22. 2 *Cor.*5. 14,15,10. *Rom.* 14.9-12.

publick place, and glorified in Man's Nature to be a publick Man, to do that wonderful business; yet, to effect it, made a little lower than the Angels (in being Man mortal) all to this end, That by the Grace of God he might taste death for every: which can be no less nor other, than every of that Nature; in taking which, he was for a while made lower than the Angels, and that is every Man: and being risen for our justification, he offered up himself a Sacrifice to God, and so gave himself a compleat Ransom to God. And this is express to be for all Men, where it is affirmed, God our Saviour will have all Men to be saved, *&c.* (and this given as the ground and proof of his will) *For there is one God, and one Mediator between God and Men* (indefinitely and universally Men; yea, here is God and Men, and no Man excepted but one, who is *Emmanuel*, and the Mediator between God and Men, even) *the Man Jesus Christ, who gave himself a ransom for all*, (this is that by vertue where of he mediateth, and so was first given for those for whom he mediateth, his mediation being by the vertue of his suffering and Sacrifice, or Ransom offered; and so mediating between God and Men, evidenceth him to have given himself a Ransom for Men: but how many?) even all Men. And of this the Apostle was ordained a Preacher, and professeth in this also to speak the Truth in Christ, and not to lye; and in teaching this, to teach in Truth and Verity. And what can be said more, or more plainly, or with greater earnestness and asseveration, to shew, That Christ died and gave himself a Ransom for all Men?

Heb. 2. 6, 7, 14.

1 *Tim.* 2. 4, 5, 6, 7.

Heb. 9. 15.

And yet, to remove all stumbles and doubts, and make it most cleer, That he gave himself for all Men, we have one word more.

4. To consider the Qualification and Character given us of those Men for whom Christ died, and gave himself a Ransom to God: and this is express, That they were, and were so viewed, even ungodly, unjust, sinners, and enemies to God: and this is intimated here, in *Tit.* 2. 14. *He gave himself for us*: it is not said, for our desires, or requests, or deserts; no, we were fallen sinners, without strength, enemies, in captivity

tivity to sin, death, Satan; which is intimated in the next words, *That he might redeem us*, &c. but in other places it is fully and plainly expresst, yea, affirmed, *This is a faithful saying, That Jesus Christ came into the world to save sinners*; and, *in due time Christ died for the ungodly*; again, *Christ also hath suffered for sins, the just for the unjust*: yea, the Believers have not been ashamed to own themselves in this number also: *of whom*, saith *Paul, I am the chief: And while we were yet sinners, Christ died for us.* And, *all have sinned, and come short of the glory of God, being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath* (fore-ordained, or) *set forth, to be a propitiation*, (even for the sins of the whole World) *through faith in his blood*, (and that in his setting him forth) *to declare his righteousneß for the remiſſion* (or passing over) *of sins that are past, through the forbearance of God*: yea, *to declare at this time* (now Christ is so manifested) *his righteousneß, that he might be just*, (yea, so known to be in all his merciful Dispensations to men from the beginning of the World, and to the end of it, and in his judgings of Men) *and the justifier of him that believeth in Jesus.* And all this given as the Ground, Demonstration and Proof of the Truth of that foreaffirmed, namely, That *the righteousneß of God, without the law is manifested, being witneſſed by the Law and the Prophets, even the righteousneß of God, which is* (now manifested, and) *by faith of Jesus Christ* (the cleer Doctrine of the Gospel; in which, he, as the Object of Faith, is set forth to be received in believing) *unto all*, (that is, as true for them, and tendered to them) *and upon all that believe: for there is no difference.* Till Men believe and receive it, or obstinately reject it, it is alike for all, and to be preached and tendered unto all; and to this end, that they might receive it in believing: here no diffence: and in believing it is upon Believers, they all and every one receive it and have it, and even so in believing they have it: there is no difference in this neither, for all have sinned, *&c.* which brings fully to that understanding of the word *Us*, *Tit.* 2, 14. to signifie, *us men, us sinners*, and so all Men: and so those for whom Christ gave himself an Oblation, and Sacrifice, and Ransom to God, are mankinde, all mankinde, *Adam* and all his Race, even all men: and when

1 *Tim.* 1. 15. *Rom.* 5. 6. 1 *Pet.* 3. 18. *Rom.* 5. 8. *Rom.* 3. 1 *Joh.* 2. 2. *Psa.* 145. 8, 9, 17. & 36. 5. 9. *Rom.* 3. 3, 4, 6. *Act.* 13. 39. *Rom.* 4. 5. *Rom.* 3. 21, 22, 23, 24, 25, 26.

the

the Oblation of Christ, as offered to God for men, is only spoke of, whether it be in terms of Death or Ransom, they for whom he died and gave himself, are set forth in those general terms, *Men, all Men, Sinners, Unjust, Ungodly*, &c. such phrases, in so speaking of his Death and Ransom, as to say, He died for his Elect, or for Believers, or for his Church, or such as were appointed to believe on him, are not in the Scripture, nor Scripture-like; but the devices of men, thinking to be wise; and so in an unbelievingness, conceive harshness, absurdities, errors, and danger in the terms of the Holy Ghost; and presuming to be wiser than their Maker, and to direct the Holy Spirit what terms to breath in, finde him out those foresaid terms, as more true and safe terms to deliver his minde in: but it's plain, and enough said in a former Treatise, yet unshaken by all the attempts against it; which also are answered by a learned and godly Brother, beside the Answer fore-given; in all which it appears, That Christ is set forth in the Scripture to have died for all, and given himself a Ransom for all men.

universality of God's free grace to Mankinde.

CHAP. 7.

5. *For what Christ offered this Sacrifice for us Men.*

THis is in general intimated, *Tit.*2.11,12,14. but expres in other places, That it was for our sins: not to purchase any Liberty for sinning, nor for love of our sins, for he loveth righteousness, and hateth sin and wickedness; but, because he loved us, and saw us necessitated to suffer for our sins, and so in a perishing condition, and remedilesse distress by reason of our sins, therefore he came, and gave himself in our stead, to suffer for our sins, the curse that was due to us, and so to make an Atonement and escape for us: which is here cleerly intimated, in saying, He gave himself for us (or, in our stead, to work redemption for us, and purchase for us) and that also to this

*Gal.*5.13. *Psal.* 45.7.

this gracious end, That he might redeem us from all iniquity; which is a farther business, to be spoken in the next Point and Chapter: but of the former, that done and obtained by him for that end: and so far, for what he gave himself; which is not only intimated here, but in other places fully and plainly expres'd, as, that He gave himself for our sins, He died for our sins, &c. Hath suffered for our sins, He was manifested to take away our sins, And after he had made one Sacrifice for sins for ever, he sate down on the right Hand of God: for so it is, We have all sinned, and come short of the Glory of God; and in this no difference: And the wages of sin is death, and so we all fall short of those righteous affections and services, which the Law of Ten Words require, and so deserve to suffer the Curse: and so without shedding of blood, and suffering Death and Curse, there could be no remission of any of our sins; and that must be better blood than that of Bullocks and Goats, or our own personal Blood; and yet it must be the blood of a man, yet a just and perfect man, and one that is more than a man, even God-Man; therefore God was pleased to send forth his own Son in man's Nature, and to lay on him the iniquity of us all: And he was delivered for our offences, and so he his own self bare our sins in his own Body on the Tree, and by Death overcame Death; and so in and by himself made purgation of, or for our sins; and by the Eternal Spirit offered up himself for us a spotless Sacrifice to God, and obtained Eternal Redemption, and sate down on the right Hand of God: and thus hath he given himself for our sins, and made the Atonement for us. Now in this general Answer, there are five particulars included, as that for which he gave himself a Sacrifice to God, and which by that Offering he hath obtained of God for that work that is fully done.

Gal. 1.4. 1 *Cor.* 15. 3. 1 *Pet.* 3.18. 1 *Joh.* 3.5. *Heb.* 10.12. *Rom.* 3. 23. & 6.23. *Gal.* 3.10. *Heb.* 9.22,23. *Psal.* 40.6,7,8. & 49. 7,8. *Mic.* 6,7.

Isa. 53. 5, 6. *Rom.* 4.25. 1 *Pet.* 2.24. *Heb.* 2.14. & 1.3. & 9.12, 14. & 10.12,14. *Eph.* 2.13.

1. To satisfie for, and take out of the way those sins into which mankinde was fallen, and which, through the corruption of his Nature, he was necessitated to commit, against the Law under which he was fallen; and so to redeem mankinde from the Curse of the Law; and also to overcome that death into which mankinde was fallen, and the Devil that had the power of it: or which is brought forth to terrifie men with it,

man

man being weakned thereby, and it being due to be executed on mankinde, that so mankinde might not perish in it, but be raised out of it; and these are the sins which were seen to be in *Adam* and all his natural Race, as so coming forth from him, and bearing his Image, and this the Death in which mankinde should have perished; and so was mankinde beheld before Christ his undertaking for him: and these sins and this death, Christ undertook (not to be an exempter of men wholly from feeling any part of either, but) to be a Redeemer of men from both these: and so these sins in a special manner were laid upon him; and in respect of the penalty to be suffered and satisfaction to be made, they were counted his sins, and he bare them in a special manner, and confessed them as his own sins, and did, as under the same bond with us, suffer the full punishment due to us for them; in which respect he is said to have been made sin for us, and to have been made a Curse for us: and so vertuous his Blood and Sacrifice, and so effectual with the Father, that by this one Oblation, as offered to God, this our great wound is healed, and he hath redeemed us from the Curse of the Law: and so in and by himself, as in and by the publick man, our sins are purged, the Law satisfied, all that was in the way contrary to us, is taken out of the way, and that for ever, and death overcome: so, that though men be conceived and born in sin, and come forth with Natures polluted, yet there is redemption wrought; and though through ignorance and unbelief, the consciences of men may charge them for these sins by this Law, and so they may be terrified for these sins by this Law, and with the fears of the Curse in this Death, while they live this natural Life, and know not Christ, yet God will not so go to Law with them, to judge them by this Law, by which Christ was judged for them; nor shall they perish in this first Death, which Christ hath suffered for them; but be raised out of it. And this such as do know, and believe in Jesus according to the revelation of the Gospel, do know and confess, as is cleer in that Testimony.

Isa. 53. 4,5,6, 7. 1 *Pet.* 2. 24. *Psal.* 40. 6, 7, 12.

2 *Cor.* 5. 21. *Gal.* 3. 13.

Isa. 53. 5. *Gal.* 3. 13.

Heb. 1. 3. & 10, 12. *Col.* 2. 14, 15. 2 *Tim.* 1. 10.

Rom. 3. 24, 25. & 5. 12, 18.

2. To make such an abundant and overflowing propitiation, by the dignity, excellency and vertue of his Blood and Sacrifice, that he by vertue thereof might have power and

all

authority to take away from, and extend forgiveneſs to men for thoſe following ſins, which through their weakneſs, and Satan's new attempts, they may be found to commit againſt that new and gracious Obligation, under which they now are to him, and to God for the gift of him; and ſo againſt that Light, and thoſe means and ſpiritual motions extended to them, while he continueth his patience towards them, and is by Spirit ſo ſtriving with them. Theſe being the ſins, that will faſten on conſcience indeed, and bring reproofs, and condemnation, and correction from God, of which dayly pardon and juſtification is needful to be ſought and received through the ſprinkling of his Blood: and theſe are called, *The ſins of the people*; and, *The ſins of the world*. But, becauſe ſome not well catechized in the word of the beginning of Chriſt, may count this ſtrange; I will therefore alſo ſhew where I finde it in Scripture plainly: firſt then, I finde it in the Types; in which, though much diſſimilitude, yet ever ſo much fitneſs of ſimilitude, that we may know the Truth, though but darkly typed, to be yet verily fulfilled, and cleerly appearing in Jeſus Chriſt: and ſo to inſtruct us into the knowledge of Chriſt, the Apoſtle produceth thoſe types, as *Heb.* 4,& 5. *For every High-Prieſt taken from among men, is ordained for men, in things pertaining to God, that he may offer both gifts and ſacrifices for ſin. Who can have compaſſion on them that are out of the way, for that he himſelf alſo is compaſſed with infirmity: and by reaſon hereof, he ought, as for the people, ſo alſo for himſelf, to offer for ſins. And no man taketh this honour to himſelf, but he that is called of God, as Aaron was: ſo alſo Chriſt,* &c. as follows, And *ſo into the ſecond Tabernacle went the High-Prieſt alone, once every yeer, not without blood, which he offered for himſelf, and for the errors of the people; the holy Ghoſt thus ſignifying,* &c. But moſt plainly, *Heb.* 7. 27. ſpeaking of Chriſt, ſaith, *Who needed not daily, as thoſe High-Prieſts, to offer up ſacrifice, firſt for his own ſin, and then for the peoples: for this did he once, when he offered up himſelf.* Minde the words, That which they daily or often did, this (not a part only, but this) he did once, and at one time, namely, when he offered up himſelf: and conſider what this teacheth us. The diſſimilitudes are ſo evident between the typical High-Prieſts, and our High-Prieſt,

Joh. 1. 4, 5, 9, 10, 29. *Heb.* 2, 17. & 7. 27.

Heb. 4. 15. & 5. 1, 2, 3, 4.

Verſ. 5, 6, 7, 8, 9, 10.

Heb. 9. 7, 8, 12, 13, 14.

that I need but only mention them: those of the Tribe of *Levi*, ours of the Tribe of *Judah*: those after the Law of a carnal Commandment, ours after the power of endless Life: those after the Order of *Aaron*, and without an Oath; ours after the Order of *Melchizedec*, and with an Oath: those had in themselves inherency of sin, and personal sins, needing a Sacrifice for themselves; ours holy, sinless, had no sin either personal or inherent, needing any Sacrifice for himself: those, by reason of death, had Successors; ours liveth and remaineth a High-Priest for ever: their Priesthood and Law was changeable; our Priest and his Law abideth for ever: their Sacrifices and Purifications did but sanctifie and purifie the flesh, and made nothing perfect, no, not the comers thereto, though, and therefore often iterated; but the Sacrifice offered, and Purification made at once by our High-Priest, was perfect, and makes all comers to it perfect, purifying the Hearts and Conscience of them. These, and such-like dissimilitudes are set forth to us in this Epistle to the *Hebrews*, and other places; by all which, Christ is shewn to excel all that figured and typed him: and so, in the fulfilling of Truth in every similitude, in which the types did figure him, he not only answereth, but excelleth in the fulness of Truth: and so in these of the Priests, he was truly Man, yea, an innocent and perfect Man; and though in a supernatural way, yet of the Race of Mankinde: and he was immediately called to this Office by God, and he hath had experience of humane weaknesses, sorrows and temptations; and he laid aside his Glory he had with the Father before the World was, till in the Garments of meanness and innocency, he had made the Atonement, and then was clothed with his former Glory again; he once in the end of the World hath made the Atonement with his own Blood; and by vertue of his own Blood, hath entred into the Heavens, and obtained Eternal Redemption. These, and such-like answering of similitudes, so, as to have the Truth fulfilled in Christ, are generally known and confessed among Believers; therefore I forbear to enlarge, either for explication or farther proof about them.

But for this, That this holy, harmless, undefiled and sinless

one

one should have sins, that in any true sense should be called his own; and also, that there should be sins of another sort, called the sins and errors of the people, that he in one offering up himself in Sacrifice should offer for both, I fear this is not so generally known and confessed among Believers; and yet the Apostle intimates it strongly, *Heb.*2.17. with 5.1,2,3. and 9.7,8,9. as is forementioned, in that he affirms such fitness for such causes to be in Priests; and also, that their oft-offering, was a signification that the way into the holiest was not yet made manifest while the first Tabernacle stood, yea, and also that the things done by the High-Priest in offering for himself, and the errors of the people, *&c.* were figures for the time present, and patterns of the things in the Heavens; and so these offerings also did serve to the example and shadow of heavenly things, and not only intimates, but also plainly affirms, this to be found in Christs offering, *Heb.* 27. having before mentioned the Priests daily offering up Sacrifices first for his own sins, and then for the peoples, he expresly saith, This he did once; and proveth, that he needed not to do it daily or again, being he is such a holy one, *&c.* and because he did this once, when he offered up himself; so that he did give himself a Sacrifice both for some sins called his own, and also to take away sins of another sort, called the sins or errors of the people: and yet

*Heb.*9.9,23.& 8.3,4,5. *with* 5. 1,2,3. *Heb.*7. 26,27.

Secondly, This will more cleerly appear, if we minde what sins were counted and called his, and in what sense they were so, and so called; and then, what sins are after the Oblation offered, or considered as offered, called the peoples sins, for him by vertue of his Oblation to be taken away: both may in Scripture be found,

1. If we consider, How by the offence of the first Man, sin entred into the World, and Death by sin, and how thereby sin ran over all Mankinde, and so all Mankinde fell under the sentence and power of the Law, and so under the guilt and power of death; and so, as they came forth naturally from *Adam*, they come forth sinners under the Law, liable to sin against it, and be condemned by it: but now other sins than this first, and those which flowed necessarily from the original corruption of Nature hereby, and so against the Law

*Rom.*5.12,18,19.

as Man was fallen under it, and other death than the first Death and Curse, which this Law, as Man was fallen under it, did sentence to, were none through the fall of the first publick Man fallen under: and these were the sins, and all the sins of Mankinde in view, before the pre-consideration of the Death and Sacrifice of Christ.

Gal.4.4. Now Jesus Christ interposing and undertaking for Mankinde, did take the nature of Mankinde fallen in its weakness,
1Pet.2.24. Psa. 40.12. and became for Man, under the Law and Obligation under which Man was fallen; and this by the agreement between the Father and him, and so the whole debt was charged
Isa. 53.4,5. 2Cor.5.21. Gal. 3.13. on him, so, as he in his own body bare our sins to the Tree; and by reason of this charge and imputation, being so legal by the Law, he confess'd and called them his sins, and was for them judged and condemned, and made a curse, by dying and suffering the curse for us; which he accepted, and having died and overcome death, risen just, and offered himself an acceptable Sacrifice to God for us, he hath, in that one Oblation, redeemed us from (it is not yet said, all danger of any, or all manner of Curse, but) the Curse of the Law, and made
Isa.53. the Atonement and Reconciliation; that in this sense it is sure, with his stripes we are so healed, that these sins so imputed to Christ, and by him so suffered for, are purged away, and can no more be charged on him, nor shall they be any more again translated on Mankinde, to be so imputed to them, as for them or any of them, to be judged or condemned for them, by and according to this Obligation and Law under which Christ was made, and by which he was judged for them. And thus in a full, and proper, and direct sense, it is
Heb. 1.3. said, *When he had by himself purged our sins, he sate down on the*
Eph.2.15,16,17. *right hand of the Majesty on high; having abolished in his flesh, the enmity, the law of commandments in ordinances, for to make in himself of twain, one new man: so making peace through the blood of his cross, and that he might reconcile both unto God in one*
Col. 1. 20. *body by the cross, having slain the enmity thereby, or in himself; and came and preached peace:* so the Father's will is, *having made peace through the blood of his cross, by him to reconcile*, &c. A-
Col. 2. 14. gain, it's said of him, *Blotting out the handwriting of ordinances, that was against us, which was contrary to us, and took it out of the*

way,

way, nailing it to his cross. And so there is no more sins to be imputed to Christ, or counted upon his score; he hath done all of them away, by one Sacrifice, and made the peace, and caused it to be preached, that Men might believe it, and in believing be reconciled in their hearts to God, and so peace effected in them. 2 *Cor.*5.18,19, 20,21. *Rom.*5. 11.

2. If we also consider of a Reconciliation, and so of a purging away of sins, that by vertue of this, compleated in and by himself with God, he, as the High-Priest, after and by vertue of the Sacrifice offered, Atonement and Purgation once made in the holy of holies, is still continually making for the people: Then we shall also finde, that there are sins of another Nature, and against another Obligation then that Men fell under in and through the first *Adam*, even such as the Law under which Mankinde was fallen, did not charge upon Christ directly: and they in the committing are every Man's own sins that doth them, as sins against Mercy and Grace, extended through a Mediator, who by vertue of the Peace he by his Blood and Sacrifice hath made, extendeth light and means towards them, as not minding the light that shineth forth from the Life that is in him, not owning him in all the preservation he giveth, nor believing or receiving him by all the choice means he useth: and so not turning at his reproofs, nor hearkning to his Call and Voice; but hardning their hearts against the same, and so refusing to be made clean, walk on according the lusts and wayes of their own hearts: and all these, and all of this Nature, are called, *The sins of the world*; and, *The sins of the people*; and, *The errors of the people.* And Jesus Christ did on the foresight of what through Man's weakness and Satan's malice, would be found in Men, make provision for Propitiation, Reconciliation, and Pardon in respect of those sins also, in that one Oblation and Sacrifice of his, his Blood and Sufferings, being the Blood and Sufferings not only of an innocent and just Man, but of that Man that was the Son of God: in which sense, his Blood is called, *The blood of God*; and, *His laying down his life.* And so Jesus Christ offering himself by the Eternal Spirit a Sacrifice to God, the Divine Nature did so sanctifie and dignifie this Sacrifice, that it is of infinite value and *Heb.*2.17. *Eph.* 5.26,27. *Heb.* 9.14. *Joh.*1.4,5,7,8, 9,10,11. *Prov.* 1.23, 24-36. *Jer.*6.16,17. *Rom.*2.4. *Jer.* 13.27. *Joh.*13. 10,11. *Joh* 1: 10,11,29. *Heb.* 2.17. & 7.27. & 9.7. *Act.* 20. 28. *Joh.*3.16. *Heb.* 9.14.

and vertue, for taking away all sins: and so, though in his interposing he did not take those sins upon him, as his, which before his undertaking, were neither in being, nor in a possibility of being, so to satisfie for and discharge, as that they should never be imputed to those for whom he suffered, nor they condemned for them, as he did for the former sorts of sins; yet he did so far bear them, and offered himself in Sacrifice to God for them, as he might have full power to forgive them, and so such fulness of vertue in his Blood, and Oblation and Propitiation made thereby, as to propitiate and speak Peace in its sprinkling, being made known to Men in the evidences of the Fruits thereof: and for this business, he remaineth a continual Mediator between God and Men, and an High-Priest, ever living to intercede for all that come to God by him: and in this work, we have to consider, that it is done ministerially and spiritually to Men; in the former, for taking away the former sins, and making Peace, as he he had to deal with God for Men, so he did it by his material Blood shedding, and his material Body raised and offered in Sacrifice to God: But now, as he is a spiritual Man, in dealing with Men, he doth this business spiritually, in Ministration of the Gospel, making known the vertue of his Blood and Sacrifice, and by his Spirit so sprinkling it on the Hearts of Men, to wash and reconcile them to God thereby, and so in a daily taking away these following sins, and renewing, *&c.* and this was also figured in the continual bearing of the sins of the people by the typical High-Priests and Priest, as hath been shewn at large in another Treatise, and by their Purifications by sprinkling, as hath been shewn at large in another Treatise. And this hath Jesus Christ by his Oblation also procured to do: himself in Person one while did minister the Word of Reconciliation; but now he hath left that to his Servants; and the extention of Spirit therein is his own work still: and suitable to all this, he said, *The Son of man hath power on earth to forgive sins.* And so the Apostles in their Testimony, and the Holy Ghost in the same, witness, That *God hath exalted him to give repentance and remission of sins*, &c. In which respect, by vertue of his Oblation once offered, he so ministring is called, *The Mediator between God*

1 *Tim.* 2. 5. *Heb.* 7. 24, 25. & 8. 1. & 9. 15.

Discovery of mysterious deceits, p. 26, 27, 28. *Heb.* 9. *Discourse of the precious blood of Christ*, c. 4. p. 21, 22, 23.

2 *Cor.* 5. 18, 19, 20, 21. *Mar.* 2. 10. *Luk.* 5. 24. *Act.* 5. 31, 32. 1 *Tim.* 2. 4, 5, 6.

and

and Man, for such an end; and, *The Lamb of God*, (not only that hath taken away the sins of Mankinde, as fallen in *Adam*, but) *that taketh* (that is, in this present time, in a continual act still doing) *away the sin* (or sins) *of the world*, even Men in worldly fellowship, *&c.* and even Believers also are said to come to the Blood of sprinking, that (not only hath spoken, but) speaketh, *&c.* and he that believeth in Christ according to Gospel-Testimony, knoweth both, That all sins in view and consideration, preceding Christ his undertaking, are so taken away by his Oblation to God, that he hath no more charge in Conscience for them: and also that there is such vertue in that Blood and Sacrifice of his, that being believed and received, as he makes it known, it will take away in such sprinkling, all following sins, and purge the Conscience from dead works to serve the living God: whence he is said to be set forth a Fountain, even for Believers to wash at, and they directed to daily washing in approaching to God by him: and he is said to have given himself for them, to do this business of washing them with Word and Water, till he have made them spotless; and in this respect also, of the provision made in his Sufferings and Sacrifice for taking away these following evils of those redeemed from the Curse of the Law, and bought by him, it is said, *All we* (even we that are healed with his stripes) *like sheep have gone astray, we have turned every one to his own way, and the Lord hath made the iniquity of us all to meet on him*, &c. and so he is a perfect Saviour, and a Giver of Salvation to such as believe on him, as is demonstrated and affirmed, where the Apostle having spoken of his being made perfect through sufferings, after mentions his Burthen and Sufferings in the flesh, his tears, prayers, supports and obedience in all; and then saith, (as in another place) *And being made perfect, he became the Author of eternal salvation unto all them that obey him.* Now it's known, he was made perfect as a Saviour in his Oblation-offering, and the Father's acceptance of it, and exalting and filling him, and then he became the Author of eternal Salvation; which also cleerly implies some true Salvation, which proves not to all the saved Eternal, and yet none without Blood: but this eternal Sal-

*Joh.*1.10,11, 29.

*Heb.*12.24.

*Heb.*10.2.

*Heb.*9.14. *Zach.* 13.1. *Heb.*10.8, 19,21,22,23.

1 *Joh.*1.7,9. *Eph.* 5.25,26,27.

Isa. 53.6,5,11, 12.

*Heb.*2.10.

*Phil.*2.7,11. *Heb.*5.7,8,9.

Salvation he gives unto all them that obey him, that is, believe on him; he saith not, to all he died for, nor to all whom by vertue of his Death and Ransom, he hath redeemed from the Curse of the Law, and so bought into his disposse, that they shall not perish for ever in the first Death; nor to all that he useth means, and sends forth Spirit to, and so calleth them that they might believe and have eternal Life, and so not be hurt of the second Death: but to all them that obey him, that is, hear, and believe in his Name; which is according to the tenor of the Law, by which Christ will judge all Men *: so that all the way, both from the Types, and the Truth affirmed in Christ, answering what was typed, it appeareth, That Jesus Christ offered himself a Sacrifice to God for sins of two sorts; the first, such as were not against himself as Mediator, but against God as Creator, which he took on him so to discharge, that the debt became wholly his, and he hath fully discharged the same, and made full riddance of it before God, and will in his time remove it from all Men, though many will not now believe it; the second sort of sins, such as are also against him, as Mediator, many of which he taketh away: and as he hath received power, so he useth means that Men on the account of his goodness, might believe on him; and so, not only see their Freedom from those sins which are passed, but have these present removed from them also, and so be Eternally saved; and yet Christ's taking away the first sort of sins, and provision to take away the second sort also, doth still farther appear,

* *Act.* 3. 22,23. *Rom.* 2. 16. *Mar.* 16. 16.

Thirdly, if we consider the difference our Saviour maketh of sins; some greater, and more heynous and fearful than others, and yet but one sort excluded forgiveness, *Verily*, (saith he) *I say unto you, All sins shall be forgiven unto the sons of men*, (loe, he putteth in no condition here at all) *and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost, hath never forgiveness: but is in danger of eternal condemnation. And whosoever speaketh a word against the Son of man, it shall be forgiven him*: (loe, here no condition neither) *but whosoever speaketh against the Holy Ghost, it shall never be forgiven him, neither in this world, nor in*

Mat. 12. 31,32. *Mar.* 3. 28,29. *Luk.* 12. 10.

the

the world to come. Now what can ſinning, ſpeaking againſt, and blaſphemy againſt the Holy Ghoſt be, but ſome ſuch manner and degree of ſinning, as in which the Sacrifice offered, and the Offerer, of which the Holy Ghoſt hath born, and beareath witneſs, is in ſuch degree contemned, as the ſin cannot be forgiven, without diſhonour and wrong to the Sacrifice and Sacrificer; and ſo ſuch a ſinning, as for pardon of which the Sacrifice was not offered? for there can be no ſin or blaſphemy againſt either Father, or Son, or Holy Spirit, as they are one God, which is not againſt them all, and every of them in one, as much offended as either, perſonally conſidered: and ſo all ſin and blaſphemy Mankinde fell into, through the fall of the firſt Man, and that neceſſarily ſpring from Nature ſo corrupted, while no ſufficient remedy to avoid it, is afforded, they are directly ſins and blaſphemies againſt God, as a Creator, and ſo againſt the goodneſs manifeſted in the Creation, and againſt the Law under which Mankinde was fallen: and ſo, though we according to appearance, may call theſe ſins againſt the Father, as indeed they are, yet they are ſins againſt the Son and Holy Spirit likewiſe; by whom, as one and the ſame God, the Creation was effected: but theſe ſins were ſo ſatisfied for, and done away by Chriſt in his Oblation offered, which God hath ſo accepted, that he hath remitted all over to Chriſt; and if not now, (as to Believers it doth) yet in the World to come it ſhall appear, they ſhall not be judged and condemned for ſins in this manner committed.

But now Jeſus Chriſt having undertaken, and offered ſuch a Sacrifice to God, as in which he hath purged from before him all theſe, and obtained power to make this Grace known to draw Men to him, and to forgive all other following ſins found in Men in this his ſtrife, which indeed are (as before ſhewn) ſins againſt the Mediator, here by himſelf called, The Son of Man: yet theſe ſinnings againſt him are in a higher degree than the former againſt the Father, who in love gave and ſent forth, and teſtified of his Son the Saviour of the World; and againſt the Holy Spirit of Grace in his Teſtimonies of him, and Operations from and with him: but they are more appearingly and directly againſt the Mediator that

took our Nature, and died for our sins, and offered himself a Sacrifice to God for us, and now extendeth means and Spirit to us, to turn us to himself; yet of these sins against himself, he saith, *All these shall be forgiven unto men*; as Believers do begin to experiment in this World, and shall fully in the World to come: yea, unless some higher degree than yet mentioned, in sinning in a higher manner, Men shall not be cast into a second Death at the end of the World to come: and what this high degree of sinning is, is also expres'd, to be a speaking against, and blaspheming the Holy Ghost in that evidence he gives of Christ, and the power and goodness of God in and through him; and so it is a willing persisting in contempt and refusal of this Grace in the Mediator, when evidenced by the Holy Ghost; and so rising up in opposition against his Testimony and strife, till he hath finished his Testimony and strife with them: for till then, the Mediator is mediating for them with God, and striving with them by his good Spirit; so, as in all their sinnings against him, though they grieve and sin against the Holy Spirit, yet there is forgiveness with him, and so hope, while he by his Spirit in means is striving with them; yea, if that be all the dayes of a Man's Life: though to all it will not be so. But when a Man hath wilfully despited this Holy Spirit after Light, and so long and often, that he is wholly taken away, and the Man given up to Satan, and so become of the Serpentine seed; then is there no more forgiveness after, because there is no other Sacrifice for him, and this he hath utterly renounced: and this sin is found in such, according to the means, and light in the means, with which the Holy Spirit had been testifying to them, and striving with them, as may be seen by comparing the Scriptures in the Margent: in which sin, according to the light and power extended to Men in the means less or more, is the most high degree against the Father, in contemning and ill requiting his love and graciousness, and treading under foot his Son whom he hath sent, and been giving to them; and the highest degree of sinning against the Mediator, the Man Christ, in counting as common and prophane, that precious Blood and sacrifice of his with which they were bought, and so given

Mat. 12.24. *Mar.*3,29.30. *Luk.*12.9,10.

Prov. 1.24-31. *Jer.*6.16.30. *Ezek.*24.12,13, 14. *Heb.*10.29.

into

into his disposé to shew favour to, and some in some measure sanctified: and the highest degree of sinning against the Holy Spirit in his gracious tenders of Grace to them. And it is most properly called, *The sin against the Holy Ghost*, because the goodness of God in the first Creation was manifested without a Mediator to Man in innocency, and so no need of this sanctifying work while Man was naturally holy: and the Goodness of God in the Redemption wrought for Men, though manifested in works of mercy through a Mediator, yet Men so blinde and weak, that they come not in thereby through the Mediator unto God, therefore God out of his abundant Grace, stretcheth forth his Hand, by sending through Christ the Mediator, and in his Name the Holy Spirit, in the means he useth, to enlighten the Mindes, and move at the Hearts of Men, that they might see, & believe, and so turn; and, after some of their resistings, reneweth his strife with more light and power; yea, if they yeild not, then with some reproofs and chastisements. And if, after all this, they sin against light, and willingly persist despiting, till they have wholly despited the love of the Father discovered by the Spirit in the Blood of Christ, and the Blood and Sacrifice of Christ, by which Peace was made for them, and by, and with which the Spirit hath been working on them; and herein despited all the Light, and Reproof, and gracious Allurements, and Bands of Love, by the Holy Spirit streamed on them, to bring them in to God; and so persisting till given up: this proves a third sort and degree of sinning, for which there is no sacrifice; yea, which contemneth the sacrifice, in which is help for all sins of both the former sorts; yea, for all, but this casting it off. *Heb.* 10.29. & 6.6.

Fourthly, and lastly, These forementioned two sorts of sins so offered for by Jesus Christ, as is said, appears by the Scripture-Declaration, how, and in what manner, and for what manner of sins and sinning, God doth reprove, charge, and condemn Men, either to Correction, Judgements, or Eternal Condemnation; which since Christ undertaking, and his Oblation considered, we shall never finde to be for sins simply as fallen in *Adam*, nor yet simply for their natural and necessitated weaknesses and swervings, having no remedy

merly afforded them to help; much less because Christ died not for them, or used no sufficiency of mean toward them, by which they might have received help; yea, the manner of God's proceeding with Men, witnesseth, That Christ died for them, and hath discharged the first debt for them, and used means in good will, and for good to them: whence he saith, *My Spirit shall not alwayes strive with them.* And so proceedeth in charging with Sin, Reproof and Condemnation; *Because I have called, and ye refused; I have stretched out my hand, and none regarded; ye would none of my counsel, ye despised all my reproof; ye refuse to hearken, ye harden your hearts,* &c. *I would, and ye would not. And this is the condemnation, that light is come into the world, and men love darkness rather than light.* Which is another manner of Charge and Condemnation, and for another manner of sinning, putting under another manner of guilt, than as Men fell in *Adam.* And these are every way directly Men's own sins, for which there is cleansing and pardon to be received in and through Christ, till the Grace of his Oblation testified by the Holy Spirit be wholly despited: but these things are shewn before, and will be more in the after-Discourse; only I have been thus large, to shew, that Christ offered his Oblation, both to take away the sins Mankinde was fallen into, and to procure authority and fitness to take away the following evils found in Men, by offering it to God: and for the making that known, and taking away the following evils, by application of the vertue of his Oblation to Men; of which, in his Intercession. And yet farther, to shew for what he gave himself for us: it was,

Gen. 6. 3.

Prov. 1.24-31. & 9.12. *Isa.* 1.2-15. & 5. 4-8. *Ezek.* 24.13. *Ier.* 6.16 30. *Mat.* 23.37. *Ioh.* 3.19.

3. That by this Sacrifice so offered, he might become the Lord of of all Men, and Saviour of the World, that so he may rightfully dispose of them, and use such means to make known his Death and Sacrifice, and the Ends and Vertues of the same to them, as he (being one with his Father in his will and design) pleaseth: and so to reprove and comfort, or abase and exalt, accordingly as he pleaseth: and this is express; *For to this end he died, and rose, and revived, that he might be the Lord both of the dead and the living,* &c. answerable to the promise made to him by the Father on that ac-

Rom. 14. 9-12. *Psa.* 2. 6, 7, 8, 9. 2 *Cor.* 5. 15.

account: and so it is said, *He died for all, that they which lived* (each in their several ages) *should not henceforth* (from the making this known to them, though before they did) *live unto themselves, but unto him that died for them, and rose again:* (suitable to that, *Rom.* 14.7,8.) and that on this Ground, because they are not their own, but are bought with a price. Hence the greatness and grievousness of the sin of Apostates, is thus set out, They deny the Lord that bought them: and so also by this Sacrifice offered, he obtained a more excellent Ministration. 1 *Cor.* 6.19. 1 *Pet.* 2.1. *Heb.* 8.6.

And for all this, Jesus Christ gave himself a Sacrifice to God, and hath on his very offering obtained the same; as also,

4. That he might in his season, and at and after his next appearing raise the Dead, and draw all Men to him, before his Judgement-seat, and judge them by his Law, according to the means he useth towards them; and absove and bless, or condemn and curse, according to their living to, or rebellion against him. And this may every one read plainly, according as was propheſied, and is now plainly testified. *Is.* 53.11,12. *Luk.* 24.26. *Joh.* 6. 39.40. & 12.24, 31. *Rom.* 2.6. & 14.9.12. 2 *Tim.* 4. 1. 1 *Pet.* 4.5. *Phil.* 2.9,10,11.

5. That he might have an incorruptible inheritance, to bestow on, and possess with, all those, that in the day of Grace, believe on him, and live to him, as is express. *Heb.* 9.12. *Eph.* 1.14.

And because Jesus Christ by his offering himself hath at once obtained all this, and is invested with all his Power, Authority and Priviledges; and this being that, both for which he gave himself, and which obtained, he is a perfect Saviour; and in making known of which, he prosecuteth his End for efficacies on Men, I have therefore mentioned them first, and so will proceed to the next and last Particular.

CHAP.

CHAP. 8.

6. To and for what end he therefore offered this Sacrifice.

THe gracious End of Christ, in giving himself for us, and so offering himself a Sacrifice to God for all beforesaid, is fully and plainly expres in *Tit.*2.14. *That he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works.* The words are plain, and worthy minding, both what he saith not, and what he doth say: first minde, he doth not say, *He gave himself for us, and hath redeemed us from all iniquity*; as if both these were, either both one work, or done in one and the same time together: no, not so; but, *He gave himself for us, that he might redeem*, &c. like that, *He was made sin for us, that we might be made the righteousness of God in him.* He saith neither, *That he was made sin for us*: nor, *That we are or were in that act made the righteousness of God in him*: but, *That we might be*, &c. and expresseth it cleerly, to be, not one work or act done at once, but two: and the first done, that by that the other might be done.

2 Cor.5.21.

Again, note, That he saith not, *He gave himself for us, and did redeem us from all iniquity*; as if, though two works, yet both done in his Oblation, or that one offering of his to God: But, *He gave himself for us, that he might*, &c. as if in more words, it should be said, He gave himself for us, that upon and after that Oblation and Offering perfectly made, he, by vertue thereof, in making it known, and so applying, might *redeem us from all iniquity*: like that said, *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.* Which plainly appears, another work following the first, and to be done by the first; yea, so, as that without the first, first done, the other could not have been done; and the first therefore done, that the other might be done by it, in the Discovery and Application of it.

1 Pet.3.13.

Again,

Again, he doth not say, *He gave himself for us, and will certainly and infallibly redeem us from all iniquity*, &c. but, *He gave himself for us, that he might redeem us*, &c. that is, that by vertue of his Oblation once offered, he might be fitted and impowered to do it; and so do unto us, that whereby we might be indeed redeemed: all which fitness and power, as is shewn, he hath fully obtained; and in which doing, he is faithful, and neither hath, is, nor will be wanting. And so, though the word *might*, when any thing is said to be done, that by it another thing may be done, when it is spoke of God or Christ his doing, in, to, and by himself, it implies *certainty* and *infallibility*, in respect of the propounded effect; but when it is spoken of the doing of God and Christ, in and to fallen Men, that another thing might be done thereby, it doth not alwayes imply *certainty* and *infallibility*, of that one, and the same effect propounded as the End, to be found and accomplished in every of those fallen Men: but hopefulness and sufficiency of Mean, that shall verily effect it, if they willingly resist not. And so enough done, that all might enjoy the blessed effect, though many by their own folly and wilfulness, deprive themselves thereof: as we may see in the like use of the word *might*, in the works of God: *I* (saith the Lord) *brought Israel out of the Land of Egypt in the sight of the Heathen, that I* might *be their God*, &c. And this explicated thus by the Prophet; *Thus saith the Lord God, In the day when I chose Israel, and lifted up my hand unto the seed of the house of Jacob, and made my self known unto them in the Land of Egypt: when I lifted up my hand unto them, saying, I am the Lord your God; in the day I lifted up my hand unto them, to bring them forth out of Egypt into a Land which I had espied for them, which is the glory of all Lands*, &c. And how plainly this was expresst, that he would do it, is shewn, *Exod.* 3. and 6. and yet of them so spoken to, and dealt with, that they might have enjoyed all promised, very many miscarried, and fell short through their own follies and rebellions, as both the story in *Exodus*, and the Prophecie in *Ezekiel*, and the *Psalms*, tell us. And indeed this Redemption of *Israel* out of *Egypt*, is the very type of that Redemption of *Israel* out of Iniquity, mentioned, *Tit.* 2. 14. which is expres'd in suitable expressions *a*: this redeem-

Levit. 26. 45.

Ezek. 20. 5, 6, 7, &c.

Exod 3. 8, 18. & 6. 6, 7, 8.

Exod. 32. *Ezek.* 20. 7, 8, &c. *Ps.* 78. 31. & 106. 17. 27.

a Rev. 5. 9. *Col.* 1. 13, 14. 1 *Pet.* 2. 9.

redeeming Men from all iniquity, being after the Redemption of Man's Nature in himself, and so for Men in and by his Oblation offered; yea, this effected by that, in making it and the Redeemer known, that Men might thereby be brought to the heavenly rest; as the Wonders of the Lord made known to *Israel*, in bringing them out of *Egypt*, that by *Moses* conduct, he might have led and brought them to *Canaan*: from whence as an admonition *Jude* warns Believers to remember, *How, that the Lord having saved the people out of the Land of Egypt, afterwards destroyed them that believed not*: and they being both there and in other places, set forth for types and ensamples to us *b*. I will instance yet that which comes nigher: it is said, *Psal.* 78. *He established a testimony in Jacob*, &c. *That the generations to come might know*, &c. *That they might set their hope in God*, &c. *And might not be as their fathers, a stubborn and rebellious generation*, &c. Which yet many of them were, and did not set their hope in God, as the story shews.

Jude 5.

b 1 *Cor.* 10. 1-11. 11, 18.

Psa. 78. 5, 6, 7, 8.

If it be replied, *This was but a Ministration*;

I might answer, This was God's End expresly, that they might know, and hope in God, *&c.* And that he did order and appoint insufficient and ineffectual means to bring his Ends about, I hope none will say; neither (as I hope) will any deny, This giving of a Testimony, to be a Type of his giving Christ for a Testimony for the same End. But I will come to a closer Answer, in that which the Lord affirms his own doing, by the Mouth of the Prophet, *Jer.* 13. 11, 12. *As the girdle cleaveth to the loyns of a man, so have I caused to cleave unto me, the whole house of Israel, and the whole house of Judah, saith the Lord; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear*, &c. And so to this very business our Saviour himself tells us, *God sent not his Son into the world to condemn the world; but that the world through him might be saved*; yet he doth not say or infer, That the World shall all be certainly saved; no, not so: but, *He that* (as he is displayed) *believeth on him, shall be saved*, &c. And so in his own personal Ministration, he saith to the Jews, *These things I say, that ye might be saved*: yet many of them to whom he preached to that End, not would come to him, nor receive his

Isa. 55. 4.

Joh. 3. 17. *vers.* 14, 15, 18, 19. *Joh.* 5. 34, 40, 43.

Words,

Words, that they might have Life. And the like may be seen in his end of sending his Gospel by his Servants: so, that all the way the word *might*, used in setting forth an end aimed at, implies *sufficiency* and *effectualness* in means, to effect the end and good hope; yea, *certainty*, if not willingly refused and resisted: but not an absolute *infallibility*, that the end in the blessed part of it shall be accomplished in fallen Men, whether they attend and receive, or no: And all this is said, not to wave one syllable in the Text; but to shew what it saith not; and, how the word *might*, is, in such business, in Scripture used, when the ends of things that are to have their efficacy with and in fallen Mankinde, are mentioned. And so let us, *Act.* 26. 18.

Secondly, minde what he doth indeed say; that is, *He gave himself for us, that he might redeem us from all iniquity, and purifie*, &c. This expresly his gracious End, of giving himself for us, and so of his Oblation, *That he might redeem us from all iniquity*, &c. which is partly hinted in the former Chapter, shewing for what he offered himself; which comes here to be enlarged, as it hath reference to this expressed End: and so, *that he might*, &c. is,

1. That he might have power and authority in the Nature of Man, and as Man also, even the Son of Man, to be both Mediator between God and Men, and to use what means he pleaseth, to redeem Men from iniquity; and to be the judge of Men, and is foreshewn; and doth yet farther appear, in our Saviour's own giving this as the ground of the Father's giving to the Son to have life in himself, to call and to quicken whom he will, and to execute judgement, because he is the Son of Man. And this also by himself explicated, with his gracious End affirmed, *Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance, and remission of sins, should be preached in his Name, among all Nations*, &c. And upon the account of his Sufferings and Sacrifice, this power and authority being given him, he from thence groundeth his own rightful calling of them that are weary, *&c.* to come to him; and on the same ground, giveth commission to his Disciples, to preach the Gospel: and therefore he gave himself for us, in suffering, and of- *Joh.* 5. 21, 22-26, 27. *Luk.* 24. 46, 47. *Phil.* 2. 7, 8, 9, 10, 11. *Mat.* 11. 27, 28. *Mat.* 28. 18, 19.

fering Sacrifice, that he might have this power and authority as the publick Man; and in, and with it, use means by the vertue of his Oblation, to save, &c. And that God hath given
Act. 5. 31, 32. him this power and authority to this end, is affirmed.

2. That he might be filled, in the very Nature of Man, with the immeasurable fulness of the Holy Ghost, to this End, that the Love, Wisdom, Power, Mercy, Truth, Goodness and Face of God, might appear to be seen in him, and the Holy Spirit proceed from the Father, through him in his Name, while in the means he is displayed. And this our
Joh. 16. 7. Saviour expressly affirmed, both, That unless he did go away, (which was by his Death and Ascension to offer Sacrifice) the Comforter would not come; and also, That if he departed he would send him: and this also, upon the account of his
Isa. 50. 2, 3, 4, 5, 6. Isa. 61. 1, 2, 3, 4. Sufferings and Oblation, *he had* (not only the forementioned Power, but God the Lord hath) *given him the tongue of the learned, that he should know how to speak a word in season, to him that is weary.* And this explained by himself, *The Spirit of the Lord God is upon me, because the Lord hath anointed me, to preach good tidings*, &c. And this affirmed also by the Father,
Phil. 2. 7-10. Heb. 8. Isa. 42. 1, 2-8. Mat. 12, 18. & 3. 17. & 17. 5. upon the account of his Sufferings and Sacrifice, in which he was his Servant, and still is in his Ministration; as in the Father's well-pleasedness in him, and Acceptance of his Sacrifice and Mediation, he is his Elect; yea, as the publick Man, *Behold*, saith he, *I have put my Spirit on him, and he shall shew forth judgement to the Gentiles*, &c.

3. That he might, by vertue of his Blood in this his Oblation, with this Furniture he hath upon the account there-
Psa. 22. 12-22. & 40. 9, 10. Joh. 3. 14, 15, 16, & 12. 31, 32. Isa. 55. 4, 5. Isa. 42. 7, 8. Joh. 5. 25, 26, Isa. 52. 15. Heb. 9. 14. 1 Pet. 18, 19. Rev. 5. 9. of, in the means he useth, especially in the Ministration of the Gospel, declare his Father's Name and Righteousness, and be himself lift up, and set forth, as the Propitiation for sins, and the Saviour of the World, and so call all Men to him, and therein by his Spirit open the eyes of the blinde, and the ears of the deaf; and give life to such, as in seeing, see; and in hearing, hear: and so by degrees, in this life, redeem them from all iniquity, by vertue of his Blood so applied to, and sprinkled on their Hearts.

4. That in this redeeming them from all iniquity, *he might purifie unto himself a peculiar people*, &c. that is, such, as in this re-

redeeming work upon them, are found believing on him, and yielding to the motions, and teachings of his Grace, he may, and doth ſtill, by vertue of his Oblation, and his Father's Love commended there-through, beſprinkle them more with his Blood, in Goſpel-Teſtimony, *and ſo purifie them a peculiar people zealous of good works*, that he may preſent them in due ſeaſon ſpotleſs to himſelf; and ſo have the glory of his Oblation, in the eternal Salvation of all that have lived and died in the Faith, and in his righteous judging of all wilful Oppoſers and Apoſtates.

*Tit.*2.11.13. *Rom.* 5.8,10. *Col.*1. 22,23. *Eph.*5. 25,26,27.

*Phil.*2.7-11.

This his gracious End in offering his Oblation, and he being righteous, holy, faithful, his Oblation was ſo effectual with the Father for all that for which it was offered, that he hath granted him all this, and every way furniſhed him for this end, as is foreſhewn. And for the Power and Faithfulueſs of our Saviour to purſue this End, and ſo to do all that by which it may be brought about; enough hath been ſaid, and more will be ſaid in treating of his Mediation and Interceſſion. And indeed, he is and will be faithful to his Father, and merciful and faithful to us; he is without ſin, holy, unblameable, compaſſionate, merciful and able: of which, after. But here in his dealings with Men, he meets not onely with weakneſs, and ſo offences and ill requitals; but in ſome, even after their eyes are opened, with willing Rebellion, & cloſing them again; and ſo the efficacy in Men, is not ſo prevalent as it was with God; nor the End ſo certain of being ſo accompliſhed in the bleſſed part, on every Man, though in every one that believeth it will: but theſe things I leave to the after-Diſcourſe, having now ſhown concerning the Oblation of Chriſt, what was offered, who offered it, to whom it was offered; For whom it was offered, for what it was offered; and, to what End: in which is an incluſion of his Mediation, and of his coming again, though not explicated, which (ſome Traditions and expreſſions of Men, that darken it, being removed) will be very uſeful for our edification; a little of which uſefulneſs, I ſhall in that order mention.

1 *Joh.*2.1. *Heb.* 2.17. & 5.1-9. & 7.25,26.

fering Sacrifice, that he might have this power and authority as the publick Man; and in, and with it, use means by the vertue of his Oblation, to save, *&c.* And that God hath given
*Act.*5.31,32. him this power and authority to this end, is affirmed.

2. That he might be filled, in the very Nature of Man, with the immeasurable fulness of the Holy Ghost, to this End, that the Love, Wisdom, Power, Mercy, Truth, Goodness and Face of God, might appear to be seen in him, and the Holy Spirit proceed from the Father, through him in his Name, while in the means he is displayed. And this our
Joh. 16.7. Saviour expresly affirmed, both, That unless he did go away, (which was by his Death and Ascension to offer Sacrifice) the Comforter would not come; and also, That if he departed he would send him: and this also, upon the account of his
Isa. 50.2, 3,4, 5,6. *Isa.*61.1,2, 3,4. Sufferings and Oblation, *he had* (not only the forementioned Power, but God the Lord hath) *given him the tongue of the learned, that he should know how to speak a word in season, to him that is weary.* And this explained by himself, *The Spirit of the Lord God is upon me, because the Lord hath anointed me, to preach good tidings*, &c. And this affirmed also by the Father,
*Phil.*2.7-10. *Heb.*8. *Isa.*42.1, 2-8. *Mat.*12,18. *&*3.17. *&*17.5. upon the account of his Sufferings and Sacrifice, in which he was his Servant, and still is in his Ministration; as in the Father's well-pleasedness in him, and Acceptance of his Sacrifice and Mediation, he is his Elect; yea, as the publick Man, *Behold*, saith he, *I have put my Spirit on him, and he shall shew forth judgement to the Gentiles*, &c.

3. That he might, by vertue of his Blood in this his Oblation, with this Furniture he hath upon the account there-
Psa. 22.22-22. *&*40.9,10. *Joh.* 3.14,15,16, *&* 12.31,32. *Isa.* 55.4,5. *Isa.*42. 7,8. *Joh.*5.25, 26, *Isa.*52.15. *Heb.*9.14. 1 *Pet.* 18,19. *Rev.*5.9. of, in the means he useth, especially in the Ministration of the Gospel, declare his Father's Name and Righteousness, and be himself lift up, and set forth, as the Propitiation for sins, and the Saviour of the World, and so call all Men to him, and therein by his Spirit open the eyes of the blinde, and the ears of the deaf; and give life to such, as in seeing, see; and in hearing, hear: and so by degrees, in this life, redeem them from all iniquity, by vertue of his Blood so applied to, and sprinkled on their Hearts.

4. That in this redeeming them from all iniquity, *he may purifie unto himself a peculiar people*, &c. that is, such, as in his re-

redeeming work upon them, are found believing on him, and yielding to the motions, and teachings of his Grace, he may, and doth ſtill, by vertue of his Oblation, and his Father's Love commended there-through, beſprinkle them more with his Blood, in Goſpel-Teſtimony, *and ſo purifie them a peculiar people zealous of good works*, that he may preſent them in due ſeaſon ſpotleſs to himſelf; and ſo have the glory of his Oblation, in the eternal Salvation of all that have lived and died in the Faith, and in his righteous judging of all wilful Oppoſers and Apoſtates.

*Tit.*2.11.13. *Rom.* 5.8,10. *Col.*1. 22,23. *Eph.*5. 25,26,27.

*Phil.*2.7-11.

This his gracious End in offering his Oblation, and he being righteous, holy, faithful, his Oblation was ſo effectual with the Father for all that for which it was offered, that he hath granted him all this, and every way furniſhed him for this end, as is foreſhewn. And for the Power and Faithfulueſs of our Saviour to purſue this End, and ſo to do all that by which it may be brought about; enough hath been ſaid, and more will be ſaid in treating of his Mediation and Interceſſion. And indeed, he is and will be faithful to his Father, and merciful and faithful to us; he is without ſin, holy, unblameable, compaſſionate, merciful and able: of which, after. But here in his dealings with Men, he meets not onely with weakneſs, and ſo offences and ill requitals; but in ſome, even after their eyes are opened, with willing Rebellion, & cloſing them again; and ſo the efficacy in Men, is not ſo prevalent as it was with God; nor the End ſo certain of being ſo accompliſhed in the bleſſed part, on every Man, though in every one that believeth it will: but theſe things I leave to the after-Diſcourſe, having now ſhown concerning the Oblation of Chriſt, what was offered, who offered it, to whom it was offered; For whom it was offered, for what it was offered; and, to what End: in which is an incluſion of his Mediation, and of his coming again, though not explicated, which (ſome Traditions and expreſſions of Men, that darken it, being removed) will be very uſeful for our edification; a little of which uſefulneſs, I ſhall in that order mention.

1 *Joh.*2.1. *Heb.* 2.17. & 5.1-9. & 7.25,26.

CHAP. 9.

An Antidote and Caveat against some unsound Expressions.

FOr those Expressions about the plain Sayings of the Gospel, that are so Serpentine-like; first, with Queries about the Truth of the plain-appearing Import of God's Sayings:
Gen. 3. 1, 4. Hath God in saying, said? was that his meaning? do you think indeed, he meant verily and in truth, That Christ died for all Men, gave himself a Ransom for all, that he is the propitiation for the sins of the whole World, or that any do indeed deny the Lord that bought them, or depart from the Faith, or count unholy the Blood of the Covenant, wherewith they are sanctified? *&c.* and then follow on with plain Contradictions of the Testimony of the Holy Ghost, boldly affirming, Christ did not die for All Men, he did not give himself a Ransom for All Men, he is not the propitiation for the sins of the whole World: none that are bought by him can deny him; none that have true Faith can wholly depart from it; none sanctified by the Blood of the Covenant, can count it again as a common or unholy thing: these are so gross, that none that believe the Sayings of the Scripture for the Testimony of the Holy Ghost therein, will entertain them; and
Part 1. ch. 3, & 4, & 5, & 6, & 7, & 8. enough is said before to warn of these, so that I forbear other answer to them. But for those Expressions better coloured, though having a tendency to the same End, I shall instance a few of that learned Mr. *Owens*.

1. *That God will give Faith and Repentance to those, whom*
a Pag. 264. Sect. 6. *he hath chosen and given to Christ to be saved* a. If this should be meant of Christ his dying and giving himself a Sacrifice to God, and by that to save; It's shewn before, That there are none given to Christ, but upon the account of his Oblation: he was given and gave himself for us; but none of us given to
Rom. 14. 9. him, but upon the account of his purchasing us: also, he in giving

giving himself for us, hath saved all Men from perishing for ever under the sentence of the Law, as Mankinde at first fell under it; and in that Death, in which thereby we should have perished: and for eternal Salvation, there are none given unto him to be saved, but in the Heavenly call, *John* 6. 40, 45. and 17. 2, 6. nor is he the Author of eternal Salvation, but to those that obey him in believing on him: nor can there be any choice, but in Christ; nor any chosen in him, but as by vertue of his Oblation, he is a perfect Saviour: and so none first chosen for Christ after to die for, nor is there any elect in him, who are not begun to be saved by him: for the Election is through the Sanctification of the Spirit, and Belief of the Truth; and the Elect are Holy, *&c.* but enough is said, in treating of the Oblation of Christ, to shew the Vanity of this Expression; it being also Scriptureless, and not according to the Rule by himself approved.

Rom. 5.18.

Heb. 5.9.

a *Tes.* 2.13,14. 1 *Pet.* 1.2. *par.* 1. *ch.* 7.

2. *God purposed to give Eternal Life to his elect Believers, and that none of them should ever be lost: and committed the accomplishment of this to Christ* b. This is no Scripture-Expression, nor expresst in the plainness the Spirit in the Scripture useth; but with much subtilty, so as it might stand with the Doctrine he opposeth: for if by *Elect Believers*, he meant only such, as believing the Grace testified in the Oblation of Christ, are chosen through the Sanctification of the Spirit, and the Belief of the Truth, unto the Obedience and sprinkling of the Blood of Christ, and so into union and fellowship with him, and conformity to him; and so being found believing on Christ, the Accomplishment of their Salvation is committed to Christ, and none such shall be lost: Those he opposeth, maintain this. But if he mean of an elect Company in the Counsels of God, preceding the Death and Oblation of Christ; and for him to offer for, and so accomplish their Salvation: This stands cross to the whole Testimony of Scripture about the Oblation of Christ, as foreshewn, and is answered in the former Answer, being no Scripture-saying, nor agreeing with the Rule there given, and by him approved.

b Pag. 84. 2 *Cor.* 2.17. & 3. 12,13. & 4.1,2.

Par. 1. *ch.* 7.

3. *That the Fruits of the purchase of Christ shall certainly be bestowed on all those for whom he died* c. And again, *That all*

c *In Epist. to his Higness*, p. 2.

the

the effects and fruits of the Death of Christ, antecedent to our believing, are depositid in the hand, or righteousness and faithfulness of God, to whom as a ransom it was payed, &c. to be made out effectually to them for whom he died, in the appointed time and season: to which he quotes, 1 *Tim.* 2.5,6. *Heb.* 2.17. 2 *Cor.* 5.18, 19. 1 *Cor.* 6.19,20. d. None of these places countenancing either of these expressions, and some contradicting them cleerly. And it's before shewn, how Scripture plainly affirmeth, That Jesus Christ, as the publick Man, is by vertue of his sufferings, and Oblation offered to God, glorified with the Glory, he, as the Son of God, had with the Father before the World was; and, That he is made, The Christ; and, The Lord of all, The Saviour of the World, The Head of the Church, The Mediator between God and Men, The great High-Priest; yea, all Power and Authority is given to him; yea, Power to give Repentance and Remission of sins, to open blinde eyes, to communicate the Priviledges of sons, to raise the Dead, and to judge all Men according to the Gospel, and to give rewards to his Servants the Saints both small and great; to sit on the Throne of *David*, and set his suffering-Saints on Thrones with him: and all this, the Fruit of the Death, Oblation and Purchase of Christ; and attained by him, and to be believed. O let not Believers be so puff'd up, to think all this must be bestowed on them! all Scripture is against it: let none suffer himself by such dangerous Expressions to be occasioned to fall into the Condemnation of the evil Angels that were not content with their place. But let this be waved, as not intended, though the Expression giveth Ground for it; and waving this, the Expression is waved as false and dangerous: but take it in the best sense we can, it is a confessed Truth, That the Gifts of Apostles, Prophets, Evangelists, The visible descending of the Holy Ghost, The Gifts of speaking with divers Tongues, The Gifts of Miracles, were all fruits and effects of the Death, Oblation and Purchase of Christ, as hath been shewn in plain Texts, and were procured by him into himself, to be bestowed as Fruits of his Death, before we believed. And the Spirit saith, *That all these are not given* (not only not to every one for whom Christ died, but even not) *to every Believer and Mem-*

d Pag. 168.

ber

ber of the Church. So, that this Expreſſion, as it's derogatory to Chriſt, ſo it is contradictory to the plain Teſtimony of the Spirit in the Scripture. But let leave be given to wave this, though the Expreſſion will not admit the waving it, ſeeing theſe are things by ſome attained to, and to be believed. But if no more is meant, but thoſe Graces neceſſary to ſonſhip and eternal ſalvation, yet the Expreſſion croſſeth the plain ſayings of the Goſpel ſtill, that intimate to us the periſhing of ſome for whom Chriſt died; and hath plainly foretold us, *That ſome will deny the Lord that bought them:* yea, the Scripture ſetteth forth the Death, Oblation, and Purchaſe of Chriſt, as the Ground of the Lordſhip of Chriſt, and of his raiſing the Dead, and of the Equity of his judging according to the Goſpel; which is all denied by this Expreſſion.

And yet here is more confuſion and darkneſs in this Expreſſion, in a miſtake of that for what Chriſt offered himſelf a ſacrifice to God, if not a ſhort coming alſo in that which he offered: ſurely in his paying the debt he died, that is true; and yet here is more than ſimply Death, in the Oblation giving, or Ranſom, or Sacrifice; even Death, Reſurrection, Aſcenſion, and giving himſelf to God: that which he gave and offered to God for us, was himſelf, his own Body, as is foreſhewn. And that for which he gave himſelf, was, for Men, for ſinners, ungodly, *&c.* for us, even for our ſins, to take them away; and for our nature, and perſons, to purchaſe us into his diſpoſe, as is fully ſhewn and proved. True, if there had been any that God had choſen, and given to Chriſt to die for, *&c.* as Mr. *Owen* intimates in ſome of his Expreſſions; then they were God's Elect, and Chriſt his peculiar by donation of the Father before his Death, and ſo his Death and Oblation could not be for them to purchaſe them, or that they ſhould be his by vertue of that Oblation and Purchaſe of his, ſeeing they were his Father's Elect, and his by gift before; no need to buy after, that which was given before; therefore it muſt not be for them, but for ſomething elſe for them. And what that is, Mr. *Owen*'s Expreſſion hinteth, and in other his writings he expreſſeth, as if *Chriſt in giving himſelf to God, did purchaſe of his Father, by his Death and Sacrifice, certain Graces of*

Re-

Repentance, Faith, Love, and other ſpiritual Gifts, to be beſtowed on ſome certain perſons fore-given him to die for. That ſuch gifts are the effects and fruits of the Death and Oblation of Chriſt, is true and granted, becauſe he by his Oblation, procured that power and furniture (when he purchaſed us, and an Inheritance for all that believe on him) by which he giveth and worketh theſe Graces, though purchaſing ſuch Graces be no Scripture-phraſe: and yet this is ſtill more unſcripture-like, in intimating, as if all theſe Graces and Fruits were not in the Hands of Chriſt to beſtow, though purchaſed by him; but depoſited into the Hands of God, *&c.* Very true, for they are all depoſited in to the Man Chriſt, *in whom the fulneſs of the Godhead dwelleth bodily,* Col. 2. 3, 9, 10. Iſa. 42. 1-7. and 61. 1, 2. And to him it belongs to give Repentance, Faith, Love, and to communicate the Priviledges of ſons: and this Power and Authority he purchaſed, when he purchaſed Mankinde to be given into his diſpoſe: ſo that this Expreſſion ſuits not to any plain ſayings of Scripture, nor to the approved Rule, to which he commends us for trial.

Par. 1. ch. 7.

4. *That there was but one type of Chriſt his interceſſion principally, namely, the entrance of the high Prieſt into the holy of holies* e. Surely he muſt comprehend a great deal in the High-Prieſt's entrance into the holy of holies, to make that any direct Type of the Interceſſion of Chriſt at all; much more to make it the principal one: for the High-Prieſt entred into the holy of holies, once every yeer, and but once in the yeer; and ſo at once in one day made the Atonement for all *Iſrael*; and yet for particular defilements, they needed daily waſhings and purifications ſtill, elſe they ſhould have died in their uncleanneſs, notwithſtanding the Atonement made for them: anſwerably Jeſus Chriſt by his own Oblation once offered in the end of the World, entred into the holy place, and made the Atonement for the ſins of Mankinde that they were fallen into, and obtained eternal Redemption; and is the Propitiation for the ſins of the whole World, and remaineth in the holy of holies a continual Mediator and Interceder, that by vertue of his Oblation he may be taking ſtill away the ſin of the World, and by a ſpi-

e Pag. 216. Sect. 3.

ritual

ritual sprinkling of his Blood, purifie the Hearts of Believers from their personal and particular sins; without receit of which purifications, Men may die in their own sins, notwithstanding the Atonement that was once made for them: and those High-Priests could not remain in the holy of holies, so to intercede; but came out again so soon as the Atonement was made: and so the High-Priest's entrance in the holy of holies once in the yeer, was principally the Type of the Atonement made by Christ once in the later end of the World; and the Types of his Intercession was in other services of the High-Priest and Priests, when the High-Priest was come out of the holy of holies, when in a continual and daily service they made Intercession for the people, by bearing (or taking away) their iniquities, in Ministrations in the Sanctuary for them, and burning Incense, beside their oft Purifications, which did rather type out the Intercession of Christ, as is foreshewn, and may be read in comparing *Heb.* 9.7-27. and 10.11,12,18,19. with 7.25, &c. and so this Expression agreeth not with the approved Rule, *pag.* 26.

Exod. 28.29, 30. *with Numb.* 18.1-4,22,23. *with Lev.* 1, & 2, & 3, & 4, & 5, &c.

5. *There is no real difference between the efficacy of the Death of Christ, and that of his Intercession, upon the actual accomplishment of it* f. This is a very dark saying, and tending to confound things distinct: for sure the Oblation is already accomplished, his Death over and past, and he alive for evermore: but the vertue of his Death, and so of his Oblation, abideth; but the efficacy is that here to be minded: and its efficacy with God is seen in this, that he hath made Christ Jesus the Lord, filled him with all fulness of the Holy Ghost, given all Power and Authority into his Hands, to dispose of all Men, to raise the Dead, and to judge all. All this is given him, as the effect of his Death and Oblation: and for this he neither doth nor needeth to make Intercession. Therefore the making the efficacies of Oblation-Offerings, and Intercession-making, as both one, without any real difference in the actual accomplishment, is not right. Besides, the prevalency of his Intercession with God is by vertue of his Oblation fore-accomplished, and with, and in the Furniture by it obtained, and it alwayes, and in all things for all he intercedeth, prevaileth with God, and so he obtaineth the making

f Pag. 216. Sect. 3.

known of his Oblation, and the Vertues thereof for Men, and the Extention of many Means, and Mercies, and ſpiritual Operations to them, all which are the efficacies of his Interceſſion with God for Men. But now the efficacies, with, and in Men are various: ſome, receiving, and ſo meeting freely with bleſſing; others, refuſing, and upon that account condemned (not that he intercedeth for their Condemnation, but) for their refuſal of Mercies, extended by the Interceſſion of him that had fore-bought them. The efficacy of his Oblation is, in that they are given into his diſpoſe, and he is their Lord, and ſhall be their Judge; which they cannot avoid: and this obtained before Interceſſion made. The efficacy of his Interceſſion, by vertue of his Oblation, is ſeen in the Patience, Forbearance, Mercy, Means, and Spirit extended to Men, to bring them in to be his peculiar People: and its efficacy in Men, is in their believing, precious; but in their diſobedient refuſal, heavy, even tending to juſt Condemnation: the manner of Chriſt's judging, being according to the Mercies and Means he hath extended, as Men have received or rejected. And beſides, in thoſe that do receive the Grace extended for his Interceſſion, it is not all one, and ſo prevalent in and with the beſt of Saints on Earth, nor ſo abundantly efficacious with them, as it hath been and is with God: ſuch thoughts, I hope, are far from us, and not intended in the Expreſſion: but the Expreſſion being Scriptureleſs, and not agreeing to the Rule, I leave it.

Pag. 26.

6. *That Chriſt was ſprinkled with his own Blood* g. This a very dark and Scriptureleſs Expreſſion: we read of his Garments to be ſprinkled with the Blood of his Enemies, when he revengeth the cauſe of his people, *Iſa.* 63. 3. but for being ſprinkled with his own Blood, we read not: and what ſenſe to deviſe to make this true in, is beyond my underſtanding: for we, even all Mankinde, in and through our firſt Father *Adam*, were fallen under the guilt of manifold ſins, charged upon us by that Law, under which we were fallen; and theſe could not be pardoned without ſatisfaction made by Blood ſhedding: and for this cauſe, the Son of God took our Nature, and was made under the Law for us;

g Pag. 217. Sect. 3.

and

and so that debt was reckoned on his account; and he shed his Blood materially, and died for our sins, and rose for our justification, and offered up his own personal Body a Sacrifice for us: and so in compleating his Oblation, he, as it was his debt, fully satisfied; and as it was ours, obtained, by that Oblation, full pardon for us. And this was materially done by him, and is not anywhere called, The sprinkling of his Blood: yea, his material Blood, if it were, or could have litten, or been sprinkled materially on any, in his Circumcision, or scourging, or crowning with Thorns, or nailing to the Cross, or piercing with a Spear; yet would it not so have cleansed any from sin (any more than the supposed reliques of it profit any now) the vertue of it for that, being in the vertue of the Oblation offered to God, and he being by his own Blood (or with the vertue of it) entred into the Heavens, having offered the Oblation: he is a spiritual Man, and all he doth to us now, he doth spiritually; and so not material Blood as shed; and yet the vertue of the same Blood that was shed, he, by making it known in the Gospel, spiritually sprinkleth. And this was also figured in the Law, as is shewn at large in another Treatise. And we, notwithstanding the Atonement made in Christ, by his Blood-shedding and Oblation, and the making it known (with the pardon of all that debt) in and by the Gospel, and the means used towards us, have still many following and daily sins and defilements, and need this spiritual Application, and sprinkling of his Blood for our cleansing and peace: and we are found weak in believing, and need that spiritual sprinkling of his Blood to confirm our Faith in him for the Promises of the New Testament: all which things, how he is furnished to help us, hath been foreshewed. But he is righteous, holy, harmless; in him never was, or is, or will be any sin: and for what cause he should be sprinkled with his own Blood, who will fancy? Sure, I will not believe, because it is Scriptureless, and agreeth not with the Rule given and consented to, *pag.* 26.

Discourse of the precious blood of Christ, c. 4. p. 22, 23.

As for those Expressions of Christ dying for his Elect, seeing that there could be none elect in him, but as he is beheld, as having died & offered his Oblation; nor is any of Mankinde reprobated, but as thus are beheld, rejecting him that offered

the Oblation. And ſo, though it be true, That Chriſt hath once died, and offered the Oblation, both for thoſe that now are elect, and thoſe that now are reprobated; and by vertue of the ſame Oblation will eternally ſave the one, and juſtly condemn the other: yet he died, and offered the Oblation for no Man as elect, nor for any Man as reprobated; but for all Men as ſinners fallen in *Adam*. Therefore that Expreſſion of dying for his elect, or dying for the reprobate, are neither the one nor the other found in the Holy Scriptures, but in the ſayings of thoſe that ſtrive to ſhun, or ſhadow the Light. Theſe and ſuch-like Expreſſions, being not in the Scripture, may, by the Rule, be eaſily avoided. And enough is ſaid, and plain ſayings of Scripture directed to, in treating of the Oblation, to fence againſt all ſuch-like Expreſſions: therefore they are forborn here.

Part 1. *ch.*7.

CHAP. 10.

Some Inſtructions from the Goſpel-Teſtimony of the Oblation of Chriſt, about Chriſt; and, the Goſpel of Chriſt.

FRom that is in Scripture teſtified concerning the Oblation of Chriſt, what was offered, by whom, to whom, for whom, for what, and, to what End; we may perceive, learn, and know certainly,

1. That Jeſus Chriſt is the laſt *Adam*, the ſecond publick Man, the ſpiritual Man, the Lord from Heaven, the quickning Spirit; in whom there is a full Reſtauration of the Nature of Man, and for Mankinde compleated, as there was depravation in the firſt *Adam*. And ſo that he is the promiſed Seed, that hath, by his own Oblation in himſelf, as the publick Man, taken away ſin, overcome Death, and deſtroyed the works of the Devil, and is furniſhed to do, and will do the ſame in others, according to the Agreement between the Father and him; for Mankinde, for the good of Men, and the ever-

1 *Cor.*15.45,46, 46,47. *Rom.*5.18 *Gen.*3.15. *Heb.* 2.14. 2 *Tim.*1.10. 1 *Joh.* 5.6,7,8.

everlasting benefit of all that unfeignedly believe on him: and so he is that true Seed in which is blessing for all Nations, that all believing in him, may receive it; yea, the true spiritual *Abraham*, the everlasting Father; the true spiritual *Isaac*, or Son of promise, in whom the Seed shall be called; the true *Israel* that hath prevailed with God, by whom God speaks with us; yea, he is the great and true Prophet, *Act.* 22. the great and only true high Priest, *Heb.* 3.1, and 7. the true and spiritual *David*, and King, *Ezek.* 34. and 37. 24. *Rev.* 22.16. *Heb.* 7.1. In a word, he is the Christ, the Son of the living God, the Saviour of the World; yea, and so neerly related to us, that he is the Son of *Adam*, *Abraham*, *David*; yea, the Son of Man, our Kinsman, that loves us, is allied to us, and in our Nature, who came to save sinners.

Gen. 22.18. *Gal.* 3.13,14,16. *Gen.* 7 5 6.7. *Is.* 53. 8 & 9.6. *Joh.* 10. 58. *Rom.* 9 7,8. *Act.* 13. 32,33. *Is.* 9 6. *Is.* 49.1, 2,3 8. *Hos* 12. 4. *Heb.* 5.7 9. *Mat.* 16.16. *Joh.* 4.42.

2. That Jesus Christ in respect of his Oblation, compleated, is the beginning of the Creation of God, the new Creation, called Emphatically, The Creation of God; he is the first-begotten, and first-born from the Dead, the first elect, that was once dead, and is now alive for evermore: and so he is the Fountain of the proceeding and compleating of the whole new Creation, of Regeneration, of Adoption, *Gal.* 4. 5. of Election, 2 *Thes.* 2.13. of Resurrection, 1 *Cor.* 15.21, 22,23. yea, the *Alpha* and *Omega*, the first and the last, the beginning and the end in all these; yea, so it pleased the Father, that he should be the first, and that all fulness should dwell in him, that in all things, he might have the pre-eminence, *Col.* 1.18,19,20.

Jam. 1.18. 2 *Cor.* 5.17. *Rev.* 3.14. *Rev.* 5.1. *Col.* 1. 18. *Is.* 42.1 *Rev.* 1 18. *Tit.* 3 5,6. *Rev.* 1 11,17. & 21 5,6,7.

3. That Jesus Christ in respect of this his Oblation, compleated, is that precious stone so tried in his Power, Love and Faithfulness by so great sufferings, and proved excellent and prevalent with God, and for Men, which God hath laid in *Sion* for a Foundation, a Foundation of Repentance and Faith, and for Believers to rest and be built upon; yea, he is the only Foundation, and there is no other whereby Men may be saved; yea, he is not only the Foundation, but the true door and way of all right and true approach to God, and of entrance into fellowship with, and service of him and his people; yea, he is the Way, the Truth, and the Life.

Is. 28.16. *Heb.* 6.1. *Is.* 32.2. 1 *Pet.* 2. 3,4,5. 1 *Cor.* 3.11. *Act.* 4 11,12. *Eph.* 2. 18. *Joh.* 14.6. & 10.7,9.

4. The

4. The Teſtimony of Chriſt, being comprehended in the Teſtimony of his Oblation and Mediation, and glorious coming again: this of his Oblation, and its prevalency with God for Men, in that he obtained and is become; which includeth and aſſureth, though it explicate not his Mediation and ſecond coming; it is, and is rightly called, both, *The Word of the Beginning of Chriſt*; and, *The Viſion of All.*

Heb. 6. 1. First, it is called, *The Word of the Beginning of Chriſt*, (or as ſome tranſlate it, *The Doctrine of the Beginning of Chriſt*) of his Incarnation, Death, Reſurrection, Aſcenſion, Sacrifice offered, the Ends and Vertues thereof, the Peace he hath made thereby; the Overthrow he hath given to Sin, Satan, Death; the Redemption he hath obtained, and the fulneſs of Spirit he hath received, even for the Rebellious, that the Lord might dwell among them, he being the Saviour of the World, the Propitiation for the ſins of the whole World, the Lord of All: ſo, as *whoever believeth in him, ſhall not periſh, but have everlaſting life*: and he the Judge of All, and the Love of God to Manward, herein teſtified. This the Word of the Beginning of Chriſt, and the Beginning of his Word, (which with an Emphaſis, and becauſe of the ſlowneſs of Men to believe, is ſaid to be) true, and for ever, and from the beginning: and it is rightly called, *The Word of the Beginning of Chriſt*; and, *The Beginning of his Word:* becauſe it is,

See the eight firſt Chapters of this par. 2.

Pſal. 119. 160.

1. The Diſcoverer of Jeſus Chriſt, as the beginning of the new Creation; and ſo of thoſe things, which he was firſt to do, and hath firſt done in his own Body, in offering his Oblation to God; and of the things effected thereby, of which he is the beginning, and by which he is furniſhed to compleat, and will compleat the new Creation, as hath been ſaid.

Luk. 24. 26, 44, 46, 47. *Col.* 1. 15, &c.

2. This that which was firſt diſcovered and preached in Paradiſe, before the Covenant made with *Abraham*; yea, this alſo firſt preached to *Abraham*, before the Covenant made with him, and confirmed to him after; and was preached by *Moſes*, and all the Prophets after; of which the Spirit in the Evangeliſts, ſaith, *In the beginning was the word*, &c. *And that which was from the beginning*, &c.

Gen. 3. 15. & 12. 3. & 22. 18. *Joh.* 1. 1, 2, 3, 4, 5, 7, 8, 9. 1 *Joh.* 2. 1, 2, 3.

3. This

3. This is by the appointment of Christ the first thing to be made known and preached to any and all people, and the first to be believed and received, that Men may be saved: and even this was so first and constantly preached by the Apostles, and by Believers first received. *Joh.*3.14,15,16, 17. *Mar.*1.14, 15. 1*Cor.*15.3, 4 2*Cor.*5.19,20. *Act.*2,& 3,&c.

4. The History of these things by one Evangelist, called, *The Book of the Generation of Christ*; Is by another called expresly, *The beginning of the Gospel of Christ:* And by another said, *To be written, that we might know the certainty of those things which were declared concerning Jesus Christ, by them which from the beginning of Christ's ministration, were eye-Witnesses and Ministers of him.* Yea, a fourth addeth, *Writ for this end, that we might believe, that Jesus* (of whom they wrote, *That died and rose again, and ascended into Heaven, and offered up the acceptacle Sacrifice to God, and now sitteth at the right hand of God*) *is the Christ, the Son of God; and that believing we might have life through his Name.* *Mat.*1.1. *Mar.* 1.1. *Luk.*1.1,2,3,4. *Joh.*20.31.

5. This Doctrine of the Oblation of Christ, is the entrance into the full Knowledge of Christ, and the Enjoyment of the forming of Christ in the Heart; it hath the precedency and first entrance into the Minde & Heart of those that are drawn to believe aright: and in its coming, it gives Light and Understanding, even to the simple: yea, the Love of God to Mankinde is therein made known and seen; so, as by the Divine Force that is in it, it draweth the Heart to God, and takes it off from other things, and so uniteth and conformeth it to Christ, and so affordeth it understanding for knowing all that follows in both the other Branches of the Testimony. And for all these Causes, and in all these Respects, it is rightly called, *The Word of the Beginning of Christ*; and, *The Beginning of his Word.* And yet there is one Cause more for which it may be so called. *Gal.*3 1. *Rom.* 10.8,9.&4.24, 25.*Psa.*119.130. *Joh.*3.16.1*Joh.* 4.9,10.*Tit.*3.4, 5,6. *Rom.*5.8, 10. *Phil.*3.7,8, 9. 1*Joh.*2.20, 21,27,28.

6. Because it is the great Oracle of God in the holy of holies, whence all the Oracles of God proceed; by which also the first Principles of the Doctrine of Christ are framed in the Heart of Believers. Jesus Christ, by vertue of his Oblation, is the Mercy-Seat, Propitiatory and Oracle; in beholding and minding of whom, as he hath made Peace by his Death and Oblation, and received Spirit and Power, as hath been *Heb.*5.12.&6. 1,2.

been shewn, these Oracles are taught us by it, *viz.*

*Rom.*8.3. *Gal.* 2.21. *Heb.*9.22. & 10.4-7. *Psal.* 40.7,8. & 49. 7,8.

I. That all Mankinde was through the first *Adam* lost, and are through his fall, and from him sinners in themselves; their Nature and Ways, vile; their Righteousness and Works, vain; their Desert, Death; and nothing able to help and deliver them, but the Blood, Death and Sacrifice of the Son of God.

*Joh.*1.14. *Rom.* 4.25. 1 *Pet.*2.24 1 *Tim* 2.6. *Heb.* 10. & 9.14.

II. That this Son of God took Man's Nature, and became a perfect and publick Man; and in that Body of his, did die for our sins, and rise for our justification, and offered up himself a Sacrifice to God for Men, and made Peace, and obtained eternal Redemption.

*Heb.*10.10,12. & 8 1. *Mat.*17. 5. & 28.18. *Rom.*14.9.

III. That God hath so accepted his Sacrifice, that he is well pleased in him, and hath set him on his right Hand, and released all Mankinde over to him, and given all Power and Authority into his Hands, and made him Lord of all.

1 *Joh.*2.2. & 4. 14. *Joh.*1.9. & 3.14,15,16,17.

IV. That by vertue of his Oblation offered, and the Father's acceptance of it, he is the Propitiation for the sins of the whole World, the Saviour of the World, and the Enlightner of every one that cometh into the World; so, as whoever through that Light extended by him, believeth on him, shall not perish, but have everlasting life.

*Isa.*42.1,2. *Act.* 3.22,23,24. & 26.17,18. 1 *Joh.* 3.6.

V. That it is the good will of God in Christ toward Men, and that the means he useth is to that end, That they should hearken to his Son, and so believe in him, and receive life from him, and live to him.

*Joh.*5.28,29. *Rom.*2.16. & 14.9,12. 2 *Cor.* 5.10.

VI. That in his time he will raise all Men, and judge them according to the Gospel, as they have yeilded and obeyed, or persisted in Rebellion and Disobedience to the Light in the means he hath extended unto them for that end that they might have repented.

*Heb.*5.12. & 6. 1,2,4,5.

All these Oracles come forth from the Oblation of Christ, known and believed; and these Oracles minded and believed, do teach to, and frame in the Heart those first Principles of Repentance from dead-Works, and Faith towards God, *&c.* accompanied with those operations of the Holy Ghost's, and tastes of the Heavenly Gift, *&c.* mentioned, *Heb.* 6. therefore this Doctrine of the Oblation well called, *The*

Word

Word of the Beginning of Christ; and also this Testimony of the Oblation of Christ,

Secondly, is called, *The Vision of All*; that which is the choise of all that God hath discovered, and his Prophets have seen and declared; in which, all Men are concerned, and which is needful for all Men, and to be declared as true to them for the Obedience of Faith; whence also, it is called, *The Faith of the common Salvation*, being, *The Vision of All*. And this Doctrine of the Oblation of Christ, is rightly called, *The Vision of All*, because that Jesus Christ, *Rom.* 1.1,2,3,4, 5. so to be preached for the Obedience of Faith to all Nations, for offering this Oblation; First, he did take the Nature of all Mankinde, he was made under the Law for all, he bare the sins of all, he died for all, gave himself a Ransom for all, calleth all, enlightneth all, is God's Salvation for all; and being all this, God will have him so to be preached to all, and set forth as an Object of Faith for all; yea, as he is, The Saviour of the World, The Propitiation for the sins of the whole World. All which are before shewn, in treating of the Oblation, by plain sayings of Scripture: and yet, this is still farther to be noted about this Vision or Doctrine, That God will have it plainly written and declared; yea, it is so written, and in Ministration to be held forth to all; yea, so explained and elevated, that all and every Man may behold and read it for his healing; yea, see himself perfect in Christ, that is, perfectly satisfied for, and redeemed from the Curse of the Law by Christ, and in him fulness of Wisdom, Righteousness, Sanctification and Redemption; yea, fulness of Spirit and Life: so, as beholding him, he may believe; and in believing, receive it all. And, as this is set forth as a common Salvation to all, so likewise the preciousness and efficacy of the Blood and Sacrifice of Christ, the immensness of the Love of God to Mankinde in the Gift of his Son, and commended through his Blood, the open way of approach here-through to God; and so bringing Immortality and Life to Light by the Gospel. And so the Ground, Freedom, Motives and Helps for all, and every, or any one to come in, and believe; and the certainty of enjoyment in believing, and sure hope of Glory, these to be declared, that

Isa. 29. 11. *Rom.* 1.5. & 16,26. *Jude* 3.

Joh. 20. 31. *Luk.* 1.1,2,3,4. *Eph.* 3.3,4. *Ioh.* 3.14, 15. *Heb.* 2.2. *Col.* 1.28. 1 *Cor.* 1.30. *Rom.* 1.16,17.

Isa. 55.4. 1 *Joh.* 4.9.10,14. *Eph.* 2.13-18. 2 *Tim.* 1.10.

Isa. 55.1-4. *Mat.* 11.27,28. *Rev.* 22.17. *Isa.* 45.22, *Heb.* 2.3.

he that heareth, beholdeth and readeth the same, may be saved, and run to the enjoyment of all in Christ. These things being all in plain sayings of Scripture before cited, often sheweth, That such is the beginning of his Word; and, that it is the Vision of all, in which such Testimony of Christ, and good News for Mankinde: and so the Key of Knowledge, opening the Door to the Knowledge of the Kingdom. Oh loving and glorious Christ! Oh excellent Oblation! Oh blessed Gospel! Of which Gospel-Testimony, concerning the Oblation of Christ, I will say yet one thing more, about its Usefulness in Ministration.

CHAP. 11.

The Use Ministers of the Gospel are to make of this Doctrine.

Tit.2.14.&3.4. THe Oblation of Christ for us all, and the Love of God to Mankinde therein appearing, as before declared, is that with which, by the appointment of God and Christ, and the Teachings of the Holy Spirit, the Ministers and Preachers of the Gospel, are to do their whole Work, for convincing Men of Unbelief, and drawing Men to Repen-
Heb.5.12.& 6. 1,2. tance from dead Works, and Faith towards God; and instructing them in the Doctrine of Baptisms, and laying on of Hands, and Use of all the Ordinances of God; and for confirming their Faith in the Resurrection of the Dead, and of Eternal Judgement. This being the Foundation of all these,
2 Cor.5. 14,15, 19.20,21.& 6. 1,2. Isa.28.12, 26.Rom.5.1,2.5, 8,9,10,11.& 8. 32.35. Heb.9. 28. yea, by and with this Doctrine of the Oblation of Christ for us all, to extend & press Reproofs, Exhortations, Beseechings, Instructions, and Consolations; yea, with this, and by this, to direct to Peace with God, and Confidence in him, and Hope of the fruits of the Mediation and Intercession of Christ; and so to a comfortable waiting for his coming again: yea, in that
Tit.2.11,14.& 3.4. before said, and places alleadged, it plainly appears, That this

this Oblation of Christ, and the Love of God to Mankinde, appearing there-through, is that Grace of God saving to all Men; and that which in the appearance in the evidences of it, specially in the Gospel-Declaration, saveth and teacheth; it saveth the Beholders of it, by the washing of Regeneration, and renewing of the Holy Ghost, which (here-through) he richly sheds on them; that being justified by his Grace, they should be made Heirs according to the Hope of Eternal Life. And this to be affirmed, to stir up Men to good Works also; *For this Grace of God, saving to all men, in its appearing, teacheth us, That denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world, looking for the bleſſed hope, and the glorious appearing of the great God and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeem,* &c. So precious a Stone is he, that so set forth, effecteth such things; and so precious an Oyntment (in the Spirit's going forth in this Doctrine) is this, That it teacheth Believers all things, and is Truth, and is no Lye; yea, and so fully teacheth them, that they need not that any Man teach them [other Doctrine, or in other Manner,] but as this Anoynting teacheth them of all things; yea, no otherwise then by and with this, and according to this, were they to be taught.

Tit. 2. 14. & 3. 4, 5, 6, 7.

Tit. 3. 8. & 2. 11, 12, 13, 14.

1 *Joh.* 2. 19, 20, 21, 27, 28.

So, that all that the Ministers of the Gospel have to do in their Ministration, they are, as they desire approbation of, and blessing in their Ministration from God, so to do all their Ministration by and with this. Oh that they would all be perswaded to this!

1 *Cor.* 1. 17, 18, 21, 23, 24.

But this having always been rarely found, That the profes'd Teachers and Builders in the Church, would hearken to, but rather slight this as a mean way of teaching; yea, and in these dayes it being rarely found, either in practice or approbation among many professed and admired Ministers of the Gospel: I shall hint a little more, to evidence, That with this Doctrine of the Oblation of Christ for us all, they are to do their whole Business in their Ministration.

Isa. 28. 12, 14. & 29. 10, 11. *Psal.* 118. 22. *Mat.* 21. 42. *Act.* 4. 11.

1. This is that set forth and appointed to be set forth by God, even the Father, for this end: *Him hath God set forth to*

Rom. 3. 25, 26. 1 *Joh.* 2. 2.

be a propitiation, through Faith in his Blood, to declare his righteousness for the remission of sins, &c. And to the Ministers he
Isa.28.12,16. hath said, *This is the rest, wherewith ye may cause the weary to rest; and this is the refreshing*, &c. And that it was this, is evident,
Act.10.36,39, 40,42,43. *vers.* 16. and the same commanded by him to the first Witnesses of Christ, to the same end.

Joh.3.14-17. 2. This also was both appointed and practised by our Lord
Luk.24.45,46, 47,48. Joh.15. 4,5,6,7. and Saviour Jesus Christ, in his own personal Ministration; yea, he affirms plainly, *That* (as no Man in any spiritual good, so Ministers for bringing any Fruit to God in their Ministration) *without him they can do nothing.*

Joh.15.26,27. 3. This also of Christ having once died, and being risen,
Act.5.31,32. and offered himself a Sacrifice to God for us all; and being accepted of God, and so displayed, in the Gospel ministred, is that, by, and of, and with which the Holy Ghost testifying of Christ, doth both convince, teach, and lead, *&c.*

Joh.16.7,8,9, 10,11. 1 Joh.5. 1. He thus convinceth of Sin, of Righteousness, and of
9,10,11. Isa. 55.4. Joh.5.37-40.&15.22. Judgement.

Of Sin, because they believe not on him, that died for their sins, and made peace by his blood, in whom God hath given us Eternal Life; of whom God hath born witness, and through him testified his Love, that men might believe, and in believing have Life.

Of Righteousness, That all compleat Righteousness is in him, and all other Righteousness of Men, vain: seeing, all
Heb.9.7,12,14 &10.1-11,12, 14. other High-Priests entring the holy of holies came forth again, still to offer with Blood and Sacrifices again; but he, having approached to his Father with that one offering, it is so accepted, that he comes forth no more to suffer, and offer himself a Sacrifice propitiatory again, but is set at the right hand of God: an evident demonstration of Righteousness compleated in and by him, and the vanity of all other Righteousness besides.

Of Judgement, because the Prince of this World is judged already, Christ having by death overcome him that had the power of
Heb.2.14. Col. 2.14,15,16. Col. 2.3,16. Mat.28.18. Joh.5.27,29. *death, having spoiled Principalities and Powers, and made a shew of them openly, triumphing over them in it.* So that he is rightful Lord of all, and all Judgement is in his hands, both for discerning, appointing and sentencing. To which acknowledge-

ledgement of all this, if Men yield not now, in these his gracious convincements, they shall at the last day be brought to it by his irresistable Force, when they shall be left without excuse, and justly condemned, because they did not receive his convincements, when in acknowledgement they might have been saved. *Isa.* 45.21,22, 23. *Phil.* 2.9,10, 11. 2 *Thes.* 2.10.

2. He also even thus, and by this foresaid, teacheth the convinced Believers, and so leadeth them into all Truth; not by a speaking of himself, giving immediate Light, Inspirations, Motions, and Dictates, without any Ground or Bottom from the Sacrifice of Christ; nor by an Exaltation of his own Shines or Inspiration, to bottom the Believers on them, or lift them up by them; nor doth he take of the things of the Believers, as they are Heirs, either their Righteousness, their Changes, their Visits, or any thing wherein they are better than others, to ground their Faith on; nor doth he discover to them any secret purpose, counsel or election of God concerning them, preceding the Death and Oblation of Christ, purchasing the same, and as the Fountain of the same to them: But he speaking not of himself, but of what he receives from the Father and the Son, from whom he proceeds; and in bringing to minde his sayings, he taketh of the things of Christ, his Death, Resurrection, Sacrifice-offering, Peace made, and the Father's Acceptance, and Exaltation of him; and so of his Sonship, Election, Fulness, and Priviledges: and so glorifying him, doth lead Believers into all Truth. *Joh.* 16.13,14, 15. & 14.26. & 15.26,27. with *Luk.* 24.46,47. & 10.3,7,9.

3. This also the Apostles and first Witnesses of Christ, according to the Command of God and Christ, and the Spirits guidance, practised in their Ministration, preaching this Oblation; and by and with it, all their Reproofs, Exhortations, Instructions, and Consolations: yea, they determined in their Ministrations to the People, not to know (own, approve, or make use of) any thing save Jesus Christ, and him crucified; not any other Doctrine, Counsels, Works, Learning, Wisdom of Words, or Excellency of Speech among their Hearers: whence their whole preaching is called, *The preaching of the Cross*; and that said to be the power of God to us which are saved; though to unbelievers, foolishness, and *Act.* 2.32-38. & 3.15-26. & 10.36-43. & 13.23-47. 2 *Cor.* 5.14-21. 1 *Cor.* 2.1,2. 1 *Cor.* 1.18,19, 20.24.

a Stumbling-block: such fulness they saw in this Oblation of Christ, and such use did they make thereof in all their Ministration.

*Mat.*28.19. *Mar.*16.15. *with Luk.*24.46,47, 48. *Rom.*4.11. *with Col.*2.11, 12. *Rom.*6.3-8. 1 *Cor.* 12.13. *Gal.* 3.13, 14, 27.

4. This Death and Sacrifice of Christ, the Purgation made thereby, and the Efficacies thereof, is that, which Baptism with Water in the Name of the Lord, in its way, and as an addition to vocal preaching of the Gospel, doth preach and witness; and into which we also are baptized, when, and as we are spiritually baptized into Christ.

5. This also is that, the continual remembrance whereof we are to celebrate, and shew forth, in our use of the Supper of the Lord, till he come again, 1 *Cor.* 11. 23, 24, 25, 26.

*Heb.*10.18,19, 20. *Joh.*10.7,9. *&*14.6. *Eph.*2. 13-18.

6. It is this, and this only, in and by which is opened for us the new and living way for all our approach to God, and into union and fellowship with him and his people, and acceptable service of both.

So that this Doctrine of the Oblation of Christ for us all, is that with which the Ministers of the Gospel are to do all their work in their Ministration; and so doing and so speaking, they shall speak with the Lip of Knowledge, and as the Oracles of God, and teach as the anointing Believers have received, teacheth; and so divide to every one their Portion, and answer all the cavilling Objections of the Adversaries, that pretend contradictions in the Scripture: for in holding forth this Oblation, as is shewn, they shall cleerly shew, how Jesus Christ was before all things, and yet as the publick Man, after *Adam*; and so how he was both before and after *Adam*, *Abraham*, *David*; and how the Lord, and yet the Son of *David*; and how equal to the Father, and yet was in the flesh inferiour to the Father: how as the great Sacrificer he died and offered himself a Sacrifice and Ransom for all Men; and also, as the faithful and persecuted Shepherd, laid down his Life for his Sheep, even the Sheep of his Ministration: and so how he left the World, and is not here, but in Heaven; and yet how he remaineth here, and is with and in his people on Earth: and many like things by the discovery of Jesus Christ according to his Oblation offered, are answered.

*Prov.*14.7. 1 *Pet.*4.11. 1 *Joh.*2.20,21, 27,28. 2 *Tim.*2. 15.

But

But they that despise this Use of the Oblation in their Ministration, and set light by it, because it opens so plain and easie a way of Knowledge, and takes away that excessive Honour, and, as some conceive, the necessary use of their great Learning and skill in Philosophy, in Logick, Rhetorick and School-Arts, and so would hinder the Admiration of them, both for these, and also for some fleshly humility, and outside appearing severity and holiness, which yet they have in the Hearts of the People, and thereby hinder their power of ruling over the Consciences and Faith of the people, and so stain the pride of all their Glory: and therefore they reject to submit to such use of the Oblation of Christ in their Ministration; and yet to colour the evil of their refusal, they will use all their skill to have here a line and there a line, here a precept and there a precept of the Gospel; and with such subtilties carry on the business, as if the Vision of All were a sealed Book: and whatever is there said of Christ his dying for all, and being the Propitiation for the sins of the whole World, *&c.* that every one might believe, and in believing have life and refreshing, and so rest: yet that is a thing sealed up, it is not to be taken plainly according to the import of the words, it belongs to some elect Company, which unlearned Men cannot know, nor the unlearned neither, who they be that are of that number, till by some of their studied Demonstrations, it come to be manifested: and to them you must resort for this Knowledge; for the work of their Ministery is to help Men to know who be of that number; and as for unlearned Men, they must be kept humble, and not presume to think themselves able to read the Vision, or dare to understand it, according to the plain import of the words and sayings in the Vision; yea, such by their great learning do so garnish over the matter, that neither their secret ends of self-advancing, nor their slighting the Foundation, and Vision of all, may appear to the people; yea, they conceive, to any, for they say, *Who seeth us? Who can accuse us?* But these want true Wisdom, and make false and vain preachings and writings; and scorning to stoop to his command, in directing the People for rest and refreshng to this appointed rest, God sets himself against them, to advance what they

Isa. 28 9,10,11, 12, 14, 16, 17. *with* c. 29. 9, 11, 12, 14, 15.

Jer. 5. 31. & 8. 8, 9.

Isa. 28. 12, 13, 14, 16, 17.

despise

despise and cast shame on them : and they persisting after warning, become drunk with conceits, and asleep, and full of dreams ; and so teaching Mens Precepts, lead the people to an hypocritical zeal and holiness in worshipping God : and God sets himself to blast and punish them, and will discover their subtilties, that Believers shall know and reprove them: and if yet they persist in their way, and teaching the documents of Men, he warns Believers not to hearken to them, but to let them alone, and not to regard their dreams; assuring us, that all devotion and worshipping of God by Mens documents, is vain: his Word is the Wheat, the Rest Chaff; his VVord the Hammer that breaketh the Stone, the preaching of the Cross; the Gospel is the Power of God, and that wherein his power goeth forth to save. So hath God magnified the word of the Oblation of Christ.

Isa. 29.9,10,11, 12,13,14,15,16, 17. *Prov.* 14.7. & 19.27. *Jer.* 23.16,17,28,29 *Mat.* 15.1 *Cor.* 1. 18,19-24. *Rom.* 1.16.

The second Branch of the Testimony of Christ.

CHAP. 12.

Of the Mediation and Intercession of Christ. And first, of that general.

BY the Intercession of Christ, I mean also his Mediation, but not that part of his Mediation at once made in that one Oblation in his once offering up of himself a Sacrifice to God, which is one part, and the first part of his Mediation, in which the first work and business was compleated : but that meant here, is his continued Mediation; that in which, by vertue of his own Oblation once offered, and his first work finished, he remaineth a Mediator still, ever-living, mediating and interceding: and of this his continual Mediation, that is still doing, is in this Branch of the Testimony to be considered: and it is both general, and more special, as will appear : and so I will treat first of the General.

The

The general Mediation and Intercession of Jesus Christ is between God and Men. *There is one God, and one Mediator between God and Men, the Man Christ Jesus, who gave himself a Ransom for all Men.* In which it is plain, That Jesus Christ gave himself a Ransom for all Men: not, *That he is giving*; but, *Hath given himself a Ransom for all.* That work is done and finished: and yet this is here also evident, That notwithstanding the Ransom given, and the Purgation and Atonement made, and the Redemption thereby obtained, and the Love and Mercy shewn through this Ransom given in means to draw Men to God; Men are found sinners still upon another account, even against the Grace that should lead them to Repentance, and so not of one minde with God, but averse to him; and so need a Mediator: but yet God in Christ is yet of one minde in his Love to extend Mercy, and therefore hath found out and given this his Son, and our Kinsman and Saviour, the Ransom-Giver, to be the Mediator between him and Men. So then this is also plain, *That this Mediator is he, even the same Jesus Christ, that gave himself a Ransom for all Men*; and, *That his Mediation is with, and by vertue of that Ransom given.* Now a Mediator is more than a Dayes-man or Arbitrator, to lay his Hand on two Parties and variance: to bring the one to abate some part of the Debt or Trespass, and the other to pay and satisfie some part; and so to make Friends, and at one: such a one would not be sufficient for us, nor can such a one be found. But this Mediator is one, that by an infinitely-unvaluable Sacrifice, hath fully payed the Debt we were first run into; he gave himself a Ransom: and by the farther provision made in that Sacrifice, and the over-abundant and infinite value and worth that was in it by vertue thereof, he procures free-forgiveness of following evils on a new score, and extention of means and Grace to Men, to bring them into Repentance, and so Peace and oneness with God: so dealing with God for Men, in procuring for them, and extending to some, Revelation, Demonstration and making known his minde and goodness to them; and also dealing with Men from and for God, in opening their Eyes, and moving their Hearts, to turn to God, and look to him, and be saved: and again still

1 Tim. 2. 5, 6.

Rom. 2. 4, 5.

Ga'. 3. 20.

Job 9. 33, 1 Sam. 2. 25.

dealing with God for Men, for patience, pardon and means, ſtill to be extended to them, that ſo they might come to Repentance and Faith, and that he in his Father's way may freely give it to them. By which means, and in which patience, he is ſtriving with Men, in opening their Eyes, and moving at their Hearts, that they might believe; and ſo from the prevalency of his Mediation by vertue of his Oblation, he is giving them Faith and Repentance: and ſuch a Mediator he is for all Men; yea, ſo ſet to be of his Father, and hath himſelf accepted to perform this Office alſo, and is furniſhed for it with the vertue of his Oblation and Immeaſurable fulneſs of the Holy Ghoſt; being faithful, able, and conſtant in performance: and ſo in reſpect of his receiving from the Father, and ſo from God dealing with the people, calling and making known God's minde, being full of Spirit, Love and Faithfulneſs; he calls, enlightens, moves, and ſo ſtrives with all, as hath been foreſhewn *a*. And whereas men cloſing their Eyes which he hath opened, *&c.* not owning and receiving his teachings and motions, which is the ſin of the world, he yet by vertue of his Blood and Oblation once offered, ſo intercedes with God, as to procure ſuch forgiveneſs, that they are not cut off preſently for theſe tranſgreſſions; but that longer time and patience, and more mercies and means be extended towards them, and farther ſtrife with his Spirit, that they might yet repent, believe and be ſaved. A gracious Mediator, intimated to us in the Parable of the Vine-dreſſer, *Lord, let it alone this yeer alſo, till I dig about it, and dreſs it: and if it bear fruit, well; if not, then after*, &c.

a *Iſa.*42.1.7.& 45.22. & 49.6, 8. & 55.5. & 61. 1,2,3. *Joh.*1.4,5, 7,8,9,10,11. *Rom.*2.4,5.

*Luk.*13.8,9.

If any ſay, *This is meant of the Church, the Vineyard of the Iews*;

I anſwer, However meant, it is ſpoken of particular Trees therein, of ſome of which our Saviour ſaith, *Ye are of this World:* but it is plain expreſs by *John Baptiſt, Behold the Lamb of God which taketh* (or beareth) *away the ſins of the world.* In which it appeareth evidently, he ſpeaketh of more than the Atonement and Purgation made; and ſo of the ſins taken away from before the Face of God at once, by that one Oblation of his once offered; yea, he ſpeaketh of a con-

*Joh.*8.23. *Joh.* 1.29.

continued act, by vertue of his Oblation in Mediation: *he taketh* (that is spoken of a present and continued business, he taketh or beareth) *away the sin of the world*: that is his Office, and his continued work. That he is faithful in doing, and how he doth it, was long before propheſied: *He powred out his soul unto death, and he was numbred with transgressors, and he bare the sins of many.* And then speaking of another, and farther business, done by vertue of the former, he saith also, *And made intercession for the transgressors*: A little of which we may see fulfilled in Christ's praying for them that crucified him, *Father forgive them, they know not what they do.* And this Prayer of his was answered, (yea, in as full a sense and farther degree than that of *Amos*) and they so forgiven this great Transgression, that they were not presently cut off; but patience and forbearance, and more and greater means extended and used towards them; yea, the Gospel, after the Resurrection and Ascension of Christ, first preached to them, and Remission of sins, *&c.* according to Christ his Order so tendered and given to them. And many of them did believe and receive the same. And in like manner he procured patience and long-suffering for other great Transgressors, even for the same gracious end, *That they might repent*: whence we are willed to account, *That the long-suffering of the Lord is salvation.* Yea, we are instructed into the knowledge of this Mediation of Christ by the Types of old: the Truth of all being fulfilled and found in Christ: *For Christ was once offered, to bear the sins of many: and unto them that look for him, he shall appear the second time without sin unto salvation.* It is evident in this place, That more is here spoken of, and meant, than bearing of sins in his Oblation-offering; for those he bare in his Sufferings and Death, and nailed them to his Cross: so, as he did them all away in his Resurrection, and then by the eternal Spirit offered himself a spotless Sacrifice to God in the Heavens; nor can there be any more sin, so imputed to him, or so born by him: he is just, and can die no more; but his bearing sins now, is his taking them away, and keeping the punishment of them off from us. And this was also figured to us in the two Goats: one slain for a sin-offering, figuring out the Atonement made by the Death of Christ; the o-

Isa. 53.12.

Luk. 23.34.

Amos 7.2,3,4, 5,6. *Luk.* 24.47. *Act.* 2.38. *&* 5. 26. *&* 5.31,38.

2 *Pet.* 3.9. *Rev.* 2.21. 2 *Pet.* 3.15.

Heb. 9.28.

2 *Pet.* 2 24. *Col.* 2.14. *Rom.* 4.25 *Heb.* 9.14. 1 *Joh.* 2.1. *Rom.* 6.9.

*Levit.*16.9,10, 20,21,22.*1 Cor.* 15.17.*Rom.*4.25 ther, a living Goat, over whom was confess'd all the iniquity of the Children of *Israel*; and he bare them away into a Land of separation, where no man dwelt to be charged with them. So figuring out the Resurrection of Christ for our Justification, and bearing away our sins: the forgiveness whereof, men perceive and receive in confessing and believing on him; and yet a farther bearing away of sins was here typed, in that it was of sins confessed after the Atonement was made over the live Goat that carried them away, *&c.* But I will not urge that, but come to that which is more full and plain for this purpose: *Exod.*28.29,30 *Aaron* the High-Priest did bear the names and the Judgement of the Children of *Israel*, when he went into the holy place continually; and he with his Sons the Priests, were to bear the iniquity of the Congregation, to make Atonement for them before the Lord; and this was besides the Atonement made in the holy of holies, once in the yeer. And what bearing of iniquity this was, may be cleer to us: not that the iniquity of the people was imputed to the Priests, and confess'd over their heads, and they to suffer the judgement and punishment due to the peoples sins, and to be offered in Sacrifice for them; not so: But (as skilfull Hebricians say, The word signifies, and the Greeks translates so) to bear and take away; yea, it is so opened to us in the Scripture, to be by their service and Ministration in the Sanctuary, by vertue of the great Atonement made; and so by all their Sacrifices & Purifications in their Ministration, to take away the peoples sins. Where it is plain, their bearing of iniquity was a taking of it away, by ministring about, and ordering of the holy things; burning Incense, offering Sacrifices, sprinkling the unclean, *&c.* (which the people were not betrusted to do, but the Priests) that they might have God's Ordinances, and his presence therein, with Mercies continued, to them: and how should the High-Priest bear both the Names and Judgement of the Israelites on his heart, but in tender compassion, and love to them, and care for them; so to minister and order the whole Ministration in their behalf? And now sure the Truth of all this is found in Christ; he doth still appear before God in the heaven of heavens, by vertue of his Oblation and Sacrifice by him once offered, to take away, and so in taking

*Levit.*10.17.

Numb. 18.1,2, 3,4,5-22,23.

*Heb.*9.24 *1 Joh.* 1. 29. *Heb.* 2.17. *&* 4.15. *&* 5.1-9.

taking away our daily ſins; and he able, faithful and full of compaſſion. Nor is any other betruſted with this buſineſs, nor left to approach to God in his own Name. *All fleſh is graſs, but the word of the Lord* (that was made fleſh) *endureth for ever.*

But I need ſay no more to this, the words are ſo plain, by *Bear*, to mean it, *To bear after his offering*; and, *By vertue of his offering*, which was to that end alſo offered, *Chriſt was once offered to bear* (or that he might bear) *the ſins of many.* But who are thoſe *Many?* It is evident, they are ſuch as are ſtill found Tranſgreſſors, and have ſins daily to take away; yea, ſurely ſuch work enough they might finde him: ſo that he might juſtly complain of them, That they trouble him not with their holy Deſires, Prayers, and ſpiritual Sacrifices for him to perfume with his Odours, and preſent to his Father: But they make him to ſerve with their ſins, and ſo weary him with their iniquities, that he is preſſed with them as a Cart is preſſed with ſheaves; yet he mediateth for pardon: yea, this *many* alſo, are more than ſuch as will be eternally ſaved: for it is not ſaid, *And unto them whoſe ſins he did bear*, for thoſe many whoſe ſins he beareth, *he will appear the ſecond time without ſin unto ſalvation:* But expreſly, *Unto them that look for him* (which is a diſtinct expreſſion of a peculiar, called out of a general; which can be no other but ſo many of thoſe many, whoſe ſins he bears, as through his gracionſneſs are drawn to believe in him, and love him, and ſo look for his coming) *to ſuch he ſhall appear the ſecond time without ſin unto ſalvation.* So that it is evident here, That *Many* in one ſenſe, is as large as *All*, as is elſewhere often. But yet it is both here, and in ſome other places, in great wiſdom expreſs'd in the word *Many*, which will bear out *All men living upon the earth, in any one age or generation of men:* And ſo from Age to Age, and from Generation to Generation, from the beginning of the World to the end thereof. And Chriſt his interceding for Tranſgreſſors, is at an end for them at fartheſt when they die: and ſo all men for whom he offered his Oblation to God, not living upon this earth at once, in one Age or Generation, his Mediation and Interceſſion that is by vertue of his Oblation once offered, is for men in their ſeveral

Heb. 9. 24.

Iſa. 43. 22, 23, 24. 25. *Amos* 2. 13.

Compare Rom. 5. 12, 15, 18, 19. *with Rom.* 3. 23. 1 *Tim.* 2. 6.

veral Ages: And so for some it is past, and for some it is to come; and for the present living it is now a doing, he is now mediating with God for men; yea, all living on earth that are not yet blotted out of the Book of Life, and they are many, (in which respect also it is said, *A living dog is better than a dead lion, because to him that is joyned to the living, there is hope:*) so that by the Types we are led to minde what is found in the Truth, according to what is plainly affirmed, even, That Jesus Christ is the Mediator between God and Men, and that he maketh Intercession for the Transgressors; yea, and that this may more fully appear what a Mediator he is; I may also say, as he was figured by *Melchizedec*, that was a Priest of the most high God, and a King, *&c.* not limited to *Abraham's* Family, or the Israelitish Nation; but even over the World: so in some sense Jesus Christ is a Priest over all the World, in that he offered his Oblation for all men, and is the Mediator between God and Men in general. And he also in such-like sense is a Prophet for the whole World, enlightning every one that cometh into the World; and so likewise he is the King, and Lord of all, in whose hands the power, and ruling, and Lordship over all, is; God administring his Providence through the Mediator Christ: so that there is such a Mediator between God and Men, as is both King, Priest and Prophet; yea, such a one as hath given himself a Ransom for men; yea, such a one as is one with God, the same God; and one with men, having the Nature of man, and so *Emmanuel* God with us, even the Man Christ Jesus, who is full of Compassion, Love, Faithfulness and Power: and the prevalency of his mediation by vertue of his Oblation, is seen in the preservation of man, and other Creatures for man's use, and in the patience and long-sufferance of God extended, and the means used towards them, to bring them to Repentance and Faith, and so bringing many thereto. All which our sins against Light would deprive us of, but for the mediation of him that taketh away the sin of the World. Oh gracious and unwearied Mediator!

Eccles. 9 4,5. *1 Tim* 2.5. *Isa.* 53.12. *Heb.*7. *1 Tim.* 2.5,6. *Joh.*1.4,5,7,8, 9. *Act.*10 36. *Mat.*28.18.

And this his general Mediation is for all men, as afore opened, even for the Transgressors; and in saying *for all men*, Believers & Saints are included: who are also usually called men, though

though not usually called the Transgressors: yet as they are men, and do in many things offend, and so in a sense are Transgressors; they do both need, and have their part in this Mediation, or the Mediation of Christ thus considered. And that Mediation which is more special for Believers, or the Mediation of Christ, as it is more specially considered as it is for Saints; it hath in it also a great deal of tendency for the good of the men of the world, seeing his Mediation for the Saints, and its prevalency with God, for preserving them in the world, after they are chosen out of it, and their Sanctification, Union, Ministration, and Blessing on it, are all to this end, and have this tendency, that the world might believe; in which believing, they shall receive forgiveness and life. So that this Branch of the Testimony of the Intercession of Christ thus far, is, together with his Oblation offered, good News, true Gospel, to be preached to the World, to all men; that they might believe, and having fitness and power to draw them, that they might believe: it being all also true before they believe, that they might believe; and so true, whether they believe it or not.

Joh. 17. 15, 20-23.

CHAP. 13.

Of the more special Mediation of Christ; or, his Mediation, as more specially considered.

THe more special Mediation of Jesus Christ, is his Mediation of the New Testament: and this also, is by vertue of his Oblation once offered; and that to this end, That Believers may be preserved in peace, enjoy the Promises of the New Testament, and be brought to receive the promised Inheritance. And in this respect he is, and is called, The Minister of the Sanctuary and true Tabernacle, which the Lord pitched, and not man; and so the Mediator of a better Covenant, established upon better Promises; his Blood being

Heb. 9. *Heb.* 8.2.6. *Heb.* 12.24 *Heb* 9.14,15.

being ſprinkled on thoſe that come to him, ſpeaketh peace to them, and purgeth their Conſcience, &c. Therefore alſo his Mediation is of this New Teſtament, that they which are called might receive the promiſed Inheritance: this Mediation being ſo full and excellent, his ſpecial Interceſſion is in it. Whence alſo it is ſometime called Advocation, for the fulneſs of his dealing in it, in removing all Stops, procuring Grants, and affording Inſtructions and Conſolation, that Believers may enjoy Peace, Freedom, Union and Fellowſhip with him and the Father, and be preſerved in and to their Hope. So it is ſaid, *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.* He ſaith not, *If any man ſin, he hath an Advocate*; as if this were the common priviledge of all men: nor ſaith he only, *If any of us ſin, we have an Advocate*; as if we had no hope to pray for any but Believers: but in general, *If any man ſin*, whoever of us, or not of us, if a man, *we have an Advocate*, one *with the Father*, known to us, and believed in by us, to go to God by, who advocateth for us; and he is righteous, and will procure us a gracious Anſwer, when we in his Name pray for our ſelves, or for the Church, or any of it; yea, and alſo, when, according to his will, we pray for others that are yet of the world: for he is alſo the Propitiation for our ſins, and not for ours only, but alſo for the ſins of the whole world: ſo, as by his Oblation, having made peace for Mankinde, and being now the Mercy-Seat of God, and the Propitiation to propitiate; and mediating with God for that end, whereby he hath propitiated us, and brought us in to believe in God, and is alſo become our Advocate, that we may approach to God by him, both for our ſelves and for others; in which confidence Believers approach through Chriſt with boldneſs to the Throne of Grace, having this Ground, Becauſe he continuing ever, remaineth a Prieſt for ever, having an unchangeable Prieſthood, *Heb.*7.25. wherefore he is able to ſave them to the utmoſt (or evermore) that come unto God by him, ſeeing he ever liveth to make Interceſſion for them: from whence I ſhall briefly obſerve a few things about this ſpecial Mediation or Interceſſion of Jeſus Chriſt, as by other places alſo I have inſtruction,

Compare 1 *Joh.* 5.7,9. *with* 1 *Joh.*2.1,2.

*Joh.*10.9.&14.6.&16.23.*Eph.*2.18. *Heb.*10.18,19 & 7.17-24,25.

1. That

1. That here is no denial or excluſion of his Mediation for all Men, and Interceſſion for Tranſgreſſors, as if thoſe only that approach to God by him, were the All, the only and the whole number, for whom he doth in any ſort mediate and intercede. He neither ſaith, But them, or only them; not a word to contradict that affirmed in other places; nor doth he here ſpeak of his Mediation and Intereceſſion for men, for that to be vouchſafed them, whereby they might believe, and ſo approach to God through him; but of his Mediation and Interceſſion for thoſe that do already believe, and approach to God by him; and ſo are beheld believing, and coming in to God by him; who are indeed God's choſen *a*: and thoſe to whom Chriſt is the Author of Eternal Salvation *b*, to whom he is to give, and hath promiſed to give, Eternal Life *c*. And ſo Emphatically it is ſaid of them, as the choice upon whom his eye is ſet, He ever liveth to make Interceſſion for them; for them directly, for them eſpecially.

a 1 *Pet.* 1. 2. & 2. 3, 4, 5. 2 *Theſ.* 2. 13.
b *Heb.* 5. 9.
c *Joh.* 6. 37-40. & 17. 3. & 11. 25, 26.

2. That he ever liveth to intercede for them, that is, to officiate and perform this buſineſs in Heaven for them: every word is of force:

1. He ever liveth, as their Great High-Prieſt, appearing in Heaven for them in their Nature, and as their Head, Husband, elder Brother and Keeper (he died once for them, and roſe, and offered the Oblation once) but now he is alive for evermore, and can die no more, but liveth ever; ſo as there can be no let nor ceaſing of his buſineſs: he neither ſlumbereth nor ſleepeth; ſo that none ſhall or can periſh through any defect in his Miniſtration.

Heb. 7. 23, 24. *Rom.* 6. 9, 10. *Rev.* 1. 18. & 2. 8. *Pſal.* 120. *Joh.* 6. 37-40.

2. He ever liveth as the Son of God, and the Man in whom the fulneſs of the Godhead dwelleth bodily, beloved of the Father, and prevalent with him; ſo, as the Father denies him nothing: his ſuites are all, and always granted; ſo, that with him it is but, *I will*, and it is done.

Joh. 11. 42. & 14. 16. *Pſa.* 20. 3, 4. *Joh.* 17. 24.

3. He ever liveth, as the living Object of Faith, the Author and Finiſher of it, that hath Life in himſelf, and giveth Life to others; the quickning Spirit, that quickneth and enlivepeth all that believe on him: and becauſe he ever liveth, they that believe on him ſhall live alſo: his ever living, is a ſtrong conſolation to Believers: *For if when we were enemies,*

Heb. 12. 2. *Joh.* 5. 25. 1 *Pet.* 1. 3, 4, 5. 1 *Cor.* 15. 44, 45. *Joh.* 7. 37, 38. *Joh.* 14. 19. *Rom.* 5. 10.

we were reconciled to God, by the death of his Son; much more being reconciled to God, we ſhall be ſaved by his life, or ever living to intercede for us; and ſo to quicken and preſerve us.

*Joh.*14.16. & 17.24. *Pſal.*20. & 65.4. *Mat.*7. 11. *Luk.*11,13.

3. That he ever liveth to make Interceſſion for them: I might ſay in a ſenſe, to pray the Father for them, though not in that ſubmiſſive manner, as when he was on Earth, before he had offered the Oblation, with tears and cries; but, as one accepted having Power, and Authority, and oneneſs with the Father, with *I will, &c.* That they be one with us, and filled with Spirit, even all the good things of thy holy Temple; that their Prayers be anſwered: and he is anſwered. But I will inſtance in ſome particulars, as well as by Scripture I may.

1 *Joh.*1.7,9. & 2.1,2. *Phil.*4.7. *Rom.*5.1,2.

1. By vertue of his Blood preſented to his Father, and ſprinkled (in the ſpiritual documents of it, believed, *Iſa.*52.15. *Rom.*15.20,21.) upon their hearts, to bring them to ſee and acknowledge their preſent and daily infirmities, defilements and offences; and by the vertue of his Blood, to diſpenſe to them forgiveneſs and cleanſing: and ſo maintain that Peace of God in them, that ſhall keep their hearts through him.

*Heb.*6.20. & 9. 24. 1 *Cor.*1.30-31.

2. By preſenting himſelf for them, Wiſdom, Righteouſneſs, Sanctification and Redemption; and ſo preſenting them before the Father in himſelf, wiſe, righteous, holy, free.

Joh. 14.21,23. *Heb.* 9.13,14. & 10.14. *Col.*1.22,23. *Eph.*5.25,26,27.

3. By procuring of the Father ſuch Manifeſtations, by his Spirit in the Goſpel, of the vertues of his Sufferings and Sacrifice for them, and his Father's Love there-through to them, as thereby both to comfort and purifie them: ſo, as in due ſeaſon he may preſent them as ſpotleſs to himſelf, as now he preſents them in himſelf before the Father.

*Heb.*9.15. & 8. 2,6,10. *Rom.*8. 23. *Joh.*14.16, 17,18,26. & 15. 26,27. *Act.* 5. 31,32. *Joh.*16. 13,14,15. 1 *Pet.* 2.7. 2 *Cor.*3.3, 13. *Heb.*3.10,11.

4. By procuring for them a performance of the promiſes of the New Teſtament, in ſending forth the holy Spirit in a firſt fruits to them, according to his promiſe to be an Advocate and Comforter in and to them, and ſo to minde them of, and teach them the underſtanding of his ſayings, and to witneſs of him to them, and through them to others, to take of the things of Chriſt, and ſhew to them, and thereby glorifying him to them, and making him precious to their hearts; and ſo guiding

ing them into all Truth, so writing his minde in their hearts, and to subdue their sinful and fleshly lusts, *Micah* 7.19. *Rom.* 8.13. *Gal.*5.16,18. and to answer their opposers, *Mat.*10. 20. and to support them in troubles, *Isa.*43.3. *Joh.*16.33. to be treading, and so to tread Satan under their feet in due season, and to give them victory over all the evil Spirits and Temptations that are in the World, and to shed abroad his Love in their hearts, and so fill them with peace, joy, hope, and all spiritual springs of his goodness, and fruits of righteousness; and because of their ignorance and unworthiness of, and inability to reach to or receive these things, to lead, instruct, and move them to pray unto God for all these things promised, in the Name of Christ, *Joh.*16.23,24. *Zach.*12.10.

Rom. 16. 20. 1 *Joh.* 4.4. & 5. 4,5. *Rom.* 5.1-3. & 8.14,15,16. *Gal.*5.22. *Phil.* 1.9,10. 1 *Pet.*2. 5. *Joh.* 7.38,39. *Rom.* 8.26. *Ezek.*36.37. 2 *Sam.*7.27.

5. To perfume their Prayers, Praises and Services, with the Odours and sweet-smelling Vertues of his Death and Sacrifice; and so by his Intercession thereby, to expel from before his Father's Throne, those mixtures of their fleshly weakness that were in them, and make their suits acceptable to his Father, and so procure them Answers from God.

*Rev.*8.3. *Joh.* 14.16. & 16. 22. 1 *Pet.*2.5,6, 7,9.

6. To procure their preservation for their Generation, to be in his place in the World, for the Ministration of the Gospel, and holding forth the word of Life to the World, and edifying one another; and likewise for unity of Spirit among them, and Sanctification and Blessing of them and their Ministration, that so the World might be brought to believe, and Believers may grow up together into Christ, by that which every joynt supplieth, that so they may not be barren, but fruitful in the knowledge of Christ.

Joh. 17.9.13. 2 *Cor.*5.18,19, 20. 1 *Cor.*3.5,6, 7. & 4.1. *Phil.* 2.14,15. *Eph.*4. 7,8-12-16. *Joh.*15.5,8,16. 1 *Pet.*1.8.

7. To prepare for them heavenly Mansions, and them for the enjoyment of them: and so to preserve them through Faith to the possession of the promised Inheritance.

*Joh.*14 2,3. 1 *Pet.*1.4,5.

All this doth he make Intercession for, for all those that come to God by him: and this a brief or little mention of his business he is now doing in heaven, in making Intercession for Believers.

And because of his sending forth his Spirit into their hearts, by which he is present with them, and in them, as in his Body; also he appears in heaven before the Father for them. Hence that blessed and Holy Spirit of Christ bears his Name,

*Joh.*14.16,17, 18.

Rom. 8. 26, 27. being called their Advocate, and Christ by him doing that work in them, he is said to do it, even to make Intercession for the Saints: so that this making Intercession for the Saints, in his Mediation of the New Testament, dealing both with God and with them, for them and in them, is an high, heavenly, choice and peculiar business. And surely, all that come to God by Christ, believing this, it will fill them with strong consolation, and make them pray with assurance of Faith, knowing he ever liveth to make Intercession for them that come to God by him. And therefore

4. That he is able to save to the utmost them that come to God by him; which as it is plainly affirmed, so I hope none of us doubteth: therefore I will no farther instance proofs;

1 Tim. 2. 4, 5, 6. only let that be remembred, which hath been before noted, That though the Death and Ransom by Christ given, was for all men, and so his Mediation in general for all men, that they might be preserved, and come to the knowledge of the Truth, for which he is able also; yet the utmost and Eternal Salvation and Inheritance purchased by his Oblation, was and is to be conferred on Believers: not on all he died for, or

Psa. 2, 3, 4, 5. mediateth for; not on such, when through his mediation, the

2 Thes. 1. 8. & 2. 8, 10, 12. heavenly cords are let down, will not obey, in suffering themselves to be drawn to him; Sure it is, there is another portion justly designed for such: but to those that by his heavenly cords

Heb. 5. 9. Joh. 1. 12. are drawn to him; and so believing, come to God by him, to these he gives Eternal Life, Eternal Salvation: and for these Believers that approach to God by him, he maketh his special Intercession and Advocation: and seeing he ever liveth to do this for them, he is able, powerful, faithful, true, ready, fit, doing it at all times evermore, to save them to the utmost: and this Mediation of Jesus Christ by vertue of his Oblation, both as in general for all men, and as in special for Believers, is a marvelous heavenly cord to draw to Faith, and stablish in the Faith.

CHAP.

CHAP. 14.

Of the Excellency and Prevalency of the Mediation and Interceſſion of Ieſus Chriſt.

IEſus Chriſt that is the Mediator between God and men, who alſo ever liveth to make Interceſſion for thoſe that come to God by him ;

He it is, that by his Oblation hath bought us of God, and obtained an Eternal Redemption to beſtow.

He it is, that is filled with all fulneſs of Spirit, Power, and Authority, to make known the Name and Love of the Father, and draw to him ; and in their coming to him, to confer Redemption on them.

He it is, that is the merciful High-Prieſt acquainted with our infirmities and temptations, ſo knowing how to pity and help us in all our needs.

He it is, that is our Kinſman neerly related to us, being in our Nature, and having bought all Mankinde of God, into his diſpoſe ; and alſo bought Believers to himſelf, and ſo unto God, by the vertues of his Blood in Goſpel made known, and applied to them ; And ſo our Brother, making us Partakers of the Divine Nature, maketh us his own Houſe, and ſo full of Love, Faithfulneſs and Prevalency by his Blood for us and in us.

He it is, that is the Accepted and Beloved of the Father, ever prevalent with him, and exalted and filled with all power by him: ſo, as whatever the Father doth, he doth the ſame.

Yea, he is that tried one, that having been tried and proved, is evidenced to be precious, and ſure, failing none that truſt in him ; his Love, pity, mercy, faithfulneſs, have been tried, and proved exceeding great and durable, in his not ſhrinking back, but induring and going through ſo great Sufferings and Abaſe- *Iſa. 23.16.* *Iſa. 50.5,6.* *Rom. 5.6,8.*

Abaſements for ſinners, &c. his power and all-ſufficiency hath been tried, and proved mighty, in that he not only bare the weight of our ſins, the terror and ſentence of death, the wrath of God againſt our ſins, when all was laid on him, and all the powers of Hell fighting againſt him; but that he by ſuffering and death, appeaſed the wrath of the Father for us, made Atonement for our ſins, and overcame curſe, and death, and devil, and all the powers of hell, and aroſe from the dead, and aſcended to the right hand of God.

Act. 2.24. *Rom.* 1.4. *Col.* 2.14,15.

His prevalency with the Father in and by his Sacrifice offered to God, and the excellency of his Sacrifice is tried, and proved precious and prevalent, in that the Father hath received him, and ſends him forth no more to ſuffer, but hath ſet him at his right hand, and made him Lord of all, and born witneſs of him.

Joh. 16.10. *Pſa.* 110.1. *Act.* 2. *Mat.* 17.5. 2 *Pet.* 1.16,17.

His bounty, goodneſs and readineſs farther to ſave men, and therein the prevalency of his Mediation for men, even tranſgreſſors, is alſo tried, and found excellent and abundant, in and by his long ſufferance, and induring men's ill requitals; his ſtill upholding the earth, and extending mercies to men, to lead them to repentance; his calling and drawing in to believe, and ſo ſaving the chief of ſinners, and ſetting them forth as a pattern to encourage others to believe in him. In a word, his calling all, even the worſt of men, and refuſing none that come to him: but hath ſaved, and doth ſave, being the Saviour of the world, and giving life to the world.

Rom. 3.10,19, 20,25. *Act.* 14. 17. *Rom.* 2.4. 1 *Tim.* 1.15,17. *Iſa.* 42.1-10. & 45.21-23. *Prov.* 1.22,23. & 9.4, 5,6. *Joh.* 6.33, 37.

His peculiar Mediation and Interceſſion for Believers, his choſen, that do come to God by him, hath alſo been tried, and found exceeding ſweet, precious and prevalent, in and by Believers that approach to God by him, in the ſaving efficacies of his word believed by them: the prevalency of his Blood ſprinkled on their hearts in that word believed, pulling them out from the ſnares and pollutions of the world to God; his Grace therein appearing, prevaling with them, to let all go, to be found in Chriſt: and ſo freeing them from the lordly dominion of ſin, and bondage of the Law; and ſo filling them with the ſprings of peace, boldneſs of acceſs to God, joy, hope, &c. making them partakers of the Divine Nature, and giving them victory over the world: alſo, in An-

Rom. 1.16 1 *Cor.* 1.18,24. 1 *Theſ.* 2.13. *Rev.* 5.9. 1 *Pet.* 1.4. *Phil.* 3.7,8,9. *Rom.* 7. 25. & 8.2. *Rom.* 5.1-5. *Eph.* 2. 18. 1 *Joh.* 4.4. & 5.4,5. 2 *Cor.* 1.9,10. 2 *Tim.* 4.17,18. *Col.* 3. 4. *Iſa.* 43.10,11, 12. *Joh.* 3.33.

ſwers

ſwers of their Prayers, and Deliverances out of great Deaths; yea, in ſure hope of appearing in Glory with him, when he appears in Glory. Theſe and many ſuch-like Evidences have Believers, of the Excellency and Prevalency of his Interceſſion for them by vertue of his Oblation; in and through which, they alſo are his Witneſſes.

So, that as all hearing the Goſpel might be encouraged hereby to repent and believe in him; ſo Believers much more may be ſtrengthened, and fully perſwaded, That he is willing and able evermore, and to the utmoſt, to ſave them that come to God by him.

And now if both theſe be put together, and conſidered, in the Mediation and Interceſſion of Chriſt; his Mediation and Interceſſion, as it is in general between God and Men, and ſo for all Men; for Tranſgreſſors, for means to preſerve them, and bring them in to believe; and ſo alſo for Believers, as they are Men, and in ſome ſort Tranſgreſſors alſo, that they may ſtill receive the benefit thereof: and alſo, as it is in ſpecial, and of the New Teſtament, for them that are called, and come to God by him, that they may receive the promiſed Inheritance. And this alſo having its tendency for the good of the World, Men, Tranſgreſſors, that through the vertues of Chriſt held forth by Believers, they might be brought to Repentance & Faith, and ſo to fellowſhip with Believers in theſe foreſaid Priviledges; then ſurely we may diſcern both the Excellency of his Mediation, & alſo of his Oblation, by vertue whereof he mediateth; & how the efficacy of both go ever together in one to Man-ward; he procuring all of his Father for Men in his Interceſſion, by vertue of his Oblation; & from the Prevalency of his Interceſſion with God, working all in Men in his diſpenſation, by and with the vertue of his Oblation.

And yet here is a manifeſt difference in reſpect of the efficacy of his Oblation with God for Men, and of his Interceſſion with God towards and in Men, in offering the Oblation to God: the efficacy of the Oblation with God, was firſt; and by vertue thereof, he became a Mediator between God and Men, and ſo for Men: and this Oblation is alwayes remaining in its vertue and efficacy before God, and with him; from whence he mediateth with God: but now

in

in Application to Men, in extenſion of the Fruits and efficacies to, and in Men, as to Mens diſcerning and enjoying, the vertue and efficacy of the Mediation and Interceſſion is firſt: though the Mediation be by vertue of the Oblation firſt offered to God, yet the Mediation fore-running the making of it known, and being that which procures the making known the Oblation and vertue of it unto Men; and alſo, it is through his Interceſſion and Diſpenſation according thereto, that the efficaciouſneſs of the Oblation is found in Men, yet the efficacy with and in Men, is various, and in and with no mortal Man, ſo full and compleat, as with God; and this appears cleerly in the Mediation and Interceſſion of Chriſt, who there-through prevailing with God, procureth and extendeth forth the knowledge of his Oblation, and vertue thereof with God for Men, in all that he hath ſuffered and done for us in the Nature of Man, and in the means uſed towards us in the Declaration of his Word, and in Ordinances, Mercies, Chaſtiſements, and Motions of Spirit, in Convincements and Allurements, to break Man off his purpoſe, and ſubdue him to ſelf-denial, and ſo bring him in to believe on Chriſt, and ſo to Peace and Life; and alſo herein diſcovering the Father's Love, and rich Grace, and gracious Ends, in giving him, and accepting his Oblation, and making him the Mediator; and now for his Mediation, extending ſo much patience and ſo many means, all ſanctified by his Blood, to draw Men from their own evil deſigns and wayes in ſins, or righteouſneſs of their own, to receive his Grace and Favour.

And in this Fruit of his Interceſſion by vertue of his Oblation, he being the Man, the Word that was made Fleſh, and ſhed his Blood, and by vertue thereof, is now through theſe means ſprinkling it; and his Father being that Fountain of Love and living Waters, that ſent him, and hath filled him with himſelf, his Face ſhining in his: It in all appears, not only that his Mediation and Interceſſion is excellent, but alſo, That this Love of the Father in giving him, and his Oblation offered, and Mediation by vertue thereof, and the procuring the extention of the Fruits of God's Love there-through, is, the Water and Blood by which he came, and the way in which the Spirit beareth witneſs of him: and ſo alſo

the

the Water and Spirit, of which Believers are born. And hence also it is, That all those means extended to Men in the Love of God, as procured by the Intercession of Christ by vertue of his Oblation to so gracious an end; they are the Cords of a Man, proceeding from the Man Christ, and suited to the needs and capacities of Men to whom extended, and such as will verily draw Men in to him, if not presumptuously resisted: and they are also the bands of Love, that come from the free-Love of God our Saviour, and to gracious Ends, for the good of them to whom extended: in these being the extention of the Call, the spreading of the Curtains, the means for the New Birth. All which things in this Chapter, are shewn and proved before, in the 6, and 7, and 8, and 9, and 10 Chapter of this Part 2. Oh presumptuous Transgressors, that conspire *against the Lord and his anointed, saying, Let us break their bands asunder, and cast away their cords from us!* Ah fooliſh and brutiſh Paſtors, that do diſgrace theſe Cords, and ſpoil the Church of them! Oh bleſſed they, that in theſe drawings, learn of the Father, and come to Chriſt; for ſuch ſhall then finde the benefit of his ſpecial Interceſſion in the ſame Cords of a Man, and Bands of Love, to unite them to Chriſt, and ſo to God in Chriſt for ever, & ſo conforming them to Chriſt, and conſolating them in him. And ſo, if we well weigh the Mediation and Interceſſion of Chriſt by vertue of his Oblation, we may perceive how all things are upheld by him, and how excellent and prevalent his Mediation is, for the good of Men, that they might become Believers and Saints; and for the good of Saints, that they may enjoy the Promiſes, and receive the promiſed Inheritance. And ſo the Mediation of Chriſt, is for ſuch as are yet unbelievers, that they might believe; and for Believers, that they may perſevere in Faith to the Inheritance: and by the Grace here-through extended; He is *Alpha* and *Omega*, the Beginning and the End in the work of Grace; and ſo the Author, Captain, and Finiſher of Faith: and ſo, he mediating for all Men, doth alſo therein and therewith more eſpecially mediate and intercede for Believers, his choſen ones that go to God by him.

Hoſ. 11.3,4. *with Iſa.* 32.2,3. & *Job* 33.1-7,13-29.

Pſa. 2.3,4. *Jer.* 10.20,21. *Cant.* 1.3. *Joh.* 6.44,45. *Col.* 2.19. *Pſa.* 118.17. & 86.11,12.

Joh. 1.29. 1 *Tim.* 2.5. *Heb.* 9.15.

CHAP. 15.

An Answer to some Aspersions cast on the Professors of this Truth.

I Having in a former Treatise written, *That God so loved the world, that he gave and sent forth his Son to be the Saviour of the world*; and, *That he sends forth his Servants to bear witness of his Son, that all men through him might believe:* And quoting to the later Sentence, *Joh.* 1.7. and 17.21,23. Mr. *Owen* was pleased to fault me for giving this Honour to Christ, that any should by him believe; and to fault my quotation of *Joh.* 1.7. thereto: and saith, *It is my Sophistry learned of the old Serpent, thus to apply this to the Son of God, the Light witnessed to:* and saith, *We are said to believe in Christ, and on Christ, but not by him.*

1. I answer, To take that *Joh.* 1.7. That *Iohn* was sent forth from God, and *came to bear witness of the light, that all men through him* (that is, through *Iohn*) *might believe*, (and not through the light witnessed by *Iohn*) would be a very small All, when a witnessing-Light of that true Light, so out-shining the Light of *Iohn*'s Ministration, came in so suddenly upon it, though witnessing still to the same Light that *Iohn* bare witness of; which true Light abideth still, when *Iohn*'s Ministration is over. And if Mr. *Owen* feared any disgrace to the Servants Ministration, and so to himself hereby; it was a causless fear, and not occasioned by this quotation of the place, which denieth not at all, *Iohn* to be the Minister by whom all those, to whom his Line reached, that believed, did believe, even as the Apostles were Ministers, by whom the Believers in their Ministration, were brought to believe: they ministred the Epistle, and held forth and witness Christ the Light therein; and for any farther thing, they disclaim it: and for that cause, witnessed of him, and held

Joh. 3. 26,27, 30, 31, 32-36. & 5.35,36 *Act.* 1.5,22. & 10.41, 42. & 18.26,28.

Joh. 3.14,15.

held forth and exalted him, that men beholding him might through him believe, and be healed. But the believing of any, was from hearing and beholding Christ the Son; and so, as the Lord gave to every man, & by his Spirit writ his Epistle in their heart. If any desire farther honour to himself, *John* disowns it, Christ forbids it, the Apostles disclaim it: so no wrong done in the quotation: yet for giving this Honour to Christ, as that glorious Object, by vertue of his Oblation, and by vertue of his Intercession also, thereby such a full flowing Fountain of Life, and Prince, giving Repentance and Remission of sins, that through him discovered, and by him the Beholders of him are brought to believe; I am not onely blamed, but charged to learn this of the old Serpent.

Joh.6.40.1 Cor. 3.4,5,6.& 4.1. 2 Cor.3.3,18, Joh.3.26-36. Mat.23.8,9,10. 2 Cor. 4. 5,6,7. Isa.42.1-10. Act.5.31.

2. I answer, I have learned to give this Honour to Christ from God the Father, that saith, *He hath put his Spirit on Christ for that end, That he should call, and open the eyes of the blinde, and cause such as foreknew him not, to come in to him.* I have learned from Jesus Christ, *That he was anointed and filled with Spirit to that end*; and, *That the Father and he are one*; and, *That the Father doth nothing, but the Son doth the same: And this honour the Father hath given to the Son, That all men should honour the Son, as they honour the Father*; and, *Faith being the Gift of God, and the Operation of God*, it is verily, *The Gift of Christ and the Operation of Christ*; yea, *He is Author and finisher, Alpha and Omega*, in this work also: yea, I have learned it from the Holy Spirit, both in the Testimony born by the Prophets and Apostles; and for a plain expres Answer.

Isa.42.1,2,7.& 49.7,9. & 55. 4,5. Isa.61.1,2, 3,4. Joh.5.19, 20,25,27. Eph. 2.8. Col. 2.12. Act.5.31. Isa. 55.4,5,6. 1 Cor. 3.4,5,6.

3. I am learned by the Spirit in the Gospel, not only, *To believe in Christ and on Christ*, as Mr. *Owen* saith; but also, as the Medium of both, *In the Name and on the Name of Christ*; yea, and also, in expres words, *That all that rightly believe, it is by Christ*, 1 Pet. 1.20. *Who verily was fore-ordained, before the foundation of the world; but was manifested in these last times for you.* Vers. 21 *Who by him do believe in God that raised him from the dead, and gave him glory, that your faith and hope might be in God.* So that to give this Honour to Christ, and his Oblation and Intercession, *That it is by him that men believe in God, and so to confess him Lord, is by the Holy Ghost*; though many dare say, *It's from the Serpent*, because it exalts not them in the

1 Cor.12.3.

place of Christ as Rabbies. But enough of this: nor will I take notice here to answer any more such stuff in that Book of Mr. *Owen*'s, it having been fairly answered by a learned and godly Brother. But in his pretended Answer to Mr. *John Goodwin*, the Book I minded that occasioned this Discourse, he saith, *That Christ interceded for his Elect, for whom he died, that they may believe; which*, he saith, *is denied by those he opposeth*; which, both Saying and Aspersion, he might have forborn: for those he oppoſeth do hold as firmly as himself, and more clearly, according to the Scriptures, That Christ intercedeth in a peculiar and special manner, for his Elect and chosen Ones that approach to God by him; yea, even for Believing and Faith, in that sense that Believing is taken for, abiding Believing, and more firmly Believing; and for Faith, as Faith is taken for Confirmation and Perseverance in the Faith, as is shewn in this fore-written: Yea, more than Mr. *Owen* can yet be brought to confess, even, That Christ in act or undertaking, died for them before they were elect; and, That there was not any in him, to lay aside the Heavenly Glory, and die, and rise, and offer the Oblation in him, and so to be the Mediator in and with him; for then there would not have been that room for Imputation or Application to them, nor could deserved Grace have been so freely bestowed. But he did all this alone, and in that respect is the Root and Fountain of Election also: so, that the Elect are beholding to the Oblation and Intercession of Christ, for Election, as well as for Faith: yea, and they believe, That Christ interceded for these men also that they might believe: but that was before they were personally Elect; and so then not for them, as they were Elect, which then was not, nor were they such; but as they were Men of the World, and Transgressors, that means might be extended to them, and they so brought to believe; and in this believing of the Truth, chosen through the Sanctification of the Spirit; which is God's Way. And so Election in some sense, a Fruit of Faith; but Faith in the beginning of it, and first coming into it, is not in a proper sense a Fruit of Election: yea, surely we believe, That all the Elect are a holy and peculiar people, called out of Darkness into his marvelous Light, and all of them that yet live on this Earth

Pag. 217. Sect. 3.

1 *Joh.* 5. 13.

2 *Thes.* 2. 13.

2 *Pet.* 2. 5, 9.

Earth, to ſhew forth his Praiſes now, as thoſe for whom he especially intercedeth, That they may be kept, that when all the Juſt ſhall be raiſed, we may all more fully ſhew forth his Praiſes together: but we dare not entertain vain fancies and dreams, to vent them among the Rebellious, as if ſome of them, might even now, while Rebellious, be God's Elect, for ought any man knoweth; becauſe the plain Sayings of Scripture are againſt this, as hath been plentifully ſhewn; and for that which we believe alſo, and ſo for the Mediation of Chriſt, in general, for all men; and more eſpecially, for Believers, already ſhewed. *Pſa.* 102.17,23.

The third Branch of the Teſtimony of Chriſt.

CHAP. 16.

Of the coming again of Chriſt, and the manner thereof.

FOr the coming again of our Lord and Saviour Jeſus Chriſt, it being one part of the Teſtimony of Chriſt, it is needful alſo, to be known and believed; it being alſo of the very Object of Faith, ſet forth in the Goſpel to be believed; ſo, as without believing it, no Man's Faith is compleat and entire, in reſpect of the Object of Faith, or Doctrine of the Goſpel to be believed: yet before I proceed in treating of it, it is good to conſider what manner of coming it is, that is here ſpoken of, becauſe divers comings are ſpoken of in the Scripture, though never but of two perſonal and bodily comings:

The firſt called, His coming in the Fleſh, in Abaſements to ſuffer, and overcome in ſufferings, and ſo to offer the acceptable Sacrifice; and ſo to make the Atonement, obtain Redemption, receive Spirit in the Man, and ſit on the right hand of God, as the Mediator and great High-Prieſt, and Prophet, and King, to ſend forth Spirit to Men, of which is

ſpoken

spoken in many places *a*: and so he is already come, and hath compleated that Work done in his own Body, and can die no more, nor will offer any other or more Sacrifice, but liveth for ever in that glorious Body once offered in Sacrifice; remaining still a continual Mediator and High-Priest by vertue of that Oblation: and he that denieth, and confesseth not this, and doth not in the belief thereof, worship God, is led by the Spirit of Antichrist. The true Spirit confesseth this. And of this coming is spoken in the former two Heads of his Oblation and Mediation, by vertue of his Oblation; all his stretching forth his power in providential Comings, in Mercies and Judgements, and in gracious Visitations or spiritual Comings, are the effects and fruits of his Oblation and Intercession in his Administration in his bodily Absence.

a *Deut.* 18. 18. *Psal.* 16. 10. & 40. 6-9. *Isa.* 53. 8-10. *Zach.* 9. 9. *Psa.* 68. 18.

1 *Joh.* 4. 3. 2 *Joh.* 7. 1 *Joh.* 4 2.

But the second and next personal and bodily coming of Christ, is in Glory, and to take unto him his great Power and Raign, and to receive to himself, to raign with him, all that have believed on him, and suffered with him *b*. And this is the coming again of Christ, which is here to be treated of in this Head: and this his personal coming in Glory, is that which was also spoken of by the Prophets *Zachary*, *The Lord my God shall come, and all the Saints with thee* c: *Malachi*, *The Son of Righteousness shall arise, with healing*, &c. *d*: *Isaiah*, *Of the encrease of his Government, and Peace, no end; upon the Throne of David, and upon his Kingdom*, &c. *e*. And upon the first coming of Christ, even before he had actually offered his Oblation, this was declared in his personal Ministration by himself, both to his Disciples, saying, *For the Son of man shall come in the glory of his Father, with his Angels* f; and, *they shall see the Son of man coming in the clouds of Heaven, with Power and great Glory* g; and, *I will come again, and receive you to my self*, &c. *i*. And also to his Crucifiers, *Hereafter ye shall see the Son of man sitting on the right hand of Power, and coming in the clouds of Heaven* k. And so it was likewise declared by the Angel, *The Lord God shall give unto him the Throne of his Father David, and he shall raign over the house of Iacob*, &c. *l*. And again, upon his Ascension the Angel said, *This same Iesus, which is taken up from you into Heaven, shall so come in like manner, as*

b *Col.* 3. 4. *Rev.* 11. 17, 18.

c *Zach.* 14. 1-5.
d *Mal.* 4. 1, 2.
e *Isa.* 9. 7.

Mat. 16. 27.

g *Mat.* 24. 30. *Mar.* 13. 26. *Luk.* 21. 26.
i *Joh.* 14. 3.
k *Mat.* 26. 64. *Mar.* 14. 62. *Luk.* 22. 69.
l *Luk.* 1. 32, 33.

ye

ye have seen him go into Heaven m. And the same hath been also taught by the Apostles: *And he shall send Iesus Christ*, &c. n. *For the Lord himself shall descend from heaven with a shout*, &c. o. *Unto them that look for him, he shall appear the second time, without sin unto Salvation* p. And this is testified, *to be the Promise of Christ, and the Desire of those led by the Spirit of Christ* q. *Whence all unfeigned Believers are said to wait for his coming* r. *And the Crown of Righteousness to be given at that day to them that love his appearing* s.

m *Act.* 1. 11.
n *Act.* 3. 20, 21.
o 1 *Thes.* 4. 16.
p *Heb.* 9. 28.
q *Rev.* 22. 20.
r 1 *Cor.* 1. 7. *Phil.* 3. 20, 21. 1 *Thes.* 1. 10.
s 2 *Tim.* 4. 8.

And concerning this his next personal coming, there is declared in the Gospel and Testimony of Christ these three things: First, The manner of his coming. Secondly, The Ends of his coming. Thirdly, The Time (though not the day and hour) of his coming. Let us consider what the Scripture saith of each of these; and first of the first point, The manner of his coming: It is expresly said,

1. It will be sudden, in an hour not known before he come, even to his own; and, as a snare to all the Inhabitants of the World: in a moment, in the twinkling of an eye, as a flash of lightning.

Mat. 24. 27, 44. *Mar.* 13. 36. 1 *Thes.* 5. 2, 3. *Rev.* 16. 15. 1 *Cor.* 15. 52.

2. It will be visible, openly, and discernable to every eye; yea, all the Believers, those that are asleep, and those that are at that time living on the earth, not one before another, but them that are asleep being first raised, then all at once together shall see him, 1 *Thes.* 4. 15. yea, every eye, and all the kindreds of the earth shall see him; it will be as visible as the lightning that shines from the East to the West.

Mat. 24. 30. *Mar.* 13. 26. *Luk.* 21. 27. *Rev.* 1. 7. *Mat.* 24. 27.

3. It will be with Power and great Glory, his mighty Angels, and all his Saints meeting, and coming together with him.

2 *Thes.* 1. 7. *Zach.* 4. 5.

And in such a sudden, visible, and glorious manner will Christ come.

CHAP.

CHAP. 17.

Of the second Point, The Ends of the coming of Christ.

THe Ends of the next coming of Jesus Christ, is for the fulfilling his Word and Promise in doing those things he hath said, and that are testified of him to be then done by him; which I may comprehend in the naming, under these four Heads: that is to say,

1. To raise the Just that sleep in the Lord, and change, and make immortal the surviving Believers that have suffered with him; this is affirmed, as necessarily included in the belief of all that do indeed believe Jesus to have died and rose again: if we believe this, then this also, That *even so them also which sleep in Jesus will God bring with him: For this we say unto you by the word of the Lord, That we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep; for the Lord himself shall descend*, &c. *And the dead in Christ shall rise first*, (that is, before we which live shall see him) *then we which are alive and remain, shall be caught up*, &c. being in the very moment of their raising, changed: and for the Resurrection, it is said, Every man in his own order, Christ the first Fruits, (that was in his personal Resurrection, who is now ascended) afterwards, those that are Christ's at his coming. (And then speaking of another Time, he saith,) *Then the End*, (when, or then cometh the End; and when is that End?) *when he shall have delivered up*, &c.

1 *Thes.* 4. 14, 15, 16.

1 *Cor.* 15. 52, 53.

1 *Cor.* 15. 23, 24.

As it is given out with an Oath, *That there should be Time no longer, but in the dayes of the voice of the seventh Angel*: which Angel is to sound the last Trumpet, which beginneth in Christ his beginning to Raign, and endeth in Christ his delivering up the Kingdom even to God the Father, that God may be All in All; and so the Government not *Dividical*, but

Rev. 10. 6, 7. *Rev.* 8. 2, 6 *Rev.* 11. 15. 1 *Cor.* 15. 24, 25.

but wholly Divine; yet the Kingdom without end, so that
the beginning of this Day, is the entrance or beginning of
Christ his coming to Reign, and to sit upon the Throne of
David his Father; and the end of this last and great Day, is
after the Resurrection [illegible] condemnation of all the wicked,
when will be the last [illegible] Dominion of Death, in de- 26.
livering up the Kingdom to the Father, that the *Davidical*
Regiment may be transferred [illegible] which is wholly and 28.
altogether *Divine*. And [illegible] Resurrection [illegible] by
God, yet the doing is by the [illegible] Christ, [illegible]
Day judge all men by him); [illegible] Christ [illegible] teach-
eth, speaking of himself as the Son of man, by whom *the hour* *Rom.2.16. Joh.*
is coming, in which all that are in the graves shall hear his voice, *5.26,27,28.*
and shall come forth; they that have done good, to the resurrection
of life; and they that have [illegible] to the resurrection of con-
demnation. Agreeable to which, is that Conference [illegible]
there should be a resurrection of the dead, both of the just and *Act.24.15.1Cor.*
unjust. And the Resurrection of those that are by Faith 26.19.17.
united to Jesus; and dying in the Faith, sleep in Jesus; is 14. *Luke* 14.
called the Resurrection of the just, in which, Rewards are *Joh.5.24.*
to be given them. And though both Resurrection of Just
and unjust, shall be in this last and great Day; yet this
Resurrection of the just, being at Christ his coming, in
the beginning of that great Day; and of those that have be-
lieved on Christ, and suffered with him in the Dayes of his
patience, who shall live and reign with him in the *David-*
ical Regiment, till the wicked be raised and judged, and
cast into the Lake of fire; which is the end of this
last and great Day, and of all Time; when also the Kingdom is
delivered to the Father. The Resurrection of the Just is there-
fore called, The first Resurrection: *Rev.20.5,6.*
which work our Sav-
iour affirms to be the will of our Father, that he should do,
and that he will do; shewing the Father's will in general, he
saith, *This is the Fathers will,* &c. *That of all which he hath given* *Joh.6.39.*
me, (and that is, all men into his disposal, by vertue of his
Oblation) *I should lose nothing,* (as is before shewn, and will
be more after; he loseth none: if any perversly lose him-
self, yet he is to judge him; and therefore it is said,) *but*
should raise it up again at the last day. And then speaking of

CHAP. 17.

Of the second Point, The Ends of the coming of Christ.

THe Ends of the next coming of Jesus Christ, is for the fulfilling his Word and Promise in doing those things he hath said, and that are testified of him to be then done by him; which I may comprehend in the naming, under these four Heads: that is to say,

1. To raise the Just that sleep in the Lord, and change, and make immortal the surviving Believers that have suffered with him; this is affirmed, as necessarily included in the belief of all that do indeed believe Jesus to have died and rose again: if we believe this, then this also, That *even so them also which sleep in Jesus will God bring with him: For this we say unto you by the word of the Lord, That we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep; for the Lord himself shall descend*, &c. *And the dead in Christ shall rise first*, (that is, before we which live shall see him) *then we which are alive and remain, shall be caught up*, &c. being in the very moment of their raising, changed: and for the Resurrection, it is said, Every man in his own order, Christ the first Fruits, (that was in his personal Resurrection, who is now ascended) afterwards, those that are Christ's at his coming. (And then speaking of another Time, he saith,) *Then the End*, (when, or then cometh the End; and when is that End?) *when he shall have delivered up*, &c.

1 *Thes.* 4. 14, 15, 16.

1 *Cor.* 15. 52, 53.

1 *Cor.* 15. 23, 24.

As it is given out with an Oath, *That there should be Time no longer, but in the dayes of the voice of the seventh Angel:* which Angel is to sound the last Trumpet, which beginneth in Christ his beginning to Raign, and endeth in Christ his delivering up the Kingdom even to God the Father, that God may be All in All; and so the Government not *Dividical*, but

Rev. 10. 6, 7. *Rev.* 8. 2, 6 *Rev.* 11. 15. 1 *Cor.* 15. 24, 25.

but wholly *Divine*; yet the Kingdom without end: So that the beginning of this Day is in the entrance or beginning of Christ his coming to Raign, and to sit upon the Throne of *David* his Father; and the end of this last and great Day, is after the Resurrection and Condemnation of all the wicked, when will be the last and utter destruction of Death, in delivering up the Kingdom to the Father, that the *Davidical* Regiment may be translated into that which is wholly and altogether *Divine*. And that this Resurrection done by God, yet he doing it by the Man Christ, (as he will in that Day judge all men by him) our Saviour Christ himself teacheth, speaking of himself as the Son of Man, saying, *The hour is coming, in which all that are in the graves shall hear his voice, and shall come forth: they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation.* Agreeable to which, is that Confession of Faith, *That there shall be a resurrection of the dead, both of the just and the unjust.* And the Resurrection of those that are by Faith united to Jesus; and dying in the Faith, sleep in Jesus; is called the Resurrection of the Just, in which, Rewards are to be given them. And though both Resurrection of Just and Unjust, shall be in this last and great Day, yet this Resurrection of the Just, being at Christ his coming, in the beginning of that great Day: and of those that have believed on Christ, and suffered with him in the Dayes of his patience, who are to live and raign with him in the *Davidical* Regiment, till the wicked be raised out of Death, and judged, and cast into the lake of fire; which is at the end of this last and great Day, and of all Time; when also the Kingdom is delivered to the Father. The Resurrection of the Just is therefore called, The first Resurrection: which work our Saviour affirms to be the will of our Father, that he should do, and that he will do; shewing the Father's will in general, he saith, *This is the Fathers will*, &c. *That of all which he hath given me*, (and that is, all men into his dispose, by vertue of his Oblation) *I should lose nothing*, (as is before shewn, and will be more after: he loseth none: if any perversly lose himself, yet he is to judge him; and therefore it is said,) *but should raise it up again at the last day.* And then speaking of

26, 28.

Rom. 2.16. *Joh.* 5.26,27,28.

Act. 24.15. *Isa.* 26.19. *1 Thes.* 4. 14. *Luk.* 14.14. *Joh.* 5.24.

Rev. 20.5,6.

Joh. 6.39.

40. the Father's special will, he saith, *And this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.* Which he speaks more particularly and emphatically, as the first and choice, having not proceeded in the other to such-like affirmation, for that reason given, *Joh.*12.47,48. So that this next coming of Christ, is first in the beginning of the last Day, to raise and cloath with immortality all his Saints, which will be done in a moment, the same moment he is descending from Heaven; that so they meeting him in the Air, may come along with him to the next work, as is affirmed they shall: which next work is also plainly affirmed to be,

2. To overthrow all the Powers and Governments of the World that now is, that are upon this Earth; and so it is
1 *Cor.*15.24. said, *He shall put down all rule, and all authority and power.* The Persons ruling, if any of them Saints, will be taken into that
*Dan.*7.12. *Isa.* 60.12. Company, and be changed, and go with him: if not, if they at first submit to serve him and his people, their lives shall be prolonged, though their Dominion be taken away: but all the wicked that rebel against him in that Day, (in which no
Rom. 9.28. more space of Repentance given, for then the Lord will
*Mal.*4.1. *Jude* make a short work on Earth) shall be destroyed and burnt
14,15. 2*Pet.*3. up, both Root and Branch; whence it is called, The Day of
7,10.2*Thes.*1.8, Judgement, Destruction, and Perdition of ungodly Men,
9. *Isa.*9.4,5,6. which shall be with flaming Fire. For this Battel shall not
& 11.4. *Psa.*72. be like the former Battels on the Earth, with confused noise,
4. and Garments rolled in Blood; but with burning and fewel of Fire: for he shall smite the Earth with the Rod of his Mouth, and with the Breath of his Lips shall he slay the wicked, and break in pieces the Oppressor: He hath long left the Government of the Affairs of this World in the Hands
*Psal.*82.1,2,3, of Men, whom he called Mighty, or Gods, and bade them
4. & 2.10,11. judge righteously, that it might be well with them in their account to him: and he hath often changed the Governours and manner of Government, and waited with patience to see if they would do right; but he seeth, *That* (though he hath
*Psal.*75.4,5,6, given them warning, yet) *they know not, neither will they un-*
7. *Psal.*82.5. *derstand; they walk on in darkness, all the foundations* (or Go-

vern-

vernments) *of the earth are out of course*, (even moved.) *And he saw, and there was no man*, (no Government) *he wondred there was no intercessor, therefore his Arm brought salvation to him, and his righteousness it sustained him; and he dried up the Sea*, &c. And saith to them, *Ye shall die like men, and fall like one of the Princes.* (And then it follows,) *Arise, O God, judge the earth: for thou shalt inherit all Nations.* And thus will he come in that Day to destroy sinners out of the Land, to punish the World for their evil, and the wicked for their iniquity, and to cause the arrogancy of the proud to cease, and lay low the haughtiness of the terrible; yea, so great will this shaking be, that he will not only shake the Earth, but the Heavens also in that Day; not only in destroying the false Prophet, and so all Idolatrous Congregations, with all their forms of Church-Government; but also in causing to cease all the outward Government, and Ordinances, suitable to the Church of Christ, in this frail state at that Day; and no till that Day, shall all these things be done. And though he did the first work himself alone, yet in this work for these things, he comes not only with his Holy Angels, but also with all his Saints joyning with him in this work, as is said, *Let their Saints be joyful, in glory*, &c. *Let the high praises of God be in their mouth* (or throat) *and a two-edged sword in their hand, to execute vengeance upon the Heathen, and punishments upon the people, to binde their Kings in chains, and their Nobles with fetters of iron, to execute upon them the judgement written. This honour have all his Saints: Hallelujah.* For in that Day they shall tread down the wicked, and they shall be as ashes under the soles of their Feet: and so in the great straight, to give the great Overthrow to the Enemies: at the Day of the Lord's coming, it is said, *The Lord my God shall come, and all the Saints with thee.* And so the Armies in Heaven follow him to the taking of the Beast and the false Prophet, and casting them into the Lake of Fire, and slaying the Remnant with the Sword, *&c.* when also the Earth, with the Works that are therein, shall be burn'd up and destroyed, as the old World was with Water. And this being done, the next work is,

Isa. 59. 16. & 50.2,3. *Psal.* 82.7,8. *Isa.* 13.6,7-11. *Isa.* 13.13. *Heb.* 12.26. *Hag.* 2. 6. *Zach.* 13.2-6. *Rev.* 19.20. 1 *Cor.* 13.8,9-12. *Jer.* 31.34. 2 *Thes.* 1. 7,8. *Mat.* 13.41. *Psal.* 149. 5,6, 7,8,9. *Mal.* 4.3. *Zach.* 14.1,2-6. *Rev.* 19.11-21. 2 *Pet.* 3.5,6,7, 8-10.

3. To restore all things; so said *Peter*, *When the times of* *Act.* 3.19,20.

refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you. And so as in the beginning of the first Creation, the whole business is first set forth in general, *Gen.* 1 *chap.* and then the things done in the same time, more particularly set forth and explicated, *chap.* 2, and 3: So here, in the dissolution of the Old, and compleating of the New Creation, the things done are in general related, *Rev.* 19, and 20 *chap.* and then more particularly opened, *chap.* 21, and 22. And so *John* saith, He saw a new Heaven and a new Earth, *&c.* And the Lord saith, *Behold, I make all things new*, &c. And again, These words are true and faithful. And so the Believers when that great Overthrow is given to the wicked, do look for a new Heaven and new Earth, according to his promise: for so when he cuts off the wicked, he hath promised to create new Heaven and a new Earth, *&c.* And this is assured to be in that Day of the Manifestation of the Sons of God, that the Creature, even the whole Creation, shall be delivered from the Bondage of Corruption into the glorious Liberty of the Children of God, who shall then enjoy the Adoption, the Redemption of the Body, which they now wait for. This the World to come whereof we speak; this the World to come, of which *Abraham* shall be an Heir; this the Country, he and our Fathers waited for, and then shall inherit: so, as Christ in this respect also, is the Restorer of paths to dwell in. And having thus renewed the Heaven and the Earth, the next work, which is done in compleating this, is cleerly shewn,

Rev. 21.1,5.

2 *Pet.* 3. 12,13.

Isa. 65. 12,15, 17.

Rom. 8. 19,20, 21,22. *Heb.* 2. 5,6. *with Psal.* 8. 4, 5, 6, 7, 8. *Rom.* 4. 13. *Heb.* 11. 16. *Isa.* 58. 12.

4. To take unto him his great Power and Raign; and so to give rewards to his Servants the Prophets, and to the Saints, and to them that fear his Name, small and great; and so to receive to himself, all that have formerly believed on him, lived to him, and suffered with him, that they may raign with him; yea, eat and drink at his Table in his Kingdom, and sit on Thrones, *&c.* In which Raign and Kingdom of Christ with his Saints, when he comes and takes it, divers things are considerable, as expresly declared and affirmed in the Scripture; as about the place of his raigning, and the place of his Throne, and the extent, and manner, and prosperity, and duration of his Kingdom.

Rev. 11. 18. *Luk.* 14. 14. *Joh.* 14. 3. 2 *Tim.* 2. 12. *Rev.* 1. 5. *&* 5. 10. *Luk.* 22. 28, 29, 30. *Mat.* 19. 28, 29.

CHAP.

CHAP. 18.

Of the things conſiderable about the Kingdom of Chriſt.

THat mentioned in the Scripture about the Kingdom of Chriſt, is,

1. The place of his Kingdom and Raign, it ſhall be upon the Earth, the Earth being renewed. This is plainly intimated in *Heb.* 2. 5, 6, 7, 8. compared with *Pſal.* 8. 4, 6, 7, 8, 9. and affirmed both of him and his Saints, upon the making of the new Heaven and the new Earth: *I Iohn ſaw the holy City, new Ieruſalem, coming down from God out of Heaven, prepared as a Bride adorned for her Husband.* Is not this the Spirits of Juſt Men made perfect, receiving their Bodies raiſed immortal, glorious, powerful and ſpiritual; and the living Saints in the ſame moment of their Refurrection, changed, and made like them: and ſo both together aſcending, and meeting the Lord in the Air or Heaven; and ſo coming down with him as is foreſhewn? And that we may rightly underſtand the meaning of the Viſion declared, he farther ſaith, *And I heard a great voice out of heaven, ſaying, Behold, the tabernacle of God is with men, and he will dwell with them:* and ſo on. Yea, the Raign of Chriſt is expreſly affirmed, That it ſhall be on Earth; and the Raign of the Saints with him, that it ſhall be on Earth alſo: ſo they confeſs, *Thou haſt made us unto our God, Kings and Prieſts; and we ſhall raign on the earth.* And ſo it is ſaid, *When the wicked are cut off, and ſhall not be, then the meek* (that wait on the Lord in theſe dayes of his patience) *ſhall inherit the earth, and delight themſelves in the abundance of peace.* But this will ſtill more appear in the Points following: and ſo I will proceed to them.

Rev. 21. 1, 2. *Heb.* 12. 22, 23, 24. *Gal.* 4. 26. 1 *Cor.* 15. 51, 52, 53, 54. 1 *Theſ.* 4. 15, 16, 17. *Rev.* 21. 3, 4, 5, 6, 7. *Zach.* 14. 9. *Pſal.* 72. 8. *Rev.* 5. 10. *Pſal.* 37. 9, 10, 11.

2. The place of the Throne, it ſhall be *Ieruſalem*; the great and Holy City in the midſt of *Canaan*, in which *Abraham* walked and ſojourned as a Stranger; though then renewed and

and enlarged: and so it is said, *At that time they shall call Ierusalem the Throne of the Lord: And all Nations shall be gathered unto it, to the Name of the Lord to Jerusalem*, &c. *The Lord of Hosts shall raign in Mount Sion, and in Jerusalem, and before his ancients gloriously.* And again, *Thine eyes shall see the King in his beauty*, &c. *Look upon Sion, the City of our solemnities. Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down*, &c. *There the glorious Lord will be unto us a place of broad rivers and streams*, &c. *Oh Jerusalem, the holy City, henceforth there shall no more come into thee, the uncircumcised and the unclean:* according to that, *Rev.* 21. 27. *Then the Law shall go forth of Sion, and the Word of the Lord from Jerusalem*; then shall *Jerusalem* be the praise of the Earth, and the Name of the City shall be from that Day, The Lord is there; yea, in *Jerusalem* are set the Thrones for Judgement, the Thrones of the House of *David*; there shall the twelve Apostles sit on twelve Thrones, judging the twelve Tribes of *Israel*: all being but the Throne of Christ, who overcoming through sufferings, is now set on the right Hand of God, and so set with his Father on his Father's Throne. And when he comes to take his own Throne, the Throne of his Father *David*, that God will give unto him; he promiseth likewise, to him that overcometh, to grant to sit with him on his Throne; so that all such shall have their part in this holy City *Jerusalem*, which *Jerusalem*, shall be in the Land of *Canaan*, in which *Abraham* sojourned; and where *David*, though a sojourner also, yet raigned, there shall *Ierusalem* be, and be again inhabited and resorted to, even in her own place: *So, as for the shame they have undergone*, &c. *they shall rejoyce in their portion: therefore, in their own Land, they shall possess the double; and everlasting joy shall be upon them.*

Jer. 3. 17. *Isa.* 24. 23. *Isa.* 33. 17, 20, 21. *Isa.* 52. 1. *Rev.* 21. 10, 11-27. *Isa.* 2. 3. *Mic.* 4. 2. *Isa.* 62. 7. *Ezek.* 38. 35. *Psal.* 122. 5. *Mat.* 19. 28. *Luk.* 1. 32. *Rev.* 3. 21. *Rev.* 22. 14. 19. *Gen.* 13. 14-17. *Heb.* 11. 9. 1 *Chron.* 16. 16, 17, 18. *Psal.* 105. 8, 9, 10, 11. *Isa.* 14. 2. *Zech.* 12. 6. & 14. 10. *Isa.* 61. 7.

3. The extent and largeness of this Kingdom, Dominion, and Raigning, it shall be over all Nations, over the whole Earth: and so it is said, *And the Lord shall be King over all the earth: in that day there shall be one Lord, and his Name one.* And, *he shall have dominion from Sea to Sea, and from the River to the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The Kings of Tarshish and the Isles, shall bring presents; the Kings of Sheba and*

Zech. 14. 9. *Psal.* 72. 8, 9, 10, 11.

Seba

Seba shall offer gifts: yea, all Kings shall fall down before him, all Nations shall serve him. And so in Vision seen, *And there was given him Dominion, and Glory, and a Kingdom, that all People, Nations and Languages shall serve him: his Dominion is an everlasting Dominion; and the Kingdom and Dominion, and greatness of the Kingdom under the whole Heaven, shall be given to the people of the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions* (or Rulers) *shall serve and obey him.* And so the Promise, *And he that overcometh and keepeth my works unto the end, to him will I give power over the Nations, and he shall rule them,* &c. *even as I received of my Father.* Again, *Do you not know that the Saints shall judge the world?* Dan. 7. 14, 27. Rev. 2. 26. 1 Cor. 6. 2.

4. The manner of this Kingdom, in the beginning of it, and till Christ deliver up the Kingdom to the Father, it shall be *Davidical:* his Regiment *Providential* among Men, hath from the beginning been, and till his next coming will be, by wordly Governours, which by a Divine power he raiseth up, and putteth down, and changeth by means and Instruments, as and when it pleaseth him. His *Spiritual* Regiment, is, and hath been, and will be till his coming again, by his Holy Spirit in and with his Word of Grace, in the Hearts and Consciences of his Saints on Earth; which is also so far Divine, that he makes them Partakers of the Divine Nature, though not all Raigners, but sufferers in this world. But his own *Personal* Regiment, as Man and Son of *David*, shall be *Davidical*, though exceeding that of *David*, as Truth is in all things, and ever exceeding the Types; in which also are some dissimilitudes, as hath been foreshewn, yet ever fulness in the Truth, to answer all that by similitudes was typed or figured. And so,

1. Jesus Christ shall have the Kingdom of his Father *David*, sit thereon, and rule that House and Kingdom, suitable to, and excelling that said of, and by *Solomon* the Type; in which shall be fulfilled that promised, 2 *Sam.* 7. according to his Oath mentioned, *Of the fruit of thy body will I set upon thy Throne,* &c. and according to that prophesied, *I will raise unto David a righteous Branch, and a King shall raign and prosper, and shall execute judgement and justice in the earth. In his dayes Judah shall be saved, and Israel shall dwell safely: and this is the Name whereby he shall be called, Jehovah our Righteousness.* And this 1 *King.* 8. 18, 19, 20. 2 *Sam.* 7. 12, 16. *Psal.* 132. 11-18. *Jer.* 23. 5, 6.

this being [illegible], this is given [illegible] of: *For thus saith the Lord, David shall never want a man* [illegible] *on the Throne of the House of Israel.* And so by another Prophet, *In mercy shall the Throne be established, and he shall sit upon it in truth, judging, seeking judgement, and hasting righteousness:* yea, more, *Unto us a child is born, unto us a son is given, and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of peace: of the increase of his Government upon the Throne of David, to order it,* &c. And this applied to Christ by the Apostle, and by the Angel, saying, *The Lord God shall give unto him the Throne of his father* [illegible] *was not in the highest* [illegible] *other: but Christ* [illegible] *sit on the right hand of God* [illegible] *come to raise the* [illegible] *destroy the wicked,* [illegible] *and then sit on* [illegible] *Throne of David* [illegible] *David's Throne in the H* [illegible] *and Conversation of* [illegible] *Word and Spirit in his people* [illegible] *the* [illegible] *and Affairs of Men, as Christ* [illegible] *shall the* [illegible] *be: and so, and in that sense, Mystical.*

Jer. 33.14,15, 16,17.

Isa. 16.5. Isa. 9. 6,7.

Act. 20.30,31 Luk. 1.32. Act. 2.34. & 13.36, 37. & 3.19,20, 21.

2. In the Kingdom of *David*, there was both Rulers and Subjects, and [illegible] of degrees in both; and he King over them all; ruling also by his Princes, [illegible] whom the [illegible] were chief: some also of his Princes [illegible] over his substance for Land and Cattel; and others for Affairs of the Kingdom: even so in this Kingdom of Christ. The Inhabitants of the twelve Tribes of *Israel* brought [illegible] all parts of the Earth to their own Land among them, Rulers over the Nations of the Earth, for ordering Land, Cattel, such-like affairs of Men: but the Children of the Resurrection, that are the compleat spiritually born Sons of God; [illegible] shall be the chief; these neither marry, nor are given in marriage; but are as the Angels of God: these for the most of the Kingdom, are the chiefest: these are Kings and Priests that shall sit upon his Throne; and so upon Thrones with him, and have the Crowns of Righteousness and Life: but among these also there will be degrees one excelling another. It is ordered for some to sit on his right Hand, and some on his left, in his Kingdom. *Abraham, Isaac,* and *Jacob* shall have their places there. *David,* [illegible] even as Christ

2 Sam. 8.18. 1 Chron. 27.23. 1 Kin. 33,34. & 2 Sam. 29.6. Isa. 61.5 & 14. 1, 2.

Mat. 22.30. Mar. 12. 25. Luk. 20.35,36. Rev. 5.10. & 1. 6. & 2.10. 1 Tim. 4.8.

1 Cor. 15.41,42. Mat. 20. 23. Mat. 10. 40. [illegible] 17. 5, 6. [illegible] 105.9-14. Heb. 11.10, &c.

King, so) he a Prince among them, *Ezek.* 34. 23, 24 and 37. 24, 25. *Daniel* shall then stand up in his Lot. *Zerubbabel* shall be there as a Signet, *&c.* The Apostles shall there sit on twelve Thrones, *&c.* The victorious Saints shall sit with him on his Throne, ruling the Nations: All the Saints judging the World, (as *Sampson*, *Deborah*, *Barak*, and *Samuel* judged *Israel*, though it will be in more holy manner.) And so it's said, *Have thou authority over ten Cities: Be thou Ruler over five Cities:* and, *I will make thee Ruler over many things.* And so likewise for the Governed; here is also great diversity of degrees, the twelve Tribes of *Israel*, that are surviving at his coming, for him to settle in their Inheritance, and those of the Nations joyned to them; and all the People, by the Law going forth of *Sion*, converted to them. These are the chief, and as natural Subjects and free Denizens, have their recourse to the City, to worship, and keep a perpetual sabbath, and sing *Hallelujahs* to the Lord: and the residue of the Nations shall be Servants, and serviceable unto them, who, if, as the Law comes out of *Sion* to them, they do not convert and turn to come and worship, they shall not enter the City; but receive such punishment, as shall witness displeasure; and they at last be found of that number, that will be destroyed. Such the degrees both of Rulers and Subjects in this Kingdom; and therefore rightly called *Davidical.*

Dan. 12. 13. *Hag.* 2. 23. *Mat.* 19. 28. *Rev.* 2. 26. 1 *Cor.* 6. 2. *Luk.* 19. 17, 19. *Mat.* 25. 21, 23.

Isa. 19. 21, 22. 25. & 66. 19. 24 *Amos* 9. 12-15. *Zech.* 2. 6-13. *Heb.* 4. 3-10. *Rev.* 21. 24. *Isa.* 61. 5, 6. & 60. *Rev.* 22. 27. *Zech.* 14. 16-19. *Rev.* 20. 8, 9.

5. The prosperity, beauty and flourishing happiness of this Kingdom, is exceeding great and glorious: I will only name a little, and quote some Scriptures.

1. There shall be no sorrow, grief, pain or crying, nor any thing to cause or occasion it; no violence, oppression, or hurtful Creature; no sickness, affliction or death; no pollution in Earth or Air; but all fulness of satisfying in every thing that is good for them.

Isa. 14. 3. & 51. 11. *Jer.* 31. 12, 13, 14. *Psal.* 121. 5, 6, 7, 8. *Isa.* 25. 8. *Rev.* 7. 15. & 21. 4.

2. They shall all know the Lord, and the Law of God shall be in their Heart; and they shall have one Heart and one Way, to love and fear the Lord for their good for ever.

Jer. 31. 33, 34. & 32. 38, 39, 40. *Ezek.* 11. 19, 20. & 36. 26, 27

3. They shall not one envy another for any difference in degrees; but each rejoyce in others preferment, as his own, *Isa.* 11, 13. and 29, 22, 24.

Zech. 3. 11. *Psa.* 106. 4, 5.

Zech.3.9,13. 4. They shall all speak Truth sincerely, both to God, and to one another; for he will then give and turn to them a pure lip.

Psa.72.16. Isa. 11.6,7,8,9. & 2. 4. Mic.4.3,4,5. & 5.5. Zech.6. 12,13. 5. Righteousness and Peace shall stream among them in abundance, *Isa.*32.17,18. and 11.4. and 60.17. and 66.12. *Jer.*33.6. *Psal.*72.7. and with this, abundance of plenty, and all Creatures at peace with one another; and all Men: so, as they shall learn war no more, but sit quietly under their Vines and Fig-Trees, and in quiet Habitations: and for these things we may yet see farther, *Isa.*49.18-23. and 60. and 65. 12, to the end.

Zech.12.8. Zech.12.9. Rev. 20.8,9. In this day, he that is feeble among them shall be as *David*, and the House of *David* as God, as the Angel of the Lord before them: and as at the beginning of the Kingdom he destroyed all the Enemies that would not serve them; so toward the end of the *Davidical* Regiment (for of the Kingdom is no end) he will destroy all that rise up against them. And so I proceed to the last considerable about this Kingdom.

Isa.54.9,10. Jer. 31.35,36. & 33.25. 6. The duration of the Kingdom it self is for ever and ever, hath no end, as is oft said: but for this manner of administration in this *Davidical* Regiment or Kingdom, as in the Kingdom there is such a Monarchy, and such degrees of Rulers and ruled, we may consider how long that shall continue, and that shall be as long as day and night, and the course of the Sun and Moon endures; for though there be no night in the City, and it have no need of the Sun, yet will there be day and night, and the Sun and the Moon keep their course, with seven-fold more glorious splendor, and useful to the Inhabitants of the Earth also: and so it is said, *In his dayes shall the righteous flourish, and abundance of peace, so long as the Moon endureth: his Name shall be for ever: his Name shall continue as long as the Sun, and men shall be blessed in him*, &c. It is evident, this manner of raigning shall be for a thousand yeers; which, if taken indefinitely, may be a long time; if taken strictly, as some for weighty reasons conceive it to be; yet if, as some conceive the measure of the Sanctuary to be double to the common measure, we may so conceive it to be a longer thousand than in our ordinary account. And surely, he that in his love of compassion shortneth the dayes

Rev.21.23,25. Isa.30.26. Psa. 8.3,4. Psa.72. 7,17. Rev.20. 5,6.

of tribulation, may in his love of delight lengthen those dayes of rejoycing raigning: but I will neither dispute nor determine it; but onely say as it is testified, and I believe, it shall be a thousand yeers at the least, the time of Christ, as Man, and his Saints with him, absolute and cleer raigning; and so, if minded, a long time: the complaint of the Prophet in the behalf of the Church, was, *The people of thy holiness possessed but a little while*, (that possession they fore-had in the times of *David*, *Solomon*, *Rehoboam*, *Abiam*, *Asa*, *Hezekiah*, *Josiah*, &c. but a little while) *our adversaries have trodden down thy Sanctuary*, &c. and the promise of God to them by the same Prophet, is, *As the dayes of a tree*, (which is the longest of all vegetable Creatures) *so the dayes of my people*, (which can be no less, than as the Tree in durance abideth longer than the Grass, Herb or Corn; so his people shall longer enjoy their Land, and this manner of raigning, then any other Monarch or Nation hath done theirs) *and mine elect shall long enjoy the work of their hands.* And this is also cleer, That Time shall continue so long as the seventh Angel with his seventh Trumpet soundeth, and no longer. And it appears by comparing *Rev.* 11.11,12,13,14. with *chap.* 19. throughout, That the reviving of the Witnesses, and the appearance of Christ, and the Resurrection of the Just, and the Destruction of the Beast and the false Prophet, are before the sounding of the seventh Angel. And in his beginning to sound, the worldly Powers and Dominions are taken down, and the Devil bound and shut up, and the Thrones set. And what time these things take, I dare not say; but some time sure, and then they sit upon Thrones, and the whole mystery of God is opened; and then, and not before then, begins the thousand yeers of their raigning and judging. *And when the Son of Man shall sit on the Throne of his glory, then*, in that day, (but whether in the beginning, or in the middle, or the end, I leave to every man to think as he seeth cause) *all Nations shall be gathered before him* (this may be in beginning, and middle and end, & throughout this great Day of the Lord) *and he shall separate them, and set the sheep on his right hand, and the goats on his left.* And when he doth that, then he proceedeth to the last and final Judgement, which Judgement is not by his

Isa. 63.18,19.

Isa. 65.22.

Rev. 9.6. & 10. 6,7.

Mat. 25.31-46.

Saints, as the former judging and ruling was; but by himſelf only: and as the Reſurrection of the Juſt at firſt was Chriſt his own work alone; ſo the Reſurrection of the Unjuſt, and this final Judgement, is alſo now. The compaſſing the Camp of the Saints, fire coming down from Heaven, and conſuming the Enemies; the time of Satan's laſt looſing, and his being taken and caſt into the Lake of Fire, and then the Reſurrection of the wicked, and alſo their Judgement according to their works, who knows what time theſe things will take? What God, as God, may ſuddenly do, I meddle not with; but what God in Chriſt, and ſo what the Son of Man will do, according to the capacities of Men, however enlarged by him, in judging, with (as one may ſay) opening the Books, ſetting Mens ſins in order before them, producing witneſſes, and paſſing the ſentence upon every one; I dare not determine in what ſpace of time this one thing ſhall be done: but how long or ſhort ſoever, although joyful to the Saints, yet all this, with all that went before it, from Satan's laſt looſing, to his being caſt into the Lake of Fire, and the Reſurrection of the wicked, it is all after the thouſand yeers of the Saints raigning and judging, however the thouſand yeers be taken; and all this time Chriſt as Man raigneth and judgeth, and his Saints are with him; and ſo it is a long time, and the Reſurrection of the wicked, and the final Judgement paſt: then Chriſt delivereth up the Kingdom to his Father, and then is the myſtery of God wholly finiſhed, and time ſhall be no more, all will be Eternity; then the Kingdom continueth ſtill for ever to Eternity; only the *Davidical* Regiment of it, is delivered up to the Father, and all ruling as Men, all differences of Men in ruling, or ruled, ceaſeth; yea, Chriſt himſelf as Man, and *David*'s Son, and his whole Body of Saints as Men; yea, he as a Monarch, and they, as Rulers or ruled, are all ſubject wholly to the Divine Nature, God being All in All; the Man Chriſt remaining, and God in him; the Saints remaining, and God in them; the Kingdom remaining, and God in all: God is in all; yea, All in all; he is in them all, Wiſdom, Power, Righteouſneſs, Truth, Love, Joy, Glory, Everlaſting Life and Joy; God is All, and All in all; yea, ſo full, ſo glorious, and everlaſting Joy, that all former things

Rev. 20. 11-15.

1 Cor. 15. 28.

are

are so forgot, as if this had ever been: yea, without beginning, and, as if all that can be to Eternity, were comprehended in present, and so will be to Eternity, without end, the joy of the Lord in which he is, in which all the Saints are, it being their joy also, they are now both filled and compassed with it in them, they in it: they now enjoy to the full, that prayed for, to which the first Fruits in the Day of Grace, and the Harvest in the *Davidical* Regiment, had its tendency, even to be filled with all the fulness of God; yea, if it may be born, I suppose one might in a true sense say, That of all the Saints, and every of the Saints, according to every of their capacities, (which by the Divine Nature possessing them, will then be unconceivably great) which is said of the Man Christ, That as all the fulness of the Godhead, (even the Father, Son, and Holy Ghost, in the Divine Essence, Love, Goodness, Power, Truth, Glory, *&c.*) dwells in him bodily: so the fulness of the Godhead of Father, Son and Holy Spirit, in their Love, Joy, Goodness, Power, Wisdom, *&c.* dwells in them bodily, (then) shews it self, and operates in and through their Bodies, so as never before; only with this exception, The Man Christ is one Person in the Son of God, and so God-Man; yea, that very Person is very God; though as Man he have yielded up the Government to God, yet as God he governs still: but none of the Saints are one Person with the Son of God, and so not God, governing; but filled with God. I desire to express it only as by Scripture I may: We believing in him, now live by Faith, and enjoy all, and walk in and by Faith, Hope and Love: but in the *Davidical* Kingdom, we shall not live by Faith, but by Sight; and so there will be no Exercise of Faith, nor yet of Hope; we seeing as we are seen, and none hopeth for that which he seeth; and yet the habits of Faith and Hope abide till the Kingdom become wholly Divine; but Charity is most in Exercise: but when God is become All in all, then Faith and Hope, and all Desires are streamed into Charity, and Charity abideth ever; God is Charity; and God, and so Charity, is All in them, and in them all; his delight in them, and their rejoycing in him. Oh unconceiveable Life, Joy, Happiness, without any intermission for ever and ever! But what manner of

Eph. 3. 17, 18, 19.

1 *Cor.* 5. 7. 1 *Cor.* 13. 8 13. *Rom.* 8. 24, 25. 1 *Joh.* 3. 2. *&* 4. 7, 12. 1 *Cor.* 15. 28.

of Glory this shall be, is not yet revealed, nor will be, till Christ be upon the Throne of *David*, that the whole mystery of God be opened. Therefore I desire no farther to pry into it; but only as it is revealed, that so it shall be, and that I desire to believe; and for the manner of it, let it alone till the Day declare it. And this is all I will, till farther occasion given me, say of the Kingdom of Christ, he comes to take, and so likewise of the Ends of his second and glorious coming; which yet is enough to make Believers long and wait for his coming, the Time whereof is next to be spoken of.

CHAP. 19.

Of the third Point, The Time of the next coming of Christ.

FOr the Time of the coming again of Christ, I shall also say what I finde: for as for the precise hour or day, natural or prophetical, it were presumption in me so to enquire, as to think before-hand certainly to know it, seeing our Saviour Christ himself hath told even his own Disciples that enquired after it, *Ye know not when the time is*; not only when the end of the Day, the last and final Judgement shall be; but not the beginning of the Day, *when the Master of the House cometh, whether at even, or at midnight, or at cock-crowing, or at morning.* If any reply, *That Christ himself, as he was the Son of Man, and Minister of the Gospel, did not at then so know it, as to make it known; that is, it was not as yet given him to reveal;* This is not denied.

*Mar.*13.32,33, 34,35.

And if it be farther replied, *That after his Ascension, it was given him to reveal, and he sent and signified it to his servant* John;

*Rev.*1.1,2.

I answer, This is true also, That then was given him a more full Revelation for opening the things to come contained in the Scriptures, than that which he had formerly opened to them

*Luk.*24.26,27, 44,45.

them: in which also the Holy Ghost instructed them, even about the same things. But now indeed he gives to *John* a more full Revelation visionally, with some more particulars explicated as touching the Gentiles, of those very things, then was before as to the other Apostles by the Spirit, in which still it was the Office of the Holy Ghost, even by and with the Scriptures forewritten, to teach, and enable them to teach: yet the very hour or day, natural or prophetical, that is, for a year in ordinary account, is not so declared or set down, that one can certainly know it, so, as to say, and miss not the very hour, or day, or year, in which our Lord will visibly come, and not before or after it. Whence himself in that Revelation also saith, *Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest,* &c. And this also of good usefulness for us, that we may be alwayes watchful and prepared, waiting and looking for his coming, that in his coming we may be found well-doing. And yet though the precise hour or day natural or prophetical, be not of us fore-known; yet this we may certainly know, first, That it will certainly be: and secondly, That it is nigh at hand; yea, many wayes evidenced to be nigh, even at the doors. And this will cleerly appear, if we consider these three things in his coming.

*Joh.*14.26. & 15.26. & 16.13, 14,15. *Rom.*16. 25,26. 1 *Joh.*2. 27.

*Rev.*16.15. *Mat.* 24.42, 43,45. *Mar.*13.35,37. *Luk.*21.34,35, 36.

1. His coming to particular Men, in taking away their natural lives.

2. His coming in hastning and bringing forth or ordering those works by his providence, that are to be accomplished before his personal and visible appearance.

3. His personal and visible appearance it self, in that manner, and to those ends before-shewn. It, in every sense and consideration, will appear nigh: it cannot be far off. For,

1. When any Man dies and gives up the Ghost, it is to that Man, and so to every Man in the Day of his natural Death, in respect of his eternal welfare or wo, the very same as if Christ did then personally come: for in what estate of Faith, or Unbelief; in peace with God, or enmity against him; and so as in well-doing or evil-doing, a Man is found when he gives up the Ghost, in the same shall he be found, and appear in the Resurrection of the Dead, and so dealt with by Jesus

*Eccl.*9.10. & 11. 3. *Joh.*5.28,29.

sus Christ in his personal appearance, when at his voice the Dead are raised: when any dies, the Spirit goes to God that gave it; and if dying in Faith or gracious Estate, it is put under the Altar or wings of Christ in Heaven, sometime called *Abraham's* bosome, now the Altar or presence of Christ: but if dying in unbelief, or disobedient state, the Spirit is put in Prison till the great and final Judgement; and in the Resurrection of the Bodies, the Spirits shall be united again, every one to his own Body, and appear before the Judgement-Seat of Christ: the Body all the time till then being dead and turned to dust, it knoweth nothing, is sensible of nothing: and so an hour, a day, a yeer, or a thousand yeers, is all one to them, and not so much or so long as an hour to a living Man: so that his coming in this respect is nigh, and alwayes hath been, to every Man in their several ages: for of that day and hour knoweth no Man certainly till it come; but long it cannot be: so that in this respect it is needful to be alwayes ready.

*Eccles.*3.21. & 12.7. *Rev.*6.9. *Luk.*16.22. 2 *Cor.*5.8. *Phil.* 1.23. 1 *Pet.*3. 19. *Rom.*14.12. 2 *Cor.*5.10. *Eccles.*9.5,6.

2. By his discernable (though not visibly personal) appearance, in bringing to pass and ordering those things that must be done before his personal and bodily coming; and which being all done, he will certainly and without tarrying come; and by which as they are in doing, and come to pass, he wills us to take notice, That his coming draws nigh, and is at the doors; and that is such things as these, the hearing and seeing wars, neer or where we live; and hearing the rumours of Wars afar off, Famines, Pestilences, Earth-quakes; then Persecutions, and killing such as believe in Christ, and live to him; and false Prophets arising and deceiving many; then the decay of the love of many that have been believers, and betraying their Brethren: then some saying, *Here is Christ*; or, *There is Christ*: and some saying, *I am Christ*. And in all this, the security or carelesness of the world, not minding any coming of his in Judgements or in Person, but giving up themselves to follow their worldly affairs: and then some strange shakings both of Heaven and Earth, of Churches and States; and strange Apparitions in Sun, and Moon, and Stars. These things, with the Gospel preached over all the world, were to come to pass, and so did, before the end, in the destruction

*Mat.*24.4-30. *Mar.* 13.5-26. *Luk.*21.8-27.

of

of *Jerusalem*. And after that, they were all to come to pass, and so be done over again before the end of the World in the coming of Christ; who, when all these things are fully done and come to pass, will suddenly come and appear, as himself hath foretold us. And our Saviour also bids us, *When we see these things come to pass, to know that his coming is nigh, even at the doors:* and warns Believers *not to be troubled when they see these things come to pass; but to lift up their heads, for the nigh-drawing of their Redemption.* And of these things the Apostles in their writings, and in the *Revelation* also, gives us warning. All which things have in the several Ages since, been fulfilling, and now apparently to be seen in an high degree; almost all and every of them come to pass: so that the Day is hastening and nigh at hand, that by viewing these things, we may take notice of it, and so be prepared, patiently waiting for his coming. *Behold he cometh, He cometh quickly.*

3. His personal and visible appearance, and coming again, spoken of, is to be when the fulness of the Gentiles is come in, that is, when they have had their time in their several places, for Gospel-preaching among them, and those that in hearing heard, are gathered in; and the sins of Opposers grown full and ripe: and so, when the Kings of the Earth, the ten Horns, that have helped to uphold the eighth and seventh Head of the Beast, that double Beast on whom the Whore did ride, shall hate the Whore, and have made her desolate, and naked, and eat her flesh, and burn'd her with fire: and so, when the great *Babylon*, as well as the mysterious *Babylon* is fallen, then will he come. Which things appear in a great forwardness; but not yet fully done: of which, many have written, and I forbear to speak; it being not my business in this Tract: but, when the twelve Tribes of *Israel* are come from all parts of the World into their own Land, then forty five yeers after, will Jesus Christ visibly appear.

Rom. 11. 25. *with Luk.* 3. 8. *Rev.* 2. 21 *Gen.* 15. 16. *Rev.* 14. 15, 18.

Rev. 17, *with* 16, & 18.

Rev. 19.

Dan. 12. 11, 12.

But then some may reply, and say, *That the Day may be then known, as a day is taken for a year, to be forty five yeers just, after the Jews coming in again to* Canaan; *and the day of their coming in again may be known by the same place in* Dan. 12. 11. *to be* 1290 *yeers after the abomination that maketh desolate is set up.*

To this I thus far yeeld, That to such as God gives understanding in these Visions, toward the time of fulfilling, they may come very nigh to know the neer-approaching: but I suppose, not certainly the very yeer, before it cometh, for these Reasons:

1. Because our Saviour saith, *We know not the hour or day of our Master's coming*, as hath been shewn.

Dan. 9. 1, 2, 3, &c. 2. Because *Daniel*, that knew the time of their then Captivity to be expres, seventy yeers; and understanding by Books the number of the yeers neer out, yet did not certainly determine the expiration, as one certainly knowing with which of their goings into Captivity to begin the account; but set his face to seek the Lord for the same, and so for their return.

Rev. 6. 9, 10, 11. 3. Because the Souls of them that were slain for the Word of God and the Testimony which they held, being under the Altar in the presence of Christ, they yet knew not the certain time of the coming of this Day: and though, (as *Daniel*) the time drawing nigh, they long for it; yet with all the refreshing flowing on them, they are bid rest for a little season, *&c.* but the period of time no farther declared, but only, that it is a little season: and shall we think to know the time more certainly when than they?

4. Because among many learned, godly and laborious Men in this business, which by occasions I have read, I finde great difference in their account: some, whose accounts are already past; and divers that do much differ, hundreds of yeers one from another; and some make it to be a hundred yeer longer than I will name, or can believe: and yet probably some might do it from a mistake of the end of that great Day in the final Judgement of the wicked, for the beginning of that Day in the Resurrection of the Just, in Christs first glorious appearing: and others might happily lose some yeers in account, as some have done in counting but 430 yeers from the first making of the promise to *Abraham*, to the Law giving on Mount *Sinai*: whereas from the promise-making to *Abraham*, to *Jacob*'s Birth, was 61 yeers: from that to *Jacob*'s standing before *Pharaoh*, 130 yeers: which 191 yeers, they lived by Faith in the Land of Promise, as Sojourners:

Gen. 17. 24. & 25. 26. & 47. 9. *Heb.* 11. 9. *Exod.* 12. 40, 41. *Gal.* 3. 17.

And

And after the Promise or living by Faith as Sojourners in the Land of Promise, the Children of *Israel* sojourned 430 yeers in *Egypt* before the giving of the Law, of which the Apostle speaks. And so by some, 191 yeers may be lost by that account. What more between *Moses* and *Samuel*, and after, I have not time and ability to search: And since all Chronologers agree not for the time since the Creation, no wonder if good Men have been mistaken for that which is to come. And of them that produce strong Reasons, and have been skilled in Chronicles, and course of times, and agree neerer among themselves: in this I speak but as in such Books I have read; some, speaking of the time of his coming, say, *It will be in the yeer of the Lord* 1688: others, 1689: others, 1700: and others, 1701: others make more. It is very like they come neer; but that they are not under or over, I dare say of none, till their time be past: but for those Worthies, who, as I suppose, go the surest way to work, to begin their account from the total destruction of the Temple in *Jerusalem*, so as one stone was not left upon another; and so the daily Sacrifice wholly done away, and the abomination of desolation set up in *Julian*'s time, which some say was in the yeer 360; and some say, 367; others, 368, or thereabouts. And from thence reckon *Daniel*'s 1290, to the Jews coming in; which will fall out to be 1656, or 1657, or 1658, or thereabouts; yet the Chronologies are not so uniform and certain, that they can all agree, and pitch upon that yeer of his coming, in certainty; though I suppose they come neer, yet if it were even now, or should certainly be that they come into their Land, this next yeer, 1656, which, O that it might so be! yet to pitch upon the last yeer of the next 45 to end, is not so easie, as I have sometime thought it, because it is not certain whether we shall begin the 45 at the first assay of some for entring, or at some more general settlement of them in the Land, after some Battles fought: and then 45 yeers after, in their greatest strait, he comes to overthrow their Enemies: of which proceeding, I conceive we may learn something by the manner of God's dealing for them when he led them out of *Egypt* into *Canaan*; because the Lord, speaking of what he will do for them in this great *Isa.* 11. 11, 12. 16.

work in that Day, concludes it thus; saying, *Like as it was to Israel, in the day that he came up out of the Land of Egypt:* and
Isa.12. then follows the Song of Thanſgiving. I ſhall but propound, May not there be firſt a ſtirring up of the Spirit of ſome eminent ones (as of old, *Moſes* and *Aaron*) to begin to ſtir up others, and lead the way; while yet the generality of the people are ignorant and untoward, (as they of old?) Somewhat of this may be included in that ſaid, *Zech.* 2. 6. *Jer.* 3. 12,14. and 31. 6. May not alſo ſome notable things be done in plagues on the people that would detain them? (as to the *Egyptians* of old) may not ſomething of that be in *Zech.* 2. 8,9. and ſo ſet them a going? is not this intimated, *Iſa.* 11. 11,12? And when they come to be diſcouraged by the tongue of the *Egyptian* Sea, with its ſeven ſtreams, or the great River *Euphrates* (as the Iſraelites of old by the Red-Sea) may not the Lord deſtroy and divide the
Iſa. 11.15,16. ſame, literally, that ſuch as are thereby hindred, may go over dry-ſhod; and metaphorically, in overthrowing the *Turkiſh* and *Egyptian* Enemies for the time, that thoſe that are
*Rev.*16.12. thereby hindred may come into their Land; yea, and in that coming rejoyce much, (as *Iſrael* when they were paſſed through the Sea, and ſaw the *Egyptians* drowned:) and yet, upon ſome Trials, have many rebellious among them ſtill, in
*Ezek.*20.34, 38. due ſeaſon to be purged out, (as it was with *Iſrael* of old?) may there not in all this time, (as in the time of *Moſes* conteſt with *Pharaoh*, and leading the people through the Sea, enduring the peoples grievances, till they were fed with *Manna*, and in ſome ſettled order, that *Jethro* kept *Moſes* Wife and Children, and then brought them to *Moſes*, and gave advice to *Moſes*, even ſo) the Gentiles or People of the Nations, ſome of them be very ſerviceable, to preſerve, help forward, and bring in of the people of *Iſrael* into their own
*Iſa.*49.22. Land, and adviſe and help forward, toward their ſettlement: and yet after all this, (as *Iſrael* of old had many and great Plagues and Wars, with many and great Kings, till the Rebellious were purged out, as well as thoſe Enemies overthrown, ſo) theſe alſo have like Troubles and Wars, with like Afflictions
*Zech.*14.1,2. and Purgations, as well as Victories? And after all this, (as they of old had a *Jordan* to paſs over, and *Jericho* to overthrow,

throw, so) these shall have their potent Enemies and Besiegers to try them more, and for God to shew his Wonders more among them: this their being in their own Land being a Metaphorical Resurrection; of which, some are to shame; and some, to contempt: their first Conductors being not so prosperous, as to be Instruments of the conversion of the generality of them, (no more than *Moses* and *Aaron* of old) yet God may be so gracious to them, (as to *Israel* of old, in giving them a *Joshuah* to be their Leader; so) to send *Elijah* the Prophet, *to turn the hearts of the Fathers to the Children, and the hearts of the Children to their Fathers:* and upon this, the great Conversion among them; and many not before come in to them, now coming with weeping and supplication. And, (as *Rahab* was helpful of old, so) now the Gentiles may also be more abundantly serviceable to fetch and bring them into their Land: and the Enemies still opposing, while God is by his mighty power, (as of old dividing *Jordan*, and taking the shame of *Egypt* off from his people, and to overthrow *Jericho*) about to shew his great wonders, and to take the shame of all people from off his people *Israel*, and free them from all Captivity; the Enemy still strengthening themselves to oppose, then in that strait, (as to *Joshuah* of old, so) to these now, Jesus Christ himself appears, and comes, and all the Saints with him, and gives the total overthrow to the Enemy: which being done, the last 45 yeers is expired. I determine not things to be done according to my expressions: but such-like things, and in a true sense, according to the expressions of the Scripture quoted, will be done; yea, even so, that it will be done to them, like as it was to *Israel*, when he came out of *Egypt*. So that when the 45 yeers are out, is easie to be known: but when they begin, whether at their first assay to enter, or in their beginning to settle; I know not: but could I surely know of the least beginning of these things, I should as assuredly know the Lord is so nigh coming, as that (as one might say) he is risen up and on his march; and if the 45 yeers be not entred, they will presently enter. So for *Israel*, and now for our selves that are not natural *Israel*, we may learn something for our information, about the time of the coming of

Dan. 12.2.

Mal. 4.5,6. *Isa.* 31.8,9. *Isa.* 66.19,20.

Zech. 14.3,4, 5.9.

our

our Lord and Saviour Jesus Christ, in comparing the things and events coming to pass, with *Israel* of old, from their coming out of *Egypt* unto the first coming of Christ, with the things and events coming to pass with and among Christians from the first coming of Christ, to the second and glorious coming of Christ, we are in many things willed to behold *Israel* after the flesh; and they are affirmed to be figures and examples for us, and those things to be written for our warning and instruction: and concerning God's dealing with them, in giving them the Law by *Moses*, and their demeanor towards him; Christ uttered a Parable, which may be read *Mat.*21.33,34. and *Luk.* 20.9-17. and so for his dealing with Christians, from first to second coming, and their demeanour towards him, he uttered a like Parable, which may be read *Mat.*25.14-30. and *Luk.*19.12-27. Therefore it it is useful for us to consider and compare the same things in reading the Histories of them, and we may discern, there is, hath been, and will be some Agreement.

1 *Cor.*10.18. & *vers.*1-6 11.

1. When God by *Moses* the Mediator, gave them the Law, and set their Priesthood, Sacrifices, and Temple-worship in order, the people were generally, and many of the Captains and Levites, stubborn and rebellious all the dayes of the personal Ministration of *Moses*: so in the dayes of the personal Ministration of Christ the Mediator of the New Testament, while he was ministring the Gospel, and working Miracles to save the lost sheep of the House of *Israel*, to whom in Ministration, he was especially sent, yet while he was chusing Apostles and Evangelists, and giving them his Gospel and his Ordinances to have ministred to them, yet were the people generally, with their High-Priest, and Priests, and Lawyers, stubborn and rebellious, and but few of them that came in to believe on him.

2. In *Joshuah*'s time, when *Moses* was taken away, the people were more generally obedient, and followed the Lord more fully; (though some trouble by *Achan.*) And so in the dayes of the Elders that out-lived *Joshuah.* So in the Apostles and first Witnesses dayes, (after Christ left the World, and went to the Father) both Jews and Gentiles came in apace; & the Churches encreased and prospered, and

grew

grew in Grace, and kept the Faith ſound; notwithſtanding ſome harm done by falſe Prophets; for the Spirit of Antichriſt began, even before their departure, to work; yet the Churches kept the Faith ſound in their dayes, and in the days of the Churches of thoſe firſt times that next ſucceeded them, and received the Goſpel from their perſonal Miniſtration.

3. After *Joſhuah*'s time, and the time of the Elders that out-lived *Joſhuah*, the people learned the manners of the Nations, and went a whoring after their Gods, and God delivered them often into the hands of their Oppreſſors; yet in mercy ever and anon in their diſtreſſes, he raiſed them up Saviours or Judges. So after the time of the Apoſtles and firſt Witneſſes, and the time of the Churches next ſucceeding them, (according as the Apoſtles had foretold) wolves did enter in among them, and men ſpeaking perverſe things, roſe up among them; and ſomething now they inclined, to adorn them with the Wiſdom and Learning of the Gentiles, in Philoſophy, and other ſuch-like Arts, and excellency of Speech, as the Gentiles gloried in; and likewiſe with ſuch worldly Excellencies, and Superiorities, and Dignities for Church-Order and Offices, as might ſuit the ſame; and ſo humane Traditions and Superſtitions begun to ſpring up; and God deeply chaſtned them, and ſuffered the Enemies to load them with many Perſecutions: yet in their cries he ſtill gave them ſome Deliverances, and preſerved to them many good and faithful Teachers.

4. After thoſe troublous times of *Iſrael*, God gave them more peaceable times, with the enjoyment of the purity of his worſhip, in the days of *Samuel*, *Saul*, *David*, *Solomon*, & his worſhipping right to *Judah*, in following Kings Raigns for a time: ſo God was pleaſed after terrible Perſecutions to give to the Chriſtian Churches reſt and peace in the time of *Conſtantine*, and ſome other Emperours and Kings after him; ſo, as the Churches began for to encreaſe and flouriſh, both Eaſt and Weſt for a time.

5. After *Iſrael* had long enjoyed theſe flouriſhing times, they grew full, and fell into Diviſions; and then ten Tribes rent from the Houſe of *David*, and fell to ſuperſtition, in wor-

worshipping *Jeroboam*'s Calves, and after to more gross Idolatry in worshipping *Baal*, till they were carried away into Captivity, and are not yet returned: but *Iudah* still worshipped the true God, though polluted with many defilements of *Israel*'s Superstition: so the Christian Churches after a while of enjoyment of these flourishing times, grew full, and through pride and covetousness of their Bishops, aspiring for pre-eminence, fell into many Sects and Divisions: and what Divisions in Churches, and between the Churches East and West, is by many recorded; till many Churches that were famous in the first times, had their Candlesticks removed; and *Mahometans* now possess their place, and they are not to this day restored. The other Churches, specially Westward, still retained the Faith, though defiled with many humane inventions and superstitions.

6. After *Israel*'s Captivity, yet *Iudah* repented not of the defilements among them; but, though for a while continuing with God, yet by degrees they fell to provoke him so with their Idolatries, that he caused them also to be carried away Captive to *Babylon*, for threescore and ten yeers; so also after the removal of so many Churches Eastward, the remaining Churches VVestward did not repent of their defilements with humane inventions and superstitions, nor of the pride and covetousness of their Bishops; and though for a time they held the Faith, yet by degrees they fell to more superstitions; so, as they provoked God, and made way for the Man of sin, till he got his Seat in the Temple of God, and therewith a worldly power also, and so exalted himself above all that hath Imperial Majesty; and so God being provoked, left the outward Court into the hands of the Gentiles; and being filled with Idolatry and Superstition, the Holy City is by them trodden under foot, 1260 yeers: all which time, the VVitnesses propheste in Sack-cloth, and all the upright are as Captives in *Babylon*, mysterious *Babylon*.

7. The Iews after their first coming out of *Babylon* they set on building the Temple, and worshipped God according to the express and plain import of the Letter or VVords of the Law, and were commended for it, and encouraged by the Pro-

Prophets, and so they prospered for a time: so the Christians after the first coming forth from the gross darkness, delusions, and Tyranny of the Man of sin, endeavoured collection and reformation of Churches; and held forth the Gospel according to the express and plain import of the Letter or words of the Scripture; and for a time (though in persecution) they prospered, and the word of the Lord grew and encreased.

8. After this, the Jews fell no more to the Idolatry of *Jeroboam*, or of *Baal*, nor to any willing or openly professed Idolatry of the Heathen; yea, they were zealous against it: but in their zeal, they ran into many over-strict Interpretations of some part of the Law, and over-loose in some other parts of it; and found out many Inventions and Devices, pretending to Humility, Devotion, and Holiness, which they took on them to observe, and so by Tradition kept them, appearing herein very holy; and all that did not know and yield up to the same, they counted as sinners, publicans, and prophane. And thus they continued, though under the Roman power, till the coming of Jesus Christ. So after the coming forth from the Man of sin, these reformed Churches fell more to such gross Idolatries, but resisted against it: yet with their humane Learning and Wisdom, they content not themselves with the plain sayings of the Gospel, but study and strain for Interpretations; and so have framed by their School-Arts such appearing-exquisite Opinions, and Rules about Church-Government, and certain Observations pretending to great strictness, zeal, devotion, and holiness: which, taken up as a Tradition from one to another, must be maintained and observed; and they that do not observe the same, are counted either factious or prophane. And thus they continue till neer the coming of Christ.

9. After the Jews had some Generations walked thus, God sent among them *John the Baptist* in the Spirit and power of *Elias*, the immediate fore-runner of the Lord's first coming, by whom the way of the Lord was prepared, and many discipled for the acknowledgement of him; but those zealous ones received him not, but rejected him, though divers Sects among themselves, Pharisees, Sadducees and Herodians, *&c.*

worshipping *Jeroboam*'s Calves, and after to more gross Idolatry in worshipping *Baal*, till they were carried away into Captivity, and are not yet returned: but *Iudah* still worshipped the true God, though polluted with many defilements of *Israel*'s Superstition: so the Christian Churches after a while of enjoyment of these flourishing times, grew full, and through pride and covetousness of their Bishops, aspiring for pre-eminence, fell into many Sects and Divisions: and what Divisions in Churches, and between the Churches East and West, is by many recorded; till many Churches that were famous in the first times, had their Candlesticks removed; and *Mahometans* now possess their place, and they are not to this day restored. The other Churches, specially Westward, still retained the Faith, though defiled with many humane inventions and superstitions.

6. After *Israel*'s Captivity, yet *Iudah* repented not of the defilements among them; but, though for a while continuing with God, yet by degrees they fell to provoke him so with their Idolatries, that he caused them also to be carried away Captive to *Babylon*, for threescore and ten yeers; so also after the removal of so many Churches Eastward, the remaining Churches VVestward did not repent of their defilements with humane inventions and superstitions, nor of the pride and covetousness of their Bishops; and though for a time they held the Faith, yet by degrees they fell to more superstitions; so, as they provoked God, and made way for the Man of sin, till he got his Seat in the Temple of God, and therewith a worldly power also, and so exalted himself above all that hath Imperial Majesty; and so God being provoked, left the outward Court into the hands of the Gentiles; and being filled with Idolatry and Superstition, the Holy City is by them trodden under foot, 1260 yeers: all which time, the VVitnesses prophesie in Sack-cloth, and all the upright are as Captives in *Babylon*, mysterious *Babylon*.

7. The Iews after their first coming out of *Babylon*, they set on building the Temple, and worshipped God according to the expres and plain import of the Letter or VVords of the Law, and were commended for it, and encouraged by the Pro-

Prophets, and so they prospered for a time: so the Christians after the first coming forth from the gross darkness, delusions, and Tyranny of the Man of sin; endeavoured collection and reformation of Churches; and held forth the Gospel according to the express and plain import of the Letter or words of the Scripture; and for a time (though in persecution) they prospered, and the word of the Lord grew and encreased.

8. After this, the Jews fell no more to the Idolatry of *Jeroboam*, or of *Baal*, nor to any willing or openly professed Idolatry of the Heathen; yea, they were zealous against it: but in their zeal, they ran into many over-strict Interpretations of some part of the Law, and over-loose in some other parts of it; and found out many Inventions and Devices, pretending to Humility, Devotion, and Holiness, which they took on them to observe, and so by Tradition kept them, appearing herein very holy; and all that did not know and yield up to the same, they counted as sinners, publicans, and prophane. And thus they continued, though under the Roman power, till the coming of Jesus Christ. So after the coming forth from the Man of sin, these reformed Churches fall no more to such gross Idolatries, but testifie against it: yet with their humane Learning and Wisdom, they content not themselves with the plain sayings of the Gospel, but study and strain for Interpretations; and so have framed by their School-Arts such appearing-exquisite Opinions, and Rules also for Church-Government, and certain Observations pretending to great strictness, zeal, devotion, and holiness: which, taken up as a Tradition from one to another, must be maintained and observed; and they that do not observe the same, are counted either factious or prophane. And thus they continue till neer the coming of Christ.

9. After the Jews had some Generations walked thus, God sent among them *John the Baptist* in the Spirit and power of *Elias*, the immediate fore-runner of the Lord's first coming, by whom the way of the Lord was prepared, and many discipled for the acknowledgement of him; but those zealous ones received him not, but rejected him, though divers Sects among themselves, Pharisees, Sadducees and Herodians, *&c.*

So after the reformed Churches have some Generations continued thus, God stirs up some of his Servants to declare the Testimony of Christ plainly, in the three forementioned Branches, and therein the Love of God to Mankinde, with the Priviledges of Believers; and so to call to Repentance of the Doctrines and precepts of Men, and to receive the Testimony of Christ, and look for his coming: and some here and there do imbrace it, but very few of the wise and zealous Observers of the Doctrines and Traditions of their Fathers will receive it, but oppose it earnestly, though many divisions among them.

10. When the Jews had had their time, and God dealt thus with them, and their sin ripened in opposing *John*, &c. then came Jesus Christ among them; but these great Ones opposed him also: so when the Gentiles have had their time, and God hath dealt thus with them, and their sin is grown ripe in such opposition of light, then comes Jesus Christ personally with all his Saints; but the Beast and the false Prophet will stand against him also: but he comes not then to suffer, but to raign; and so all the Enemies will be overthrown: he coming to the ends aforesaid. I have in this but made a homely Comparison of the proceedings with Jews and Gentiles, specially Christians: how it was with the Jews, is plainly declared through the Scriptures; how it was with the Gentiles, the Christians, in the first ages, is seen in the Scriptures; and for the following ages, it is there also prophesied: and for other knowledge, I leave to them that are acquainted with Histories: & how it is now, let such as have understanding, judge. And I suppose this will come neer to one with the former accounts of those godly learned Men, and manifest that first said, That the coming of our Lord is nigh at hand; the call of the Jews being at the doors, the fulness of Gentiles neer come, and the personal coming of Christ, not long after, he shews us daily, our lives here cannot be long; and, he is in his works hastening his coming; and all to move us to haste to it, and be always ready and waiting for it. *Behold, he cometh.*

CHAP.

CHAP. 20.

Some Application of this Branch of the Testimony of Christ, concerning his coming again in such manner, to such ends, &c.

THe knowledge and mindefulness of this personal coming again of Jesus Christ, in such manner, and for such ends, as is shewn, and his coming so fast, and nigh-approaching, is profitable to warn, teach and stir us up, first to avoid and resist the evils, and keep from the danger of seducing and evil Spirits, that labour to with-draw, and turn many from the Faith of his coming, by their subtil Reasonings and Arguments, *viz.*

1. Those Scoffers that say, Where is the promise of his coming? for since the Fathers fell asleep, all things continue as they were from the beginning of the Creation. Where is this new Heaven and new Earth? This Restauration of all things? This raigning of Christ and his Saints, you say, was promised to the Fathers; And, you have long called these the last dayes, and yet no such things appears; you are beguiled with some Enthusiasm, or Millenary-Opinion; you wait for a Fancy: one Generation goeth, and another cometh; all things continue as they were, and will so do. 2 *Pet.* 3 6.

We, in belief of the Testimony of Christ, may know these Men are willingly ignorant, *&c.* we may admire God's Patience to such, in forbearing them, that they might repent before his coming; and his patience towards us, that have not done all we might, to gain Men in to Repentance, that we might renew our Diligence: and we know a Day is not in God's account, as it is with Men; and that there are some things still to be performed that must be done before his coming: and the being tried with such Scoffers is one thing, in which we see the Truth of his Word that foretold it; and 2 *Pet.* 3. 5. 7.

the fulfilling of it, and the haſtening and nighneſs of his coming, to ſtir us to deſire it, *&c.*

2. Thoſe that go about to ſhake the minde of Believers, by ſaying, the Day of Chriſt is at hand, now preſently, or within one hour, or a day, or ten dayes; or a month, or two months; or ſuch a day, week, or month; within this yeer, or before a yeer be out; and thereto pretend a ſpiritual Revelation, or ſome word, or ſome thing, as out of the writings of the Apoſtles: for though that day be much nigher at hand, than when the Apoſtles gave that warning; and though that falling away, and the Revelation of the Man of ſin be now come to paſs, yet all there ſpoken is not yet fulfilled. And ſo we know by the ſame Rule, That all the Horns or ten Kingdoms, do not yet hate the Whore; and though there is a good beginning, and in ſome places her Fleſh eaten, yet not by them all; nor have they yet burnt her with Fire, nor are the Jews yet come into their own Land; yea, *Euphrates* is not yet dried up: all which muſt firſt be. So that it is not ſo at hand, as to be this day or week: but, he is coming apace, and haſtening in doing theſe things, and our lives ſhort; which is enough to move us to be alwayes ready, waiting and looking for his coming. *2 Theſ. 2.2.*

3. Thoſe that ſay, The Reſurrection is paſt already, The Lord is come to them, and they are riſen, and do raign, and Heaven is in them, and they are in Heaven, enjoying the new Heaven and the new Earth already, and are above all Ordinances, needing the uſe of none of them. *2 Tim. 2.18.*

We in belief of the Teſtimony of Chriſt, do know, That when the Lord comes, he comes and appears to all at once: and ſo, when the Juſt are raiſed, they are raiſed all at once, and all Saints made immortal at once, and go with the Lord to the overthrow of the wicked, & then enjoy the new Heaven and the new Earth, and raign together; neither marrying nor giving in marriage, nor living in ſuch condition: ſo, that whatever they fancy of their being riſen, and living, and raigning in ſuch manner, they are deceived; for if it were ſo indeed, we ſhould not be left behinde, or be as they ſay we are, ſtill in the dark; but we ſhould ſee, and raign alſo with them, if they did ſo in Truth: for no one ſhall prevent *1 Cor. 4.8. 2 Theſ. 4.14,15. Heb. 11.40.*

ano-

another in this, or any Saints be perfect without their Fellows.

4. Those that put off all the coming of Christ, into a coming in the Spirit; and say, We must wait indeed for a coming of Christ, but it is a coming in the Spirit; and, That it is but a fleshly Faith, to believe in Christ, as come in the Flesh; but the spiritual believing, is to believe in him as come in the Spirit; and so enjoying him, he is come indeed: and then such live above Faith. Some, such as these, are intimated in the Apostles times, though the Spirit of Antichrist did but begin then to work. But we that believe the Testimony of Jesus Christ, do know, That Jesus, that very Man, is The Christ; and, That his very being come in the Flesh, and that he hath done therein and thereby, is the Foundation of our Faith and Hope, and the way and door of our approach to God; and that through which all Mercies are extended: yea, even the Spirit it self: yea, this it is which the Holy Ghost (whose work it is) glorifieth to the Heart, and so enables to believe in Christ, and unites and frames to him thereby, and so to confess him come in the Flesh, which none can do but by the Holy Spirit, which is Christ his sending Spirit, and so coming to them, and dwelling in them by Spirit: in which he was never absent from Believers, since the beginning of the World, though more abundantly present where he is more known, as declared since his Ascension into Heaven: and this his presence by Spirit in Believers, is the whole time of believing and living by Faith; and though more abundant in operations at some time than at others, yet it is also to help them in their weaknesses and temptations, and through sufferings, while they are yet mortal. But his personal coming which Believers wait for, is to free them from weakness, temptation, sufferings, and mortality; and it is a personal, visible, and bodily coming, as is foreshewn; so, as the deceit of these is by it easily seen and avoided.

a 2 Cor. 11. 2, 3, 4. a 2 Pet. 3. 18, 19. 1 Joh. 2. 22. Prov. 30. 13.

5. Those, who though they vary from the former sayings, yet say in effect the same, as, Lo here is Christ, in this or that Form of outward Discipline, or such a way of outward performing such an Ordinance, to be seen in the strictness, severity, or some

Mat. 24. 5, 23, 24.

some outward appearing excellent thing in it; or, Lo he is in
Mat. 13. 6, 21, 22. the wilderness; if you will let go all the hopes begot in you by the Letter of the Gospel, concerning Christs dying for sinners, *&c.* you shall then see Christ: or, Lo, I am Christ, I speak from the infallible Spirit; if you receive my saying and Testimony, you receive Christ; if you refuse my saying,
Isa. 52. 6. 1 *Joh.* 5. 19, 20. & 2. 20, 27. you refuse Christ. Of these our Saviour hath forewarn'd us; and we that believe the Testimony of Christ, do know, That he is by his Spirit in his own word, the Testifier of his own Grace; so, as they that believe shall know the same; and his personal appearing will be so visible, as we shall need no man to tell us, where he is, or which is he; for every eye shall then see him, as is said.

Thus will the knowledge of this Branch of the Testimony of Christ help us against all these, and such-like delusions, which withdraw from the Faith, and disciple to Men, and make Schisms and Rents from the true Church.

Secondly, The knowledge, belief, and minding of the coming of Christ, as set forth in this Branch of the Testimony of Christ, will help to preserve and keep us from falling into many miscarriages, mis-conceptions, and mis-expressions of some Brethren; and also to afford help to such of them, as do prefer the plain sayings of Christ before the Notions of any other Man: as, to instance some of them.

1. Such as deny any appearance of Christ in person on the Earth, till the last and final Judgement and sentence, when all the wicked shall be cast into the Lake of Fire, *&c.* True it is, he will be visible on Earth, and on his Throne at that time: and true it is, That all the Just shall enter into everlasting Joy then also. And then Christ delivereth up the Kingdom to his Father, that God may be All in all: but then is no time for destroying all worldly powers, and for restoring all things, and for bringing the Creation into the Liberty of the Sons of God, and for the new Heaven and new Earth to be filled with Inhabitants, and for Christ to sit on the Throne of *David* his Father, and for *Abraham* and his seed to inherit the world; and for Christ and his Saints after his coming to rule over the Nations, or for the Nations to

serve

serve them, and bring their Glory and Honour to the City, &c. In this Life, the Saints according to their measure, glorifie God through sufferings; and in the new Heaven and new Earth, God both glorifieth his Saints, making them to raign; and they glorifie him by raigning: but in that last State, God only glorifies himself upon them, and in them, and through them, and them with himself. And why should any of us so dishonour God, as to deny the Truth, and true fulfilling of so many plain sayings of Scripture, so oft affirmed, as hath been shewn, and will be more?

If any say, *That we stick too much to the Letter of the Scripture in understanding those places*;

It might be answered, That in such plain sayings so often affirmed and bound with the Oath of God, and his Protestation of the Faithfulness of them, it is safer and better to stick close to the Letter or VVords of Scripture, as they have been breathed forth by the Holy Spirit, than to make Unbelief of the Truth of those plain sayings, the Interpreter of their meaning, though with never so much humane VViſdom and Learning.

And it may be also answered, That so to understand those sayings, is according to the Rule commanded by God, and approved by all Believers, yea, and godly learned, as is foreshewn. Part 1. ch. 7.

But I farther answer, That we are led by the Scripture thus to understand these things, both in that the things spoken of his first coming, in which many things had their spiritual sense also, yet were all performed according to the plain expression of the Letter: as, his being born of a Virgin in *Bethlem*, his being called a *Nazarite*, his riding on an Ass, his being sold for thirty pence, the banding of the Rulers and people against him, the scattering of his Disciples, his Death, Burial, Resurrection, Ascension; his pouring forth the Holy Ghost, and sitting on the right hand of God; all fulfilled to the utmost of the plain import of the Letter; and shall any thing be wanting in the second coming of Christ? saith not the Angel, *This same Jesus shall so come, even as ye have seen him go?* &c. And also in that the Apostle, speaking of these things, shews both a certain measure of fulfilling spiritually now,

and

and alſo a fulfilling according to the utmoſt of the Letter, which is alſo ſpiritual: but the one is inward, in the ſoul & ſpirit; the other outward, on the Body alſo: & of that inward in Soul and Spirit, he ſaith, *We that believe, have a firſt fruits*, (he ſaith not all, nor half, nor a tenth, but a firſt fruits) *and that we wait for, is not only the whole or harveſt of this; but the adoption, even the redemption of the body, when alſo the whole Creation ſhall be reſtored into the glorious liberty of the Sons of God.* And I might add the Apoſtles alluding to *Pſal.*8. in *Heb.*2. but enough is foreſaid for this. So that all our Brethren that heed and prize Scripture-Teſtimony, more than Traditions and Opinions of Men, will ſoon yield to believe this.

2. Such as believe and look for Chriſt his raigning in and over the VVorld in his Saints, and ſo would fight and ſtrive to ſet Chriſt on his Throne, and think all Adverſaries to Chriſt, that oppoſe them in his deſign to be before his perſonal appearing; Theſe Brethren ſeem to acknowledge this Truth, That Jeſus Chriſt will come and appear perſonally to raign on Earth, and that the Saints, that now ſuffer with him, ſhall raign with him in the Earth, and over the Nations, and that Chriſt ſhould now raign in his Saints: and both theſe are true; yea, without controverſie, Chriſt doth now raign in his Saints, and its deſired to be more and more: but yet his raigning in his Saints now, is neither his raigning over the VVorld, nor making his Saints to rule over the Men of the VVorld; and the miſtake is eaſily diſcernable to ſuch as believe, and minde the Scripture-Teſtimony of Chriſts coming to raign.

1. For Chriſt his now raigning in his Saints, is not his raigning *by* his Saints, or *with* his Saints, and they with him over Men; but as the expreſſion is, *in* his Saints; and that is, by his gracious Word and Spirit, ſubduing every thought to the obedience of Chriſt, and them to accept the croſs of Chriſt, and conformity to him in it: and ſo by the Spirit of Faith, Love and a ſound Minde, he dwells and lives in them, and they live to him; and yet in this VVorld are for his ſake, as he was, ſubject to humane Powers, and ſervants to all for their good: and though they overcome the VVorld, yet their Victory is by Faith, and not by carnal weapons, and

2 *Cor.* 10.3,4. *Phil.*1.7-9. 2 *Cor.* 4.11,12, 13,14. 2 *Cor.*1. 7. *Gal.* 2.20. 2 *Pet.*2.13-16. 1 *Cor.*9.19-23.

ſtriving

striving for worldly honour and power over Men; but by the Word of their Testimony, not loving their Lives unto Death; so, as while he raigns in them, they are sufferers for him, and so with him, and he with them; and they shall after raign with him when he raigns. 1 *Joh.* 5.4,5. *Rev.* 12. 11. 2 *Tim.* 1.12. *Act.* 9.4,5. *Col.* 1.24.

2. The Saints raigning with Christ, and so his raigning in his own Person, and with and by his Saints, begins at once together: he comes to take to him his great Power and Raign; and then, and not till then, his Saints raign with him: he that believeth makes not haste, nor desires to raign before his Master; and when God by his Providence putteth any Saint into a place of worldly Power and Government to rule among Men, yet in that also, they will be found sufferers, for and with their Master, and strangers in this World; and though Protectors of their Brethren the Saints in their outward peace, yet Rulers of them as men also in their outward affairs; & not able to carry all as they would by their several Officers & under-Governours in this World, (the Saints must wait for that till their Masters coming:) even thus it was with *David:* and so it is not yet their rest with Christ, and raigning with him over the Men of the World. It is better to look and wait for our raigning, as *Abraham* and our Fathers did, for the same inheritance and Kingdom that we are to look for. *Col.* 3.4. 2 *Thes.* 1.7,10. *Rev.* 11. 15,18. *Psa.* 75.2. & 72. 4. *Psa.* 39.12. 2 *Sam.* 23.5. *Heb.* 4.7, 8,9, 10. *Heb.* 11.9, 10,16. 1 *Thes.* 1. 9,10.

3. Jesus Christ is not to receive his Kingdom, and be set on his Throne after a worldly manner, or by any worldly power or weapons; no, it is not the Saints, that set him upon his Throne: but it is the Father only from whom he receives it; and he it is that gives the Kingdom to his Saints, and sets them on Thrones. True it is, before his personal coming, will be many Earth-quakes and shakings of worldly Powers, Nation against Nation, and the hating of the Whore, and eating her Flesh, and burning her with Fire, by the Kingdoms of the Earth, who shall enrich themselves with her spoyls; in which Battels, the Saints, as Men, and as called by Authority, for defence of a People, and Execution of Justice on wicked Doers, may have their hand and work in these Battels; yet as they are Saints, so they use no violence, commit no rapes, seek not the ruine or destruction of Men; but even in their overthrow and confusion, desire *Joh.* 18.36. *Psa.* 2.6,9. *Dan.* 2. 44. & 7.13,14. *Ezek.* 24.13. *Luk.* 1.32. *Dan.* 7.27. 2 *Tim* 4. 8. *Rev.* 2.26.

*Pſal.*83.15,16, 17,18. *Prov.*24. 17. the ſhame upon them to be bleſſed to them, as a means of their converſion: whence alſo they rejoyce not ſimply in their ruine and harms; but rather when they are ſubdued, are very merciful to them, though, when in their perverſneſs overthrown, they rejoyce in the righteous Judgements of God, and for his Mercies in their own deliverance: their main deſign being the ſame with their Maſters, according to the Goſpel-way, The Salvation of Men: they know, for revengeful, unnatural, and filthy actings, the Lord hath in this World another Generation of Men; therefore, though theſe be valiant in War, yet Blood is neither imputed to them, nor the Victory aſcribed to them, as Partners with Chriſt; but this is his own, and alone work by his Power in his Providence, (what Inſtruments ſoever he uſeth) to overthrow the Enemies; in which, his Garments are ſprinkled with the Blood of his enemies; ſome of his Saints alſo dying in theſe Battels, his coming alſo approaching nigh: but being come, that Battel in which the Saints, and none but Saints ſhall be, in which alſo the Lord is viſibly with them, and before them, ſhall not be with carnal weapons, nor confuſed noiſe, nor Garments rolled in Blood, nor any Saint dying in that Battel; but only the wicked, and all the wicked overthrown, as hath been foreſhewn; and yet this alſo done, before he ſit on his Throne, and raign, and the Saints reign with him. Oh that our Brethren would conſider this!

*Prov.*16.4. 1*Sam.*24.13. *Iſa.*63.1,2,3,4. *Iſa.*9.5,6,7. *Rev.*19.11.12-21.&20.1-4.

4. As the Saints muſt not raign before their Maſter and Lord Chriſt, and that he receives from the Father, and they receive from him the Kingdom; ſo likewiſe muſt they not raign one before another. If *Abraham*, *Iſaac*, and *Jacob*, &c. muſt not have it before us; much more ſhould not we look for it before them; nay, not the ſurviving on Earth, ſee or enjoy before them that ſleep in the Lord: when we are all gathered together unto him, then, and not till then, ſhall our raigning be. Oh that our Brethren would conſider this!

*Heb.*11.40. 1*Theſ.* 4.14 18. 2*Theſ.* 2.1,2.

3. Such, as though they confeſs this raigning of the Saints not to be till the perſonal and viſible appearance of Chriſt, yet they look for ſome glorious manifeſtation of the Sons of God, whereby they ſhall be known from other Men, of what dif-

different Opinions ſoever they be, and in what different Forms of Church-Government ſoever they live; and ſo they ſhall be eyed, and may be advanced to ſome honourable places in this World, before the perſonal coming of Chriſt: ſurely the Belief, and minding of the Teſtimony of Chriſt concerning his perſonal coming, as ſet forth in the Scripture, would help our Brethren to keep from the thoughts or deſire of ſuch honor to themſelves before their Maſters coming; for though knowledge ſhall abound, yet wickedneſs and Seducers will abound alſo. And whatever ſhaking of worldly Powers, and burning of the Whore, and deſtroying of the Body of Antichriſt, there ſhall be; yet the Beaſt in the worldly Powers, and the falſe Prophet, with the Spirit of Antichriſt, remaineth till the perſonal appearance of our Lord Jeſus Chriſt, and the croſs of Chriſt is to be accepted till then: and the Life of Believers, in reſpect of ſuch glorious appearance, is hid with Chriſt in God, and they in that reſpect dead, and not to look to appear in Glory, till he appear in Glory, that we may appear in Glory with him; which will be a better Glory than that thought on to be had in this VVorld; even a likeneſs to him, which the Saints look for in his coming: beſides, when the Sons of God are ſo manifeſted, they ſhall not be of divers Opinions, nor in divers Forms of Church-Government, (as now in ſome things many may be) but of one minde and heart, free from all ſpot of ſin, ſhining in holineſs: and this manifeſtation of them, expreſly ſaid to be, In the day when he makes up his Jewels or ſpecial Treaſure, explained to be when the Bodies of the Saints are raiſed and become immortal, and the whole Creation renewed: ſo, that as the Creature waiteth for the manifeſtation of the Sons of God, that it may then enjoy its Freedom; ſo the Sons of God wait for the manifeſtation and perſonal appearance of the Son of God, our Lord Jeſus Chriſt, that he appearing in Glory, they may appear in Glory with him, and ſo be manifeſted the Sons of God.

*Dan.*12.4.&11. 32-35. *Mat.*24 12.

2*Theſ.*2.8.*Rev.* 19.11,20.

Col. 3.1,2,3,4. *Phil.*3.20,21.

*Ezek.*11.18,19. *Eph.*5.27. *Act.* 3.19,20. 1*Cor.* 1.8. *Mal.*3.17, 18. *Rom.*8.19-23.

*Col.*3.4.*Phil.*3. 20.1*Joh.*3.2.

Thirdly, the knowledge and belief of the Teſtimony of Chriſt concerning his perſonal coming in ſuch manner, and to ſuch ends as is ſaid, is profitable, being minded, to help and move all that believe in Chriſt:

Rom 8.18. 2*Cor.* 4.17,18. 2*Tim.* 4 8.

1. To keep them from inordinate loving, and purſuing the Glory, riches or pleaſures of this world, and to enable them to count the croſs of Chriſt, and ſufferings for his ſake, great riches; and ſo to bear it with patience, and go through it with fortitude, *&c.*

*Mat.*28.19,20. 1 *Cor.*11.2,26. 1*Tim.*6.13,14. 2*Tim.*4.1,2,3, 4,5 8.

2. To attend upon, and hopefully uſe, all the Ordinances of Chriſt, according to opportunities given, till he viſibly and perſonally come again; that being the time of their ceaſing.

*Rom.*8.23. 1*Cor.*1.7. *Jude* 21.

3. To long; and wait with patience in well-doing for this coming of the Lord, that we may be found ready and unblameable, at his appearing, *Phil.* 3. 20. 1 *Theſ.* 1. 10. 2 *Theſ.*3.5. *Heb.*9.28. *Tit.*2.13. 2*Pet.*3.12,13.

And thus having gone over the three diſtinct Branches of the Teſtimony of Chriſt; and that, ſo as I deſire to have them beheld as one whole and entire Teſtimony, I ſhall ſum them up together.

CHAP. 21.

The Concluſion of this Part, in ſumming up the Teſtimony.

HAving treated diſtinctly of The Oblation, The Interceſſion, and The coming again of Chriſt; deſiring the Scriptures ſpeaking of each, to be well minded, I ſhall add a word or two, to ſhew how all Three are included in one Teſtimony, and are indeed one intire Teſtimony, even the Teſtimony of Jeſus, that is, The Spirit of Propheſie, and one included in the other, and all joyned in one in the Teſtimony in divers places, ſet forth in one, *John* 3. 16, 17. there is affirmed the Love of God in the gift of his Son, in which the Oblation is affirmed; and there is ſet out the End of his coming, even to ſave, and that he might ſave: there is his Mediation, and Prevale-

cy

cy of it, in uſe of means to apply, intimately affirmed; and there's the bleſſed Hope in his coming, for all that obey his call, that they might not periſh, but have Everlaſting Life: ſo is his coming again intimated,

2 *Cor.* 5. 19,20,21. There is both the Oblation of Chriſt, *verſ.* 14, 15, 19. and the Fruit of the Interceſſion of Chriſt, *verſ.* 18, 20. and the coming again of Chriſt, *verſ.* 10, 21. yea, all Three together, *verſ.* 21. intimated.

Tit. 1. 1, 2. There is the Object of Faith ſet forth in the Goſpel, called, The Faith of God's Elect, which is Chriſt, as he hath offered the Oblation: and there is the Fruit of his Interceſſion, in the acknowledgement of the Truth, which is after Godlineſs: and there is intimate his coming again, in which is given that hoped for, the Hope of Eternal Life.

And yet becauſe his Oblation in his Humiliation and Exaltation, is the Foundation of Faith, and the Key of Knowledge, and that which gives Light and Underſtanding into all the whole Teſtimony; and being believed, leads into all: Therefore we ſhall finde, That that is ſometime onely expreſly named, and yet the other two ſecretly in the ſame ſaying: and ſo with Incluſion of Interceſſion and Hope of his glorious coming, when not named, Chriſt, as he hath offered the Oblation, *&c.* is named as the whole Teſtimony: ſo *Paul* ſummed up all the Goſpel and Doctrine he determined to preach to the *Corinthians*, to this, even Jeſus Chriſt, and him crucified: where the Oblation is expreſs; the other, included. And again, he ſummed up the Goſpel he preached, and which Believers received, and in which they ſtand, and by which if they keep in remembrance, they are ſaved, to this, *How that Chriſt died for our ſins, according to the Scriptures: and, that he was buried; and, that he roſe again the third day, according to the Scriptures: and, that he was ſeen,* &c. In which the Humiliation and Exaltation of Chriſt, is comprehended; his Oblation, expreſs; his Interceſſion, and coming again, included in that ſaying, *According to the Scriptures.* And ſuch a brief ſum explicated, 2 *Cor.* 5. 14-24.

1 *Cor.* 2. 2.

1 *Cor.* 15. 3, 4, 5.

And

And so in such a brief sum, the Love of God to Mankinde is
1 Jo.4.9,10. testified: *In this was manifested the love of God toward us, be-*
Vers.14. Joh.3. *cause that God sent his onely begotten Son into the world, that we*
14, 15, 16, 17. *might live through him. Herein is love, not that we loved God; but that he loved us, and sent his Son to be the propitiation for our sins.* And again, shorter: and the same was in like manner testified by our Saviour, and that also as the Ground of Preaching the same for Men's healing: and as the Oblation and Love of God to Mankinde, appearing there-through, is sometimes named for the whole Testimony; so, in some places it is shewn, how this known and believed, saveth and leadeth into all Truth, and so teacheth Believers: I will instance but two places.

1. *Tit.*3.4,5,6,7. read, and consider the place, and see, it
Joh.3.16. is *the kindness and love of God our Saviour toward man*, (it's not said, his special and peculiar Love to some Elect, but the pity and love of God to Man-ward) that in its appearing saved us; *not according to works of righteousness which we have done*, (it neither appeared or saveth by any thing in us or done by us, in which we were better than others) *but*
Rom.3.9,25.& 5.6,8,9,10. *according to his mercy* (that is, his Love commended to
2 Cor.5.20. sinners in his giving Christ to die, and make peace for
Eph.2.16,17. them by his Blood, when we were Enemies; and causing it to appear to us, while we were such, and no better than others) *he saved us*, (that is, reconciled our hearts, and converted us to himself;) and this saving, *by the washing of Regeneration*, (that is, the vertue and efficaciousness of the Blood and Oblation of Christ, by means of his Mediation made known to us; and his Love there-through streaming, being by the Holy Ghost set
Rom.5.1-5. home to the Heart: and so also) *by the renewing of*
1 Pet.1.2. *the Holy Ghost*, (who in such discovery, as is said, sprink-
2 Thes.2.13. leth the Blood of Christ in the Heart, and thereby speak-
Heb.9.14. eth peace, and createth or reneweth a new Disposition or
Rom.3.22,24, 25,26,27.&4. 5,23,24, 25.&5.1-11. Spirit in the Heart.) Which washing of Repentance, and renewing of the Holy Ghost, he (by vertue of his Oblation once offered, and his Intercession continued, the Divine Love appearing there-through) shed on us abundantly

dantly through Jesus Christ our Lord, that we being justified by his Grace, (now mark the last end, in which his coming again is intimated) we should be made Heirs according to the Hope of Eternal Life. 1 *Joh.* 4.9.10.

Thus doth the Love of God to Mankinde, appearing through the Oblation of Christ, lead to see and enjoy the Ends and Vertues of his Oblation, and therein the Benefit of his Mediation and Intercession; and therewith, and thereby, the Hope of the Inheritance, and Eternal Life, in the coming again of Christ: so precious is the word of the beginning of Christ, to lead into all that follows to be known of him.

2. *Tit.* 2.11, 12, 13, 14. read the place and minde, *The Grace of God*, (which is the same with the kindeness and Love of God to Man-ward) *saving to all men*, (or bringing Salvation to all Men) *hath appeared* (so, as in its appearing and saving Operations, it) *teacheth us* (here is the benefit of his Mediation, in extending the Vertues of his Oblation) *that denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly in this present world*, (now mark the last) *looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.* And all this large Grace appearing in such saving tendency, with such teachings, and fitness for prevalency therein, grounded and bottomed upon the Word of the beginning of Christ, *vers.* 14. *Who gave himself for us*, &c. with which I began this Discourse of the Oblation, Intercession, and coming again of Christ; and with the same I for this Part end. *Tit.* 3.4. 2 *Cor.* 3.18. *Phil.* 3.7, 8.

In all that is said of the Testimony of Christ, in every Branch, and of all together, it appears, That this Testimony is a Doctrine according to godliness, and hath its natural tendency to godliness, effecting it in all cordial Believers of it: and also, that this Testimony of Jesus, is, The Spirit of Prophesie, The Original of all right Understanding, The true, and so best, Enlightner, Teacher, School-Master and Director to all right understanding and speaking.

And

Testimony, or in
error: and
minded
we may
what the Object,
the
believing is, and
it worketh: But I forbear to proceed further in these things
till I have first minded the degrees of the Revelation of Christ
in this Testimony of him, and how it was revealed, evi-
denced, and so made known and taught by degrees, till
the whole was clearly manifested, to be so now taught and
believed.

An

An Explicite Declaration of the Testimony of Christ, &c.

PART III.

Chap. I.

Of the first Revelation of Christ, and Way of making him known.

THE first Revelation of Jesus Christ was in *Paradise*, thus: *I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.* In which, according to Explication since, is observed, Gen. 3. 15.

1. That the first Promulgation of the Gospel, as it was immediate from and by God himself, so it was done in the denouncing the Curse on the Serpent and his Seed; yea, in some measure on the Serpent that was the Devil's Instrument, and its Seed; but in full, and specially on the Devil the old Serpent, with Gen. 3. 1, 14, 15.

And ignorance and unbelief of this Testimony, or any Branch of it, specially the first, is the cause of all error and mistakes about Scriptures. And by this Testimony minded, we may discern what true Faith is, what the Object, what the Medium discovering; what the Believing is, and how it worketh: But I forbear to proceed farther in those things, till I have first minded the degrees of the Revelation of Christ in this Testimony of him, and how it was revealed, evidenced, and so made known and taught by degrees, till the whole was cleerly manifested, to be so now taught and believed.

An

An Explicite Declaration of the Teſtimony of Chriſt, &c.

PART III.

Chap. I.

Of the firſt Revelation of Chriſt, and Way of making him known.

THE firſt Revelation of Jeſus Chriſt was in *Paradiſe*, thus: *I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.* Gen.3.15. In which, according to Explication ſince, is obſerved,

1. That the firſt Promulgation of the Goſpel, as it was immediate from and by God himſelf, ſo it was done in the denouncing the Curſe on the Serpent and his Seed; yea, in ſome meaſure on the Serpent that was the Devil's Inſtrument, and its Seed; but in full, and ſpecially on the Devil the old Serpent, with Gen.3.1,14,15.

Rev.12.9.&20. 2.&8.13.&9. 12.& 11.14-18. his Angels, and those by his Temptations, become of him, and so his Seed, even as the compleating of the Exaltation of Christ, and those that are his Seed; is declared in the denouncing and bringing in the last and great Wo upon the Inhabiters of the Earth, which are the Seed of this old Serpent.

Gen. 3.16,17. Rom.5.18.Heb. 9.27. 2. That the Seed of the Woman is also so expreſt, that it may have a double sense; one a more remote sense, in which it may be carried to all that come of her by a natural conception; before whom, in the Promise, Hope was set; and of and from among whom, the two Seeds more directly spoken of, are and will be drawn.

Gen.3.15.Psal. 49.7,8. Isa. 7. 14. Mat.1.22, 23. Luk.1.30, 34,35. Gal.4.4 Mat.1.1. Rom. 1.3. Gal.3.16. 1 Joh. 3. 5, 8. Heb.2.14. And the other sense proper and nigher, and that both principal, full, and most cleer and direct; and that is the Lord Jesus Christ; for he saith, *It shall bruise thy head.* It was not thus: The Woman, nor any of her Seed by natural conception (which are every way as much the Seed of *Adam*, the *Man*, as of the *Woman*) of which, no Man can redeem his Brother, or give to God a Ransome for him: But it was, He, even Jesus, that was conceived in the Wombe, and born of a Woman and a Virgin, in a supernatural way, without the help or use of Man: which Virgin was of the Seed of *Abraham* and *David*, to whom also, the Promise was explicated: and so he was the Seed of *David*, of *Abraham*, of the *Woman*; the promised Seed, even he that in due time was manifested, to take away sins, and destroy the works of the Devil. And the Holy Ghost hath given us to understand, That this Jesus is that very promised Seed here primely meant. And also here is, in and with this principal, a farther, intimate, necessary, consequential and included sense; namely, That by Seed is meant all those of the Sons of *Adam*, that by this Grace of God discovered through Christ the promised Seed, are brought in to believe in Christ, and by Faith united to Christ, and reckoned after him, his Seed, and so of one and the same Seed, the same spiritual species or kinde, to enjoy the benefit of all his sufferings and victory, and to inherite with him.

Gal. 3. 16, 29. Isa.53.8,10,11. Psal.72.7,8,9, 14.&89.29,36

Luk.24.26,46, 47. 3. The way in which Christ should take away sins, and destroy the works of the Devil, and so enter into Glory, even by

by suffering and conquest, by Death and Resurrection, and pouring forth of Spirit, and returning again to triumph: and the way in which those that come to be of his Seed, must overcome and inherit with him, being by the word of the Testimony of him, and by his Blood, not loving their lives unto death; and so through much Tribulation, to enter into his Kingdom. Both these are implied and testified in the very words, *It shall bruise thy head, and thou shalt bruise his heel.* Heb. 2. 14. Col. 2. 14, 15. Psal. 63. 18, 21. Rev. 12. 11. Act. 14. 22. Gen. 3. 15.

4. That as there is enmity between the two Seeds; yea, according to all the whole sense given us, that is, between Christ and the Devil; and so enmity in the Devil against all Mankinde, preserved by Christ: but especially those of Mankinde, that are by the Grace of God through Christ, converted, born from above, and so become the Seed of Christ; yea, he moveth all he prevails with to do his will, to be Enemies to them also: and so there is enmity between the two Seeds also, as is express, *I will put enmity between thee and the woman, and between thy seed and her seed:* (where also might be noted, That as *Adam* in his publick place, was a Type of Christ; so the Woman here a Type of the Church) even so also, as Christ came first in the flesh, and by his sufferings and victory in his Oblation overcame the Devil, and overthrew his first work; so he is by Spirit overthrowing his second work, in which he endeavours to keep men from the knowledge and acknowledgement of Christ: and he will come again in glory, and fully destroy his later work also, and bring all before him to acknowledge him Lord, to the Glory of God: and then shall the Devil and all the ungodly, be overthrown; and he, and his Seed shall raign: all which was included in this saying, *It shall break thy head.* And this was opened to, and propheſied by *Enoch* the seventh from *Adam*; and so, though mysteriously, yet inclusively, the whole Testimony of Christ was given in this first Revelation. Rom. 12. 8, 9. &c Mat. 13. 25, 28 2 Pet. 5. 8. Joh. 8. 42, 44. Gen. 3. 15. Jude 4. Rom. 5. 14. Eph. 5. 31, 32. Col. 2. 14, 15. Eph. 2. 16. Joh. 16. 11. Psal. 68. 18. 2 Cor. 4. 4. 1 Joh. 5. 8. Phil. 2. 10, 11. Isa. 45. 23. Gen. 3. 15. Jude 14, 15.

5. That the fulness and cleerness of the glorious mystery of Christ, and life in him, contained in the Gospel, as first declared, was yet hid with Christ in God; and so to be farther opened, as Christ came to be farther manifested: and Joh. 1. 18. 4-9. Heb. 1. 1, 2. 1 Joh. 1. 1, 2, 3. & 3. 5.

Gen.3.15. Col. 3.3,4. 1 Joh.3. 2. 1

this implied in that word also, *It shall break thy head:* as the glorious life of Believers is still hid with Christ in God, and will then be manifest, when he shall appear in Glory; when, and not till then, they shall appear in Glory with him.

6. Here in this Revelation, is no mention or intimation, That the promise in this Gospel, was made, given or applied personally to *Adam* or to *Evah*, to both or to either of them, or any probability of such a thing: for in all this, the Speech was directed as the Curse to the Serpent, with intimation of the continuance of his malice, chains and limits till his full overthrow and final judgement: and the sentence of the Curse, in sorrow, mortality and death, is in the Speech directed both to the Woman and the Man after this, and the Curse on the Earth, for their sakes also; and so on all Mankinde in this first publick Man: but the promise was fore-made to Christ, that now had undertaken, and intimated here in this word, *It shall*, &c. The Promise for that divine assistance he should have in all he had undertaken to suffer and do, in the Nature of Man for Mankinde; and the Victory he should have; and so, that Eternal Life he should have in the Nature of Man and for Mankinde, to dispense to all that by the means he useth, believe on him: so that all the promises of God are his, and in him yea, and in him *Amen*. The Promise of Eternal Life was made with him first; and with, and to him, for all that in believing come to receive it of him: yea, the Everlasting Covenant was first made with him, and confirmed in him; and so by necessary consequence, for all that should believe in him, and so have him; and in having him, have with and through him Forgiveness of Sins, Assistance in Services and Trials, the Promises, Everlasting Covenant, and Eternal Life; and so all that is good for them. This is the way of God's giving such good things to Men, to give his Son to them, who was fore-delivered up for us all: and in giving him, with and through him to give the Blessing and all good things, so to *Abraham*, and so to all other. And thus is Christ the Everlasting Father of all Believers, and they are his Generation or Seed. And in this respect also Christ is the first-born, before *David*, *Jacob*, *Isaac*, *Abra-*

Gen.3.14,15. Jude 6. Gen.3. 16,17,18,19. Rom. 5.12,18.

Gen.3.15. Isa. 50.5,6,7,8,9, 10. Joh.17.2.

2 Cor.1.19,20.

Tit.1.2,7. 1 Joh. 5.11. Gal. 3.17. Joh.1.12. 1 Joh. 5.12. Isa.49.8.

Rom.8.32. Gal. 3.13,14,15,16, 26,29. Isa.9.6. & 53.8,10.

Abraham; yea, *Adam* and *Evah*: yea, in this respect and relation, he is the Root and Father of them all; yea, he is the *Alpha* and *Omega*, the Beginning and the End, the First and the Last, the Beginner and the Accomplisher of every Man's Faith, and bringing in to God: and so of theirs also. And though in his actual taking of Flesh, and so as Man, he was after them and of them; yet the vertue of his Oblation was efficacious with God, and vertuous for Men, from his first accepting to undertake, and so from the beginning, even in the first moment of *Adam*'s Fall; and so he the first Receiver and Dispenser of the Promises: which in denouncing the Curse on the Serpent, were thus sounded forth in the hearing of *Adam* and *Evah*. And the knowledge of all this, is very profitable for us, seeing by it we are taught so cleerly, *Rev.* 22. 15. *Joh.* 8. 56, 58.

First, That the Gospel thus sounded was not by *Adam* or *Evah* received by sense, or by discerning of any peculiar interest they had in it more than others of Mankinde, or any betterness in them more than others; but by the Divine Power in the discovery of God's Love to Mankinde, without any difference of one from another, or preferring one before another, they, as fallen Ones, received it by Faith; in which, it became theirs: and so receiving it by Faith, according to the import of the sound, and the Light that was in it; thence *Adam* in this sight and receit, called his Wives Name *Evah*, because she was the Mother of all living: and this might well be in a twofold sense; natural, of all *Adam*'s Race, because there was hope for them; and spiritual, of all Believers, she happily being the first Receiver, according to that, *Where sin abounded, there grace abounded much more.*

Secondly, That the Sentence and Curse did pass on them after the Promise and Interposure of Christ the new publick Man, he having fore-accepted to be in that Nature, and under the Law under which they were fallen, that so he might come and bear that Sentence and Curse for Mankinde, and so take the sting and venome out of it, and in due season bring them out: and this also was without difference, for the good of all Mankinde.

Thirdly, That the promise in the Testimony and sound, lies.

lies as open and free for all Mankinde and every of them, as it did for *Adam* and *Evah*, that they might believe, and in believing be the Seed of Christ, and Children of their believing Mother *Evah*, and so have the same hope.

Fourthly, That we may know, That as the Gospel for the good of Mankinde, was first declared in denouncing the Curse on the Serpent and his Seed: so all the Threats and Curses denounced on the Enemies of Christ and his People, they are Fruits of God's Love, and sure Promises to Believers. And this was the first Revelation given of Christ.

Now also for Evidences and Demonstrations of the Truth and Goodness hereof, besides this revealed Testimony of God, it is to be seen in his works of Creation and Providence: for whereas all was lost, and so for sin to be so far dissolved, as every Creature remaining, to have been as a Curse, Vexation and ruine to Man; that the Heavens and Earth, with the Inhabitants are upheld, and that Sun, Moon, Star, Earth, *&c.* do serve for the good and comfort of Mankinde, It is through Jesus Christ, and by vertue of his Oblation and Intercession. And so now, and from thence, *The heavens declare the glory of God, and the firmament sheweth his handy-work. Day unto day uttereth speech*, &c. And by these works of Creation and Providence, God shineth forth, and manifesteth to Men his Eternal Power & Goodness, his Being or Godhead, his Wisdom and Love to Mankinde: and these he hath divided to all Nations under the whole Heaven, to serve them for their good, and to such a gracious end: and by these he gives hints of a Ransome and Mediator between him and men; through whom, he that is holy and just is yet so merciful and gracious to sinful and unworthy men, even that they might believe him to be, and to be merciful, and a Rewarder of them that seek him, and so repent, and come in to him; and so far, and in such a sense, the sound of the Gospel is preached in and by the Creation in the whole Earth, and so in and by every Creature under Heaven, to all Nations and every Man. And these two, the rumour of the Gospel as declared in *Paradise*, and the Evidences of his Goodness in the works of Creation, were the two Mediums or

*Psal.*75.3. *Col.* 3.17,18. *Joh.*1. 3,4,5. *Heb.*1.2. 1 *Cor.*8.6. *Psal.* 19 1,2,3,4,5,6. *Rom.* 1. 19,20, 21. *Act.*14,17. *Deut.*4.19. *Psa.* 147.15,16,17. 18. *Psa.*145.8, 9,17. *Jer.*5.21, 24. *Heb.*11.6. *Rom.*2.4. *Rom.* 10.18. *Col.* 1. 23. *Act.*4.17.

or Books, in which the Testimony of Christ hath been held forth from the beginning, and is to be read.

Yet God did even at the first, in this provision made in Christ, for Men, and for instructing them in this Revelation and these Evidences of him, he chose in him certain Instruments, whom he furnished above others with the Knowledge of the Gospel, as so revealed, and also with Understanding of his Power, Wisdom, Justice, Mercy and Minde, evidenced in his works, that they should teach the same to others, to convert them to God. And these were those who themselves received the Testimony, and were by it led to love and worship God, and desire the Salvation of men; as all the first Fathers, *Adam*, *Seth*, &c. who all preached to the World the same Gospel (though not so fully come forth) as we now have: it is in respect of the more full and cleer Demonstration of it, by the Apostles called, *a new Commandment*; and yet in respect of the thing it self, *the old Commandment*, being the same that was from the beginning. And all those first Fathers from *Abel* to *Abraham*, are affirmed to have said such things, and to live and die in the Faith thereof, *Heb.* 11. 2,13,14. yea, all these were Preachers in the World, *Adam*, *Seth*, *Enos*, *Cainan*, *Mahalaleel*, *Jared*, *Enoch*, *Methusala*, *Lamech*; yea, all these at one time, sometime before *Noah*, *Adam*, *Enoch* and *Seth*, being departed before the time of *Noah*; but *Enos* above half a hundred yeers in *Noah*'s time, and *Cainan* above one hundred, *Mahalaleel* above two hundred, *Jared* above three hundred and a half, and *Lamech* and his Father above five hundred yeers preachers in *Noah*'s time, and *Methusalah* till the yeer before the Flood came; and then, still *Noah* and *Sem*. What all these might do for Gospel-preaching in the first Ages, who can say, with all that received it of them? but preach the same Gospel they did: and so *Noah* preached, *Enoch* prophesied, and in *Enoch*'s time Men called on the Name of the Lord: so, as then began a Profession of his Name, in which they were distinct from the careless and prophane Sons of Men. Such Teachers then provided:

1 *Joh.* 2.7,8. & 1.1,2,3.

Gen. 5. & 6.

And yet this is not all, for God did endue these Teachers with his Spirit, and went forth with his Spirit in their Minis-

stra-

stration, and the means he did use toward them: so Christ
1 Pet.3.19,20. preached by his Spirit in the Ministration of *Noah*, and with
Gen.6.3. his Spirit did strive long with them; and that the Ministration and spiritual Motions might take more place, he in his Providence wrought much for them and with them, in sending about and stirring up his Servants to admonish and exhort
Rom.2.4. Psal. them, extending mercies to allure them, and while they did
36.6,7. Job 33. hang back, using Judgements and Chastisements, to take
14,15,24,29. down their pride, and break them off their enterprize, and bow their Ear to hearken to the Voice of God in Christ; so that God dealt graciously with the World at that time; and it was justly, for great ungodliness and sinning against the means of Grace, overthrown with Water. And the teaching of the Gospel thus revealed, and such Evidences in such
Gen.15. manner taught, continued, and was still vouchsafed after the Flood, to the whole World again; and such, as before, the chosen Teachers, as *Noah*, *Sem*, *Arphaxad*, *Salah*, *Eber*, *Peleg*, *Reu*, *Serug*, *Nahor*, *Terah*, *Abraham*; and such as through their Teachings were converted and fitted. And how many of these were living together or at one time in divers parts of the World, who can tell? But this we know, That *Noah* so prayed for, and propheſied of *Sem*, that im-
Gen.9.27. plies no less, than that the Church should be in his House, (as God useth to put his Word in his choice people, that are his House, that it may sound forth from them, to bring in others.) And *Sem* lived five hundred and two yeers after the Flood; so that if he did not out-live *Abraham*, yet he was living on the Earth, when *Abraham* offered up *Isaac* his Son; and he was a Priest and Teacher of God in the Church, and for, and to the whole World: I will not determine, That he was *Melchizedec*, that blessed *Abraham*, though probabilities of it enough might be given: nor will I say any thing more of *Arphaxad*, and the rest; but, That the Gospel thus revealed and rumoured, and the Goodness of God in his workes of Creation and Providence thus evidenced, being thus taught by those Elders that feared God, was, for the good of all Men, and saving to them, and such as did receive the same, and abide therein, were saved thereby, I suppose none questions. And if

we

we proceed a little farther to the time of *Job*, which very probable was before *Moses*; however, not in that part of the World, where the Children of *Israel* lived: and what knowledge he had of his Redeemer, we may read; and what way they then looked for, and found, the Knowledge of God, their own words testifie: *Bildad* saith, *Enquire, I pray thee, of the former ages, and prepare thy self to the search of their Fathers*, &c. *shall not they teach thee, and tell thee, and utter words out of their heart?* And *Eliphaz* gives this as the Reason of their Knowledge, *With us are both the gray-headed, and very aged men*, &c. and how profoundly they spake of God from the Teachings they had in the works of Creation and Providence, the story shews; though some particular enlargement in use of that Knowledge, they had by visions also: yea, *Elihu* gives his Instructions to *Job*, from the great works of God: and the Lord himself did also even by his works instruct *Job*: so that the Love of God to Mankinde in providing a Redeemer, as declared in *Paradise*, in the hearing of all Mankinde, as then in being in the first publick Man, to be taught and rumoured to all the World, and the Evidences and Demonstrations of his Goodness in works of Creation and Providence, that all might look to him and be saved: and such as were through the hearing and discerning of his Goodness, brought in to believe in him, and live to him; those his elect and chosen Instruments to teach the Knowledge of God in these two Mediums unto others. Whence also *Moses*, when he writ the Law, yet saith, *Remember the dayes of old, the yeers of Generation, and Generation; ask thy Father, and he will shew thee; thy Elders, and they will tell thee.* And the Truth revealed in the beginning, and the Evidences of it in works of Creation and Providence, and the Teaching of the Truth from both the Revelation at first given, at the Evidences continued, by those graciously brought in, and chosen into the acknowledgement of it, that others might still come in, hath been God's approved Way from the beginning, and so remaineth to the end of the World: and though other Revelations followed, yet it was still but the farther opening the same Truth: and though other Ordinances and Officers were afforded, yet

Job 19.25,26, 27.

Job 8.8,10.

Iob 15.10.

Iob 25,& 26,& 27. *Iob* 4.12.21. & 33.14,15. & 35,& 36,& 37, & 38,& 39,& 40.

Deut. 32.

1 *Pet.* 2. 3,5,9.

Mat.19.8. Ioh. 1.1,2,3,4. 1Joh. 1.1,2,3. it was for farther helpfulness, and no exclusion of these first chosen from bearing forth his Name: and so our Saviour teacheth us to have respect, for assured Truth and Goodness, to that which was from the beginning. And so the Apostles also avouch of their Doctrine, It was from the beginning: and so the Love of God to Mankinde, evidenced by Word and Works, taught and shewn forth by Believers, hath been from the beginning. Too blame was he, that, now farther Light is come, would have denied the Death of Christ for All Men, by saying, *Christ died not for* Cain; *for he came not of* Cain: *for Christ came not of* Abel, *nor of* Joseph *or* Levi, *the Sons of* Jacob, *&c.* Yet sure Christ not onely died for these, but they were saved by him also: and as for *Cain*, if he was not one that Christ had accepted to die for, his Father would not have instructed him to offer Sacrifice: nor would God have so expostulated with him, and told him, In doing well, he should have been accepted. His wo came by his own stubbornness, in becoming of the wicked One. And all the Fathers mentioned from *Adam* to *Noah*, are as much the Natural Parents of all Mankinde now living, as *Abraham*, *Isaac*, and *Jacob* were of old *Israel*: and that God had a merciful end in making all Nations of Men of one Blood, that they might seek him; and so in converting any, that they also might seek to convert others, is affirmed; and still the prevalency of this Grace in the Heart, is that in which the blessing is met with.

Gen.4.3-7.

1 Ioh.3.12.

Gen.17.26,27. Ezek.18.31,32. &33.11. Psal. 36.7,8.

Chap. 2.

Of the second Revelation of Christ, and way of making him known.

The second and more full Revelation of Christ, and so the Gospel concerning him, was by God himself immediately to *Abraham*, *Isaac*, and *Jacob* at several times.

If

If any demand, *But why was not this Revelation given to* Melchizedec?

I answer, How much was revealed to *Melchizedec*, is unknown to us: nor doth God answer or give account of his matters: therefore I list neither to enquire nor study to give an answer, unless this may be taken as one given of God, because that *Melchizedec* was the highest and choice Type of the Eternal Priesthood of Christ, greater than *Abraham*, the Blesser of *Abraham*, figuring out Christ as the Chief, the King of Righteousness, and King of Peace, *&c.* And Christ knew all, and needed not this Revelation, but was one with the Father in revealing, and he in and by whom it was revealed, he being greater than all, the Blesser, and Anoynter, *&c.* But I shall consider what of the same Testimony of Christ fore-revealed and taught, was now more fully revealed to these three, *Abraham*, *Isaac*, and *Jacob*: and this was, *Iob* 33. 13. *Heb.* 7. 1-25. *Ioh.* 1. 18. 1 *Ioh.* 2. 20.

1. That whereas the Nations were now multiplied and divided, and many Men and Families in them all, it was hard to know, in whose Loyns the promised Seed (Christ according to the Flesh) was; and so, out of which Family or Man, (for there were many, even of *Sem* his Posterity also) Christ should come. This was now immediately revealed by God himself to *Abraham*, saying, *In thee shall all Families of the Earth be blessed.* And, *In thee*, explicated to be meant, *In thy Seed*: and so to *Isaac* after. And again, the same in both Expressions to *Jacob*. And this Seed in the personality of the Man, as the Root and Fountain of blessing, affirmed to be Christ; and in the multiplicity and union in enjoyment of the blessing in him, to be all that unfeignedly believe in Christ. *Gen.* 12. 3. *Gen.* 22. 18. *Gen.* 26. 4. *Gen.* 28. 14. *Gal.* 3. 13, 14, 16, 26, 29.

2. That in this Seed (which is Christ) all the Nations, yea, all the Families of the Earth shall be blessed: which can be no less, than that there is blessing prepared and given in him for all Nations; that in minding of, and believing in him, they might receive it, according to that *Isa.* 45. 22. and 49. 6. *Act.* 13. 47. 1 *Joh.* 5. 11, 12. and 2. 2. and also, That in believing on his Name, every of them so believing, do receive, and shall participate of the blessing, according to *Gen.* 22. 18. & 26. 4. & 12. 3. & 28. 14.

that *Joh.* 1. 12. and 3. 16. and also, that there is a time coming, in which all the ends of the World shall remember, and turn unto the Lord, and worship before him, and sing unto him, according to that *Psal.* 22. 27. and 66. 4. and 86. 9.

3. That for multiplying of this spiritual Seed, in bringing Men into union with Christ, he told *Abraham*, That he would multiply to him a Natural Seed, a great Company, that should come forth of his Bowels; and others, by gracious providence, or proselyting, be put into, and made of his Family; that so, out of much or many People, a spiritual Seed may be drawn, according to that *Act.* 18. 10.

Gen. 13. 16. & 17. 6, 12, 13. *Exod.* 12. 48. *Deut.* 1. 10, 11. & 10. 22.

4. That God by his blessing and Spirit in the means he would afford him, would multiply to him a spiritual Seed; in such number, that no Man shall be able to number them: and that all this spiritual Seed, shall in all their encrease and numerousness, be one Seed still; yea, so spiritually one, that Christ, and those spiritually united to him, are joynt-Heirs, and in a measure alike beloved of God with the same Love: so that God will bless them that bless this Seed, and curse them that curse it, either in the Head or Members.

Gen. 15. 5. *Rom.* 4. 13, 14, 18. *Isa.* 53. 8. *Rom.* 8. 16, 17. *Ioh.* 17. 21, 22. *Gen.* 12. 3. & 28, 15.

5. That whoever of any the Sons of Men, do in hearing and believing this preparation of Blessing and Life God hath made for us, and given us in Christ, so minde it, that they are thereby led to believe in him, for the Promise of Eternal Life, and the Inheritance which is yet to come; so walking as strangers on the Earth in that Faith and Hope, it shall be imputed to them for Righteousness, and so they counted of the spiritual Seed.

Gen. 15. 5, 6. *Rom.* 4. 13, 14, 16, 18, 22, 23, 24, 26. *Gal.* 3. 6, 7, 9, 26, 29.

6. That *Abraham*, *Isaac*, and *Jacob*, with the Man Jesus Christ, and all his spiritual Seed, shall one day enjoy, in a heavenly, pure, peaceable and joyful manner, all that very Land much enlarged, which *Abraham* saw, and had Liberty to, and did walk in the length and breadth of it, and sojourned with *Isaac* and *Jacob* therein; and so the Holy Ghost teacheth us to understand it: but then it will be renewed, and so a new Heaven and a new Earth. And so was Christ revealed, and

Gen. 13. 15, 17. & 19. 18. & 26. 3. & 28. 13. 1 *Chron.* 16. 16, 17, 18. *Psa.* 105. 8, 9, 10, 11. *Heb.* 11. 9. *Isa.* 65. 17. *Gal.* 3. 8, 16.

and the Gospel preached to *Abraham*, *Isaac* and *Jacob*, these three Fathers. And it was confirmed in Christ to them, by a free, absolute and everlasting Covenant, immediately made with them by God, that gave to them an outward Covenant in the Flesh, as a sign of the Righteousness of the same Faith, for them to testifie with also to others; of which remains to be spoken in treating of the Covenants.

And for the way of making the Gospel thus revealed, known to others, to draw them in to God, it was even all that mentioned in the first Revelation, and the farther Teaching of this revealed Explication, with the Promises and Covenant made, for which God did chuse and approve of these three primely; yea, first and chiefly *Abraham*, and after and with him *Isaac* and *Jacob*, who, though his Sons, yet were with him the Fathers naturally of all *Israel*, and spiritually of the faithful among them, and in all Nations following. They the first that received, and taught, and walked in the Faith of the Gospel and Covenant, as thus explicately revealed and come forth. And they, besides the former helps they had in common with all that feared the Lord, as forementioned, were yet more abundantly furnished,

1. By God his immediate speaking to them, and making this Everlasting and sure Covenant fore-confirmed in Christ, personally with them, for themselves and their Seed. Whence he is said to make his Covenant with *Abraham*, and to remember his Covenant made with *Abraham*, *Isaac*, and *Jacob*, & confirmed with an Oath to them, for them and their Seed, for an Everlasting Covenant to them and their Seed. And the Children of *Israel* willed to remember the Covenant so made with those three. And God in promising to do the People good, saith, He will remember for them his Covenant made with *Abraham*, *Isaac*, and *Jacob*, with the residue of his Seed. No mention yet that it was or is (though one day in performance it shall be) personally made with them; but onely the same shewn to them; And enabling them as *Abraham*'s Seed, to believe his performance for *Abraham*'s sake: and no otherwise was this Covenant made with any that is made known to us, till it was with *David* more explicitely in respect of the Kingdom: but to these three it was

Gen. 17. 1, 8. *Psal.* 105. 8, 11. 1 *Chron.* 16. 15, 16, 17, 18. *Lev.* 26. 42. *Psal.* 25. 14.

was ſo made, and they thereby ſo abundantly furniſhed to teach it.

2. They were marvelouſly and ſupernaturally enlightned in the knowledge of it, in their believing: ſo that *Abraham* ſaw the Day of *Chriſt*, and rejoyced, (and we may ſuppoſe the ſame of *Iſaac* and *Jacob*, though our Saviour had not occaſion then from the Jews words to mention them) ſo that they were abundantly fitted to preach this Faith and Covenant unto others.

*Joh.*8.56.

3. They had alſo an outward Ordinance called Circumciſion, as a ſign and ſeal of the Righteouſneſs of the Faith they had received, and were to teach, that they might ſo witneſs the Truth, and diſciple their Children born of them, and by gracious providence brought under their tuition and government; and ſo teach them to attend on God in his way, who in ſuch attention would in due ſeaſon circumcife their hearts, that thus they might be the Fathers of all that believe.

Gen. 17.9-14. & 18.18,19. *Deut.*30.6. *Rom.*4.11,12,15.

4. They were enabled by Faith to walk as ſtrangers in this very promiſed Land, not building Cities in it, nor having of their own the poſſeſſion of a foot, (onely a burying-place bought with their money) yet did they believe to enjoy that very Land according to the promiſe; and by the preparation of it for them, and Promiſe of it, and Gift of God to them, believed, they did wait, and look for it: in which Faith, they both lived and died; believing, That they ſhould be raiſed again, and poſſeſs in due ſeaſon. And ſo as *Abraham* at firſt in the Faith of the Goſpel, as ſet forth in the firſt Revelation, went at God's Call into that Country, not knowing whither, till he came there, even by Faith: ſo he lived and walked in that Land by Faith, as farther enlarged, according to the Revelation explicated to him in that Promiſe given him again and again. And after the Covenant was made with him, he lived and walked in that Land, by Faith enlarged according to it, for one yeer himſelf; and after with *Iſaac* all his dayes: and he with *Iſaac*, and *Iſaac* with him, lived in this Faith all the dayes of *Abraham*: and *Iſaac* was ſixty yeers old when *Jacob* was born, with whom he then lived in that Faith all his dayes: and *Jacob* that was with

*Act.*7.4,5. *Heb.* 11.9 16.

*Heb.*11.8.

*Gen.*12.2,3. & 13.15. & 15.4, 5,6. & 16.16. *Gen.*21.5. *Gen.* 25.26.

with him, and after him lived in that Faith with his Sons, was an hundred and thirty yeers old, when he stood before *Pharaoh* in *Egypt*. So that their sojourning in the Land of Promise, or promised Land, which they are one day to possess, was one hundred ninety and one yeers after the Covenant made. In which time, they taught the Faith thus enlarged to their Children, and them so to live in it: which remained with the spiritual Seed. But after *Israel* was come into *Egypt*, they began quickly to be defiled with the Idolatries of *Egypt*, and then they sojourned (not in the Land of Promise as their Fathers did, but) in the Land of *Egypt* four hundred and thirty yeers, of which four hundred and thirty yeers after the Fathers living in the Faith of the Covenant one hundred ninety one yeers, the Apostle speaketh, for so long it was still confirming to them; and they in being so furnished, have taught the same.

Gen. 47. 9.

Exod. 12. 40, 41. *Gal.* 3. 17, 18.

Chap. 3.

Of the third Revelation of Christ, and way of making him known.

The next Revelation of Christ was in *Moses* time, and it was both immediately to *Moses*, and mediately by him to *Israel*: and this was in divers manners, and at divers times, or by divers parcels: as to say,

Heb. 1. 1.

1. By divers types, shadows, and figures immediately appointed by God to *Moses* for the people, and mediately by him to the people: as to instance,

Heb. 8. 5. & 9. 23. & 10. 1.

1. The way by which Christ should make Peace and Atonement for the sins of Men, that he might have them into his dispose. This was figured out by Beasts slain and offered to God in Sacrifice for sin, and the High-Priest entring into the Holy of Holies once in the yeer to make Atonement for all *Israel*: as Christ was by his death and bloodshedding for our sins, and offering himself a Sacrifice to God, entering in-

Heb. 7. 27. & 9. 7, 12, 22.

to

to Heaven by his own Blood, to make the Atonement, and obtain eternal Redemption.

2. The way how he communicateth unto Men, this Peace and Atonement, and Redemption, and maketh them partakers of the benefit thereof in the extention of his Grace and Spirit, making it known with the Fruits thereof, gaining in to believe; and so sprinkling the vertue of his Blood and Sacrifice on their Heart and Conscience, thereby washing and comforting them: this figured by sprinkling the Blood and the Water of Purification on them with a Bunch of *Hyssop*. Whence that Prayer, *Purge me with Hyssop*, &c.

Heb. 9. 13,14. & 12.24. *Rev.* 1.5. *Psal.* 51 7.

3. The way how people may come to, and partake of the benefit of all this Grace in him and by him dispensed, namely, by looking to him, attending his Voice, approaching to God by him, through his Sacrifice and Propitiation made, yield to and receiving in by Faith, his Blood sprinkling, and Water of Purification, so drawing nigh to God by him: this figured by their so looking to, and approaching to the Tabernacle, and observing those Rites aforenamed.

Heb. 7.25. & 10. 2, 19, 20, 22. *Eph.* 2.17,18.

4. That Christ is wonderfully filled with Power, Spirit, and Authority, and all riches of Grace, to be all to us, and work all in us, for Peace, Purity, Union and Communion with God, he having our Nature in a personal Body, in which he hath by Sacrifice made the Atonement: and the fulness of the Godhead now dwelling in him bodily, He is the Tabernacle, Temple or House of God, in whom are all the Treasures of Wisdom and Understanding; in whom dwells the fulness of the Godhead bodily: in and through whom only God is to be worshipped: and such a House he is, that all that believing in him, are united to him, and worship God in him, are made of the same spiritual Tabernacle, Temple, or House. This figured by their Tabernacle or Temple, made according to the pattern given of God, and the Enjoynment of them to come and worship there, looking towards it.

Joh. 2.19. *Col.* 2.3,9. *Joh.* 2. 19. *Joh.* 5.20. *Joh.* 14.6. 1 *Pet.* 2.3,4,5. 2 *Cor.* 6,16. *Heb.* 3,6. *Heb.* 8,5.

He is also the Altar on which all Prayers and spiritual Sacrifices are to be offered up to God. This was figured by that one Altar, to which their Sacrifices were to

Heb. 13.10,11-15. 1 *Pet.* 2.5.

to be brought, and upon it to be offered, and on no other.

He is the Propitiation, the Covering, or Mercy-Seat, where all the Righteousness in Mercies and forgiveness, and the Oracles of God are to be met withal. This figured by the Mercy-Seat they had in the Holy of Holies. *Rom.* 3.25. *1 Joh.* 2.2. *Joh.* 1.18. *Heb.* 9.5.

He also is the great High Priest, that once for all hath made the general Atonement, and by vertue of it, remaineth an High-Priest of good things to come, interceding for Transgressors; and in special manner, for all that come to God by him; perfuming their Prayers with his Incense, and returning Answers of Blessings to them: and this was figured by such-like things appointed the High-Priest to do for them: for Christ did not naturally descend from *Aaron* or *Levi*, or any of the Priests of the *Aaronical* or *Levitical* Race, nor was he of that Order, nor was he called by Men, Ecclesiastical or Civil to his Priestly Office; but was immediately made and called to be a Priest by God himself; which was figured though most lively, in *Melchizedec*, yet also in God's immediate calling of *Aaron*, to be their first High-Priest. Jesus Christ hath for his inferiour ministring and spiritual Priests suitable to his Order, those all, and onely those, that through the Knowledge and Belief of his graciousness are born from above, and united by Faith to him, and so become one in and with him. And this also was figured by appointing those onely to be Priests, according to the Order of *Aaron*, which came of him, and were his Sons by Birth in a natural descent; any many other types and figures, which I here omit; onely I will minde one general Type more, for, *Heb.* 9.7,12. *1 Tim.* 2.5. *Isa.* 53.12. *Heb.* 7.25. *Heb.* 7.13,20. & 5.4,5. *Exod.* 4.16,27. & 28. 1. & 40.12. *1 Pet.* 2.2,3,4. 5,9. *Heb.* 3.1,6. & 13.10. *Numb.* 18.7. *Heb.* 7.12, 13. & 9.6,7.

5. The manner and time of God's beginning to manifest the things of Christ, and dispense thereof to the Souls of men, namely, when by the Ministery of Christ in the Gospel, he calleth them out from the Power of Satan, the Prince of the Air, and therein out of the darkness and bondage of, and Union and fellowship with the world, that lieth in the power of the wicked one; at, and against which, the Devil rageth and laboureth to oppose: and the World led by him, is angry, and joyneth with him in oppositions, by deceits, pressures and persecutions; yet those that follow the conduct of the Spirit in the Gospel, believing in the Blood, and accepting *Act.* 26.17,18. *Eph.* 2.3,4,5. *Col.* 1.12,13. *1 Pet.* 2.9. *1 Joh.* 5.19. 2 *Cor.* 4.4. *1 Thes.* 2.18. *1 Pet.* 5.8. *1 Joh.* 3.8. *Mat.* 10.17. *Joh.* 15.19. & 16.33.

Rom. 3.25. *Gal.* 6.14. *Rev.* 12. 11. 1 *Pet.* 3.21. & 2.7. *Mat.* 21. 44. *Luk.* 20.17, 18. *Gal.* 5.11. *Phil.* 3.18. *Prov.* 8.36. *Isa.* 54.15 *Exod.* 5, & 6, & 7, & 8, & 9, & 10, & 11, & 12, & 14.

of the Cross of Christ, are through the same, even in shame and sufferings, saved, and so brought into the Wilderness, as being strangers to, and in this World, and on the way to the heavenly rest, while the Enemies and Persecuters are by the same appearance of God in the Cross of Christ, tumbled back and overthrown: and all this typed out by God's bringing the people out of *Egypt* by *Moses*, and the rage and opposition of *Pharaoh* in his oppressions, and cruel withstandings of *Israel*, and the *Egyptians* joyning with him therein, to keep them from departing out of *Egyptian* servitude; and when they were led out, pursued them, to bring them back again, till they were overthrown in the same Sea, by which God preserved *Israel*, and brought them to believe his word, and sing his praise.

Exod. 19.5.

And this saved people that then believed his words, and sang his praise; some of them in minding his goodness were united by Faith to the word of the Lord; and so had a Spirit of Faith, and followed the Lord; and these were his Elect and Chosen: some deviated from the Faith, waited not for his counsel, and so believed not his words, but fell a lusting, and so to murmuring, and tempting God, and provoking him with grievous sinning, and were according to the height of their provocations, overthrown and destroyed in the Wilderness. And these were types and figures of the different demeanor of many brought out of the darkness of this World into the Light of the Gospel, and the Faith and Profession of Christ, and so of God's different proceeding with such; and so who are his elect and chosen, and whom he will reject and reprobate. All these and much more was shadowed out by types and figures to *Israel*, and remain in the Record instructive to us; and though Types be short of Truth it self, and have their dissimilitudes also, yet what by similitudes they were to shadow out, is really true, and to be found in the Truth, which is Christ, and the things of Christ: but they had not onely discovery by shadowing types and figures, but also they had,

Psal. 106.15, 18. 1 *Cor.* 10.1, 6, 11. *Jude* 1, 4, 5. *Heb.* 3.14, 19. & 4 1. 1 *Pet.* 2.7, 8, 9.

2. A more cleer Revelation of the Gospel, and that was by an immediate inspiration of it to *Moses*, and a mediate Declaration of it by the Spirit of prophesie in *Moses* to the people

people, and this with some Explication of the Gospel, forepreached concerning Christ, and now also,

1. Concerning his person, that he should come in the flesh, that he should come of one of those very *Israelites*, that he should be very Man, that he should be like unto *Moses* the great Prophet and the Mediator, having neerest familiarity with God, knowing the whole minde of God; and that he should be meek, patient, loving, merciful and faithful, and declare all the counsel of God; and that they should hearken to him; and whosoever hearkned not to him shall perish. *A Prophet*, saith he, *will the Lord thy God raise up to thee, from the midst of thee, like unto me*, &c. *Deut.* 18. 15, 18, 19. *Act.* 3. 22, 23. & 7. 36. *Joh.* 1. 45. & 6.

2. Concerning all true Righteousness and Eternal Life, that it is to be found in Jesus Christ, that promised *Messiah*, and received by Faith in him, whose work for Mankinde is so compleat, his Goodness and Grace so evidenced, and extended so nigh to the heart, that there needs no enquiry for any other help or strength, but onely believing according to the Demonstration given for that end; and that the end of the Law given, was in one part of it, to discover the righteous Affections and Services, to which men were by it obliged; that seeing their sins, and desert of the Curse, they might be humbled, and say *Amen* to the Curse sentenced: and yet, without inquiry of any other imaginary help, look to Jesus, that was to come, and believe in him, which was typed out to them in the other part of the Law, that in observance thereof, they might without resistance in those observances look to Christ typed out by them, and believe in him, and look to him: and this was the right doing of his commands: for the end of the Law for Righteousness is Christ. *Deut.* 30. 10, 11, 15. *Rom.* 10. 4, 10. *Deut.* 17. 26. *Gal.* 3. 10. *Heb.* 7. 19.

3. Concerning the Kingdom, that God will judge his people, and avenge the Blood of his Servants, and appear in his excellency for their help: *And then Israel shall dwell in safety alone, and a fountain of Jacob upon a Land of Corn and Wine: also his Heavens shall drop down dew. Happy thou, Oh Israel; who is like unto thee, Oh people saved by the Lord?* &c. *Deut.* 32. 36, 43 & 33. 26, 27, 28, 29.

Now the Revelation of Christ thus far come forth in the three Branches of the Testimony of him, the means and in-

ſtruments approved of God for making all this known, that Men might diſcern, and believe, and enjoy the benefit of this Grace of God, and come to enjoy the Hope given, that, and thoſe fore-approved from the beginning remain ſo ſtill, that is, the Report by the Elders of the Goſpel fore-given, the Fathers teaching the Children, and Neighbours one another; and all to conſider the works of Creation and Providence, and to remember the Covenant made with their Fathers, and God his remembrance thereof, and now farther to remember and heed the Covenant that God hath made with them, which he did not make with their Fathers, that they may minde and obſerve the ends and uſes of it; that ſo in obedience to God, they obey their Mediator, and Law-giver, and Prophet *Moſes*, and attend the Miniſtration of their Prieſts and Levites, and obſerve and do all the Statutes and Ordinances appertaining to them, about the Tabernacle, Altar, Sacrifices, and Purifications, till the Truth of all came to be fulfilled in Chriſt, in whom the Truth remains for ever.

Deut. 32. 7, 8. & 6. 6, 7. & 11. 18, 19. *Exod.* 26. 11. *Deut.* 2, & 4, & 5. 15. & 4. 31, 32. & 5. 1, 2, 3, 4, 21. *Gal.* 3. 19. *Lev. Numb. Deut.* 2 *Cor.* 3. 11, 13.

But now, as the Revelation was more full, and the Ordinances and Obſervances more than before: ſo God in Chriſt, for this Revelation of him, choſe ſome more peculiar inſtruments for this Buſineſs alſo, to teach and lead the people to the right knowledge and obſervance of all this, that they might enjoy the benefit: and theſe choſen Inſtruments were,

Moſes to be the Law-giver, and Mediator, and Prophet, to begin and ſet all in order to and for them, as the Record is plain he did, and how he was furniſhed with neer familiarity with God, and inſpiration of his Spirit and Minde, and enabled to know and write both all this Revelation and Law, and all that was meet to be known from the Beginning of the Creation: and with what wonders God confirmed all his Doctrine, is to be ſeen in thoſe five Books writ by him: in which, though his Perſon was taken away, yet he in that Prophecy, Narration, and Law, and Inſtruction for Faith and Obſervance, continued with them in all Ages, till Chriſt came.

Luk. 16. 29, 31.

Aaron and his Sons, and the Levites to help; and ſo the Prieſts

Priests and Levites, for ministring about the holy things in Sacrifices, Incense-Burning, Atonement-making, Purifications, and such-like Temple-Services, for themselves and for the People; and also to teach the People the Laws thereof. *Numb.* 8. 1, 7. *Deut.* 33. 8, 9, 10, 11.

And these were not onely chosen, but furnished also, even with spiritual blessings of Pardon, Purity, and Consolation for themselves and others, to bless in his Name; yet were they not so blessed with spiritual Blessings in spiritual things in heavenly places, so spiritually to dispense blessing, as the first Trusters in Christ after his Resurrection were: but the spiritual Blessings they were blessed with to dispense, was in material things in earthy places, which of themselves did reach but to the purifying of the Flesh. And the spiritual Blessings were received in looking up through these to Jesus, that as then was to come to fulfil the Truth typed: but material and earthy things to minister with, they had; and so were furnished there-with, having a material Tabernacle or Temple, a material Altar and Mercy-Seat, Laver, Incense, Sacrifices, Purifications, Order of Priests and Levites; yet were not these all in one (as the spiritual things the first Trusters in Christ had) but each distinct from other: their Temple was not their Altar, nor their Altar their Laver, nor any of these the Mercy-seat, nor any of these the Sacrifices, nor the Incense, nor any of these the Purifications; nor yet were any of these the Priests, but the Priests to minister these; & they all distinct, each by it self, not the other: and for the furtherance of Faith and Obedience, they had some Prophets. And these Writings of *Moses*, with their Prophets; and these instructions of the Fathers, Elders, and godly Ones, all *Israel*, and all that fear God, are ever to attend to. And all this Temple-Worship, in Sacrifices, and Purifications, and Observances in attending the Ministration of the Priests and Levites, according to the *Mosaical* Institution, were all *Israel* to attend and observe, till Christ came and offered up the acceptable Sacrifice: and in that attention, blessing was to be met with, and God would be an Husband to them; but if they despised, would not regard them: and in these things they were preferred before all other Nations. *Deut.* 10. 8. & 21. 5. 1 *Chron.* 23. 13. *Eph.* 1. 3, 2. *Heb.* 9. 13, 18, 23. *Psa.* 51. 7. *Eph.* 2. 3. *Heb.* 10. 1, 9. *Ier.* 31. 32. *Heb.* 8. 8, 9.

And

And though this was an abasement to the Gentiles (till Christ his first coming) for their slighting and abuse of all the means so long continued to them, and a taking down of their pride; yet was it not an exclusion of them wholly from Eternal Salvation: for if, according to the Demonstrations of the good-
*Act.*10.34,35. ness of God in the Light and means he afforded to them, they
Rom. 2. 6,7,8, or any of them (though the light and means were small, in com-
16. parison of these) did repent, believe, and so fear God; such were accepted, and should be eternally saved: yet did these means given to *Israel*, exclude all other Nations from fellowship in
*Eph.*2.11. the Commonwealth of *Israel*, and so from having a right and open profession of God in his true outward worship, and enjoyment of such instructives and ready means to come to Christ, and so to God by him, unless any submitted themselves to come in to them, and be circumcised, (which was free for
*Exod.*12.48,49 any Nation to do;) and so they should be one with them, of the same Family and Nation, have the same Law, and the
*Psa.*147.19,20. same Priviledges: so that great were the Priviledges of *Israel*
*Rom.*3.2. *&* 9. above all Nations, for the means vouchsafed to them, to know
4. *Rom.*2.13,17, and enjoy God, and his Name put on them, and his presence
29. *&* 9.6,7,8. with them; so as to them was given the Word, Statutes and
& 3.9. Oracles of God; to them pertained the Adoption, the Glory, the Covenants, the giving of the Law, the Service of God, and the Promises; so that Salvation in the Promise was nigh them, that in minding it, they might be born of the Promise, and so receive the Adoption by Faith, and live to God, and be eternally saved, as were all the Children of Promise: but such as did not so believe, and receive his words, *&c.* should not be eternally saved. So far the Testimony of Christ was then revealed to *Israel*; yet it pleased God after, to give to them some more cleer revelation of some particulars concerning Christ, that were at first included, and already hinted forth in the same Testimony.

CHAP.

Chap. 4.

Of the fourth Revelation of Christ, and his Kingdom.

IT pleased God yet further to enlarge and cleer up more this Revelation of Jesus Christ to *David*, and by him to *Israel*; and to *David* he revealed the same, both by inspiration to himself, and by Vision, and also by the Spirit of Prophesie in *Nathan* for some part: and so we finde revealed,

1. The Oblation and Sacrifice of Christ, and therein his Sufferings, Death, Resurrection, Ascension, sitting on the right hand of God, and pouring forth the holy Ghost to men, that they might turn, *&c.* *Psal.* 40.6,7,8. & 22.14,18. & 26.7. & 16.10, 11. & 68.18,20. & 110.11.

2. The operations of his Grace in a blessed Man, and his preservation of him; and what true blessednes is. *Psal.* 1, & 15, & 24, & 32.

3. The coming again, and Kingdom of Jesus Christ; yea, if, as those skilful in the Hebrew say, the Book of *Psalms* is divided into five Boeks, the first ending with the 41. *Psalm*, the second with the 72, the third with the 89, the fourth with the 106, the fifth with the 150; We do minde and perpend, every Book of them speaketh of all these things; and so of the Testimony of Christ in every Branch of it, in one place or other. And thence it is they are so often spoken over again in the whole Book of *Psalms*: but that I have specially to note in this Revelation, is the more explicite Revelation of the Kingdom then ever was before. And so for the Kingdom, the King and his raign; by his Spirit in *Nathan* he said, *I will appoint* (or ordain) *a place for my people Israel; and will plant them, that they may dwell in a place of their own, and move no more,* (*and they shall dwell in their place, and be moved no more*) *neither shall the children of wickedness afflict them any more as afore-time,* (*as at the beginning, and since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies.*) *Morever, I will subdue all thy enemies.* Furthermore, also the Lord telleth thee, That he will make (or *Psal.* 98. 2 *Sam.* 7.10. 1 *Chron.* 17.9, 10. 2 *Sam.* 7.11.

(or build) thee an House. This is not like the Promise of the
Deut. 5.2, 3, 4. & 28. & 4.31. Law, and Covenant made with the House of *Israel*; but altoge-
Heb. 4. 6, 7, 8, 9. & 11.9, 16. ther gracious, free and absolute, like that made with *Abra-*
Psa. 39.12. *ham*, *Isaac*, and *Jacob*. And here also it is evident, That *Je-*
shua gave them not the Rest in *Canaan*, according to that
promised to *Abraham*: and it is also evident, That though
David was now raigning over *Israel* in *Canaan*; yet he had it
not according to the Promise made to *Abraham*, but in that
respect counted himself a stranger in it, as all his Fathers were.
And this is manifested, all *Israel* never yet was so planted in
it: and so it is a thing to come, that shall surely be: and the
House here promised, is neither the Tabernacle built by
Moses, nor onely the Temple after built by *Solomon*, (though
2 Sam. 7.9. these were types) nor was it only to have a great Name, with
1 Chron. 17.8. a great and famous Posterity, to be great according to the
Heb. 3. 3, 4, 6. & 8.2, 5, 6. & 11.10, 16. great men on the Earth; for so *David* was already: but an
House not builded by men according to the directions given
2 Sam. 7.12. of God; but built by God himself, and his Son Jesus Christ:
3 Chron. 17.11. and so also an heavenly City of God's building & making, and
Heb. 11.13, 14, 15, 40. Dan. 12. not Man's. And it farther appears, That before this be done,
13.2 Sam. 7.16 *David* must die in the Faith, and sleep with his Fathers, and
rise again, and stand up in his lot, as *Daniel*; and then that
will be fulfilled, which God promised *David*, saying, *And*
2 Sam. 7.12. *thine house and thy kingdom shall be established for ever before*
thee: thy throne shall be stablished for ever. And so we are led
1 Chron. 17.11. to understand that is said, *I will set up thy seed after thee, which*
shall proceed out of thy bowels, and I will establish his kingdom:
(thy seed which shall be of thy Sons.) Take both expressi-
ons, and it will appear, That this in the figure or type was
meant of *Solomon*; but in the Truth it is clearly and evidently
Mat. 1.1. meant of Jesus Christ, the Son of *David* and of *Abraham*;
1 Chron. 17.11, 12, 13, 14. and so it's said, *I will raise up thy seed after thee, which shall be*
of thy sons; and I will stablish (he saith not *their*, but) *his king-*
dom; he shall build me an house, and I will stablish his throne for ever,
the throne of his kingdom; and I will be his Father, and he shall be my
Son; and I will not take my mercy away from him, as I took it from
him (that is, *Saul*) *that was before thee: but I will settle him in*
my house, (that of my building) *and in my kingdom*, (that of
my immediate giving) *and his throne shall be established for e-*

ver-

vermore: (which was never yet performed to any of *David's* natural Race, that said) *if he commit iniquity*, &c. May shew the justness and removing those that were types; but is no let to him that is here principally meant; which is Jesus Christ, that came of *David* in a supernatural way. And so *David* by the Spirit understood, saying, *Thou hast spoken also* (that is, besides the present house he had) *of thy servants house* (he saith not onely *to continue*, but) *for a great while to come*: and so his following prayer includes both: and it is affirmed expressly to be meant of Jesus Christ, the Son of *David*, and the Son of God, that this Kingdom and Throne is to be given to him: as for those natural Sons of *David* of that Kingly Race, if they had not committed iniquity, they might have held the earthy Kingdom till Christ had come: but iniquity being found, they came to a lessening of the largeness of their King, and so to captivity, *&c.* such, as in which the Covenant seemed made void, yet the Truth remains in Christ and to him, and at his coming will be compleatly fulfilled, as according to all this vision *Nathan* spake to *David*; yea, God spake the same in vision to *David*, Psal. 89. how he would exalt him; and there brings in Christ under his Name, as he had before done to *Abraham*, and shews how he will beat down his Foes, and make him higher than the Kings of the Earth; how his Seed shall indure for ever, and his Throne as the dayes of Heaven: yet here in this Life, if his Children forsake God's Law, and walk not in his Statutes, he will visit their Transgressions with the Rod, and their iniquity with stripes, but his mercy he will never take from him, nor suffer his faithfulness to fail; his Covenant he will not break, *&c.* once he hath sworn, *&c.* he shall have his Seed still, and his Seed shall endure for ever, and his Throne as the Sun before him, it shall be established for ever; and of this he speaketh, *Psal.* 132. 11,18. and also in *2 Sam.* 23. 1, 5. where mentioning the Ruler, what a one he shall be, and the excellency of his Raign; *David* confesseth his house in his own personal Raign, was not so with God; nor in his natural Race, did the Lord make it so to grow: yet saith he, *He hath made an everlasting Covenant with me*, (he saith not, *with my house, as then it was*, but *with me*) *ordered in all things, and*

2 *Sam.* 7. 19, 29. 1 *Chron.* 17. 16, 17, 25, 26, 27. *Luk.* 1. 31, 32, 33, 35. *Heb.* 1. 5.

1 *Chron.* 17. 15. *Psa.* 89. 19, 20, 29, 30, 37.

2 *Sam.* 23. 3, 4, 5.

sure; and professeth for himself) *this is all my salvation, and all my desire.* And *David* by the Spirit filled with the Knowledge of this Kingdom of Christ, God did still by inspiration of his Spirit reveal to him, and he by that Spirit spake of Christ the Anoynted, the true *David* and *Solomon*; the Son of *David*, the Son of God, the great King, of him he saw and foretold.

Psal. 2. 1,2,3. *Act.* 4.25. The great opposition and raging conspiracies that would be against him in his first coming in the flesh, and spiritual evidencing thereof, to draw men in to him: and this by Jews, Gentiles, Rulers and People.

Psal. 22.7,18. & 69.12,21. The great sufferings that he should undergo by great and small, their laughing, scoffing, shaking the head at him, piercing his hands and feet, parting his Garments, giving him Gall and Vineger to drink, *&c.*

Psal. 41.9. & 109.2,3,4,8. *Act.* 1.20. The Treason of *Judas*, one of his chosen Apostles, and the overthrow of that Traitor that rewarded evil for good.

His Death and Resurrection, *Psal.* 16.8,9,10,11. *Act.* 2.31. and 13.33.

Psal. 40.7,8,9, 10. & 110.1. & 68. 11,18,20. *Heb.* 10.5,6,14. *Act.* 2.33. His doing the whole will of God, and so ascending to Heaven, and offering the acceptable Sacrifice, and then sitting at the right hand of God, receiving immeasurable fulness of Spirit in the Man, and for Men; and so extending thereof to the rebellious, that he might dwell with them: and to that end, raising up many Preachers to declare his Name, *&c.*

Psal. 2.6,9. & 149.4,9. His coming again, and sitting upon his Throne and raigning, and the coming of his Saints to raign with him, and the great overthrow he and they all shall give to all the worldly Powers that stand against him; and then the flourishing Estate of his Kingdom in *Jerusalem*, and over all the Earth: and this largely in the last *Psalm*, which he sung, and committed to the Church, and most probable at the same time with that 2 *Sam.* 23.1,5.

Psal. 102.16. Yea, the time of this his building up *Sion* and raigning, to be even then when he shall appear in his glory.

All this, and much more, with the gracious requirings and operations of this Grace believed, was revealed to *David*; and he being filled & furnished with the Holy Spirit, hath declared the same, and left it upon record in the Book of *Psalms*, and

and so I leave it and the residue, for such as desire the same, to read there. And so there was now a great explicite and cleer Revelation, in which also was opened and interpreted to them the meaning of, and the Truth typed by their Sacrifices and other figures and shadows; yet it pleased God still to give more revelation of Christ, and to explicate the Testimony in particulars more.

Chap. 5.

Of the fifth Revelation of Christ, and the things of Christ.

IT pleased God by his holy Spirit to be still revealing Christ, and the things of Christ, in and to the following Prophets; and by them to *Israel* and *Judah*, and that so fully both of his first coming and second coming, that there is nothing of the things of Christ, as then to come, but it was revealed to and by them: as to instance some: 1 *Pet.* 1. 11, 12. 2 *Pet.* 1. 20. *Luk.* 1. 70. *Act.* 26. 22.

1. The Messenger that should go before his face, or in his presence, to prepare the way before him; and the Doctrine in crying down all flesh, and exalting the word of the Lord by which he should do it, and the sudden coming of the Lord on the appearance of this Messenger, which is now evidenced to be *John Baptist*. *Mal.* 3. 1. *Mat.* 11. 10. *Isa.* 40. 3, 8. *Joh.* 1. 16, 20, 23, 29. *Mar.* 1. 2, 3.

2. His own first coming and living among men, his Ministery, Sufferings, Victory, and Works, in each particular, as to say a little, his birth into the world, of a woman, a Virgin of the House and Seed of *David*; his birth in *Bethlem-Ephratah* in *Judah*; yea, his flight into, and return out of *Egypt*, *Hosea* 11. 1. *Mat.* 2. 15. and the slaughter of *Rachel*'s Children on that occasion in *Bethlem*. His return to *Nazareth*, and manner of living among men, *Isa.* 53. 2, 3, 4. *Mat.* 2. 23. *Luk.* 2. 51. *Joh.* 1. 46. & 7. 52. *Mar.* 6. 3. His Ministery, his Miracles and Patience, *Isa.* 42. 1, 8. *Mat.* 12. 1, 18. His Parables, *Psal.* 49. 1, 4. & 78. 2. *Mat.* 13. 35. His Zeal for purging *Isa.* 9. 6. *Luk.* 2. 11. *Jer.* 23. 22. *Gal.* 4. 4. *Isa.* 7. 14. *Mat.* 1. 23. *Isa.* 11. 1. *Luk.* 1. 27, &c. *Mic.* 5. 2. *Mat.* 2. 5. *Joh.* 7. 42. *Jer.* 31. 15. *Mat.* 2. 16, 17, 18. *Isa.* 61. 1, 2, 3. *Luk.* 4. 18. *Psal.* 69. 9. *Joh.* 2. 14, 17.

purging the Temple. His Meekness and riding on an Ass, and a Colt the Fole of an Ass, *Zach.*9.9. *Mat.*21.1,10. His being sold for thirty pence: the scattering of his Disciples from him, *Zach.*13.7. *Mat.*26.31,56. His being scourged, and crucified between two Thieves, *Isa.* 50.6. & 53.12. *Mat.*27.26,38. Yea, his Death, Burial and Resurrection, and his Sacrifice offered: his being filled with knowledge, and, his Mediation on that account, or by vertue thereof: yea, his being God-Man in one Person, *Emmanuel*, God with us.

*Zach.*11.12,13. *Mat.*26.15. & 27.3,9. *Isa.*53. 7,8,10,11,12. *Isa* 7.14. *Mat.* 1.23.

3. That in respect of all this which he hath suffered and done, and is thereby become and fitted, and ready to do; God would in and by the Gospel of him, lay him in *Sion* for a Foundation, that by *Sion* he might be so discovered to others, that whoever believeth on him should not be ashamed: and so he would cleerly declare, and set him forth for his Salvation to the ends of the Earth, the Saviour of the world, that all the ends of the Earth might look to him and be saved. And,

Isaiah 28.16. 1 *Pet.* 2.5,6. 2 *Cor.* 5.19, 2 *Cor.*3.11. *Act.* 4.11. *Isa.*49.6. & 45.22. 1 *Joh.* 4.14. *Act.*13.47. *Isa.*42.6,7,8. *Luk.* 2.31,32. *Gal.* 3.16,26, 29. *Rom.*8.23, 25.

1. To give him, in making him known to be a Light to the Gentiles, even to such as are blinde, deaf, and so dead, and know him not, to open their eyes and ears, and move in their hearts, that they in beholding and believing might come in to him, and so receive a spiritual birth, and become of *Abraham*'s Seed.

2. And for a Covenant to the people, that receiving and enjoying him by Faith, they might in knowing and enjoying their interest in him, know and enjoy their interest in the Everlasting Covenant for the inheritance and Kingdom made with and confirmed in Christ first, and in and through him with *Abraham*, *Isaac*, *Jacob*, *David*, for them and all the spiritual Seed, who in believing in Christ, are interessed in the same, and receive a spiritual first-Fruits thereof, that they may with assured hope, wait for the fulness till another Day; when in performance it will be made with them.

4. the second coming of Christ in his glorious return, when he shall come to raign, and all his Saints with him, *Zach.*14.9. And so,

1 *Thes.*4.15. *Col.* 3.4.

1. That

1. That a little before his coming, *Elias* shall come to the Jews and Israelites, to turn the hearts of the Fathers (open the minde of the Prophets) to the Children, and to turn the hearts of the Children to the Fathers, helping them to understand and embrace, and so repent and turn; and so to prepare the way of the Lord's glorious coming, as *John Baptist* came in the Spirit and Power of *Elias*, to prepare the way of his first coming in the flesh in meekness: and so our Saviour affirmeth, both that *Elias* shall come, and is come. He that is come, spoke of *Mal.* 3. He that still shall come, spoke of *Mal.* 4. *Mal.* 4. 5, 6. *Mat.* 17. 11, 12.

2. That before the coming of Christ personally, the Jews and Israelites, even all the twelve Tribes of *Israel*, shall by some instinct, or motion, or medium used by the Lord, be stirred up, and gathered to *Jerusalem*, from all ends and quarters of the World, to *Jerusalem* in *Canaan*, and be exercised with great wars and troubles, for about forty five yeers before the coming of Christ. *Hos.* 14. 1, 2, 3, 4. *Zach.* 14. 1. *Dan.* 12. 3, 11, 12.

3. At his coming he will work wonders, as he did in the Land of *Egypt*, and in dividing the red Sea; so drying up *Euphrates*, and making way for the Israelites to come over, and move the hearts of many to bring them: so that all, young and old, men, women with child, lame, *&c.* even all of the twelve Tribes, both *Israel* and *Judah*, shall come and be joyned in one; yea, in his visible appearance when he is so come, those that sleep in the Lord, whose bodies are in the dust, shall rise and be with them, not onely *Abraham* and all the Fathers before and since, but even the young children slain in *Bethlehem*, and all that sleep in Jesus; both Houses of *Israel* joyned in one, never more to be divided, and of the Gentiles joyned with them, a great Congregation. *Isa.* 11. 11, 12, 16. *Jer.* 31. 8, 9. *Isa.* 4. 9, 18, 23 *Jer.* 31, 13, 15, 16. *Dan.* 12. 2, 13, 13. *Heb.* 11. 35. 1 *Thes.* 4. 14, 18. *Ezek.* 37. *Isa.* 19. 23, 24, 25.

4. In his coming with all his Saints, and being so come, he shall slay all the wicked, and overthrow the worldly Powers, even all that will not serve him and his People, with the Rod of his Mouth, and the Breath of his Lips: which slaughter will not be like other battels, where blood is shed on both sides; for in this, the wicked onely shall be destroyed with burning and fuel of fire: which Battel fought, *Isa.* 11. 4. & 9. 5. & 60. 1, 12. *Zach.* 14. 3, 16. *Isa.* 65. 12, 17. *Jer.* 31. 33, 34. & 32. 37, 40. *Dan.* 2. 44. & 7. 14. *Isa.* 9. 7. & 24. 23. & 66. 5, 13. *Zach.* 12. 6.

Then will he make the Heaven & the Earth new, for his people *Luk.* 1. 32, 33.

ple to inhabit, and make in performance the new and everlasting Covenant with all the People; and then shall he receive the Kingdom from the Father, and sit upon the Throne of *David*, even in *Jerusalem*: and all Nations shall be gathered to him, and serve him, and he shall rule over them, *Isa.* 2.2,3,4. *Mic.*4.3,4. *Dan.*7.14. and the Saints that come with him, shall rule under him, and with him; so as all the Kingdoms under the whole Heavens shall be given also to them, *Dan.*7.27. *Isa.*32.1.& 14.1,2,3.

*Isa.*9.7.&11,& 60,&65.14,20 &66.12,&c.

5. His Government shall be with Justice and Equity, full of Glory, Peace, Plenty, *&c.* and all Creatures at peace one with another; yea, then the everlasting Sabbath kept, and continual *Halelujahs* sung: but I must proceed no further, unless I should transcribe a great part of all the Prophets, which all that have an heart thereto, may read.

Act. 3. 18,19, 20,24.

It is enough, that the Apostle affirms of the first coming of Christ, and so of his Ministration, Sufferings, Death, Resurrection, Ascension, and being contained in the Heavens till the time of the restitution of all things; and how in the mean time he spiritually sends Jesus Christ in the Gospel-Ministration to bless us, in turning every of us from all evil wayes: and that he will in his times send forth this Jesus Christ that hath been thus fore-preached, to appear visibly; and that then the times of restitution and refreshing shall be from his presence: and saith, That not onely *Moses* and *Samuel*, but also all the holy Prophets that followed, have spoken and fore-told of these dayes, (and so of these things) and that the mystery of Christ is by and according to the Scriptures of the Prophets, made known for the obedience of Faith to all Nations: and that they said no other things, but what *Moses* and the Prophets did say should come: so that the Revelation was now exceeding great and cleer, and no more nor further Revelation vouchsafed, till the performance began, and then of no other but the same things in cleerness and mystery opening, manifested. And as God chose these Prophets, and furnished them with his Spirit to make known the Testimony of Christ according to this Revelation; so they have left it on record in their writing; in which it, and so they are still with us, in viewing of

*Rom.*16.26. *Act.*26.22.

*1Pet.*1.10,11,12. *2 Pet.*1.20. *Luk.* 16.29.

of whose writings, we may discern that all the Scriptures testifie of Christ.

Chap. 6.

Of the next and sixth Revelation of Christ, his person and personal coming in the flesh.

The next Revelation of Christ was of his person and personal coming in the Flesh, who he was, what a one he was, and wherefore come, &c. and this was first to *Zacharias*, by an Angel; declaring his Son that should be called *John* to go before him in the Spirit and Power of *Elias*, &c. him before whom he should go, the Angel, called *The Lord their God*; then by the Angel to the Virgin *Mary* her self, declaring his conception and birth; and who, and what a one he should be, and that he should have the Kingdom of his Father *David*: then by the holy Ghost in the Prophecy of *Elizabeth*, wife of *Zacharias*: then by the Prophecy of the Virgin *Mary*, the Mother of Jesus: then by the Prophecy of *Zacharias* being filled with the holy Ghost: then by an Angel to *Joseph*, the espoused Husband of the Virgin *Mary*: then to Shepherds by an Angel, with a multitude of Angels confirming the same, declaring his birth, with the day and place thereof; and that he is the Saviour, even Christ the Lord; and this tidings of great joy which shall be to all people. And then by the Shepherds when they had both heard and seen, unto others: then by old *Simeon*, who had it revealed to him, and was inspired by the holy Ghost, and came and took him in his arms, and declared him to be God's Salvation, which he had prepared before the face of all people; a light to enlighten the Gentiles, and to be the Glory of his people *Israel*. And then by one *Annah*, a Propheteſs. And after all this, by certain wise men, that came from the East to *Jerusalem*, being directed to him by a Star, who declared him born King of the Jews, and worshipped him, and offered him gifts. And after

Luk. 1. 13,14, 15,16,17.

Luk. 1, 26, 27, 35 *Luk.* 1. 41, 42, 43, 48, 55, 67, 68, 69, 79. *Mat.* 1. 20, 21, 23.

Luk. 2. 10, 11, 14, 16, 17.

Luk. 2. 25, 28, 32, 35.

Luk. 2. 36, 38.

Mat. 2. 1, 2, 9, 10, 11.

ter

ter all this, to *John* the Son of *Zacharias*, declaring this Je-
Joh. 1. 31,33. sus to be The He, The Christ, *&c.* to which *John* the Word of
Luk. 3. 1,2,3. the Lord came at that time mentioned.

Thus, and in many things now came to pass, according to fore-prophecies, Christ was declared to be already begun to be come in the Flesh, and to be the Son of God, and the Son of *David*, the King of the Jews, and the Saviour of the world, the great Prophet, and *Messiah* promised: and, that this very Jesus, that was born in *Bethlem* of the Virgin espoused to *Joseph*, and seen of the Shepherds, and taken in the arms of old *Simeon*, and witnessed to by *Zacharias*, and *John* his Son; even this very Jesus is he, even the Christ, *&c.* and ready to set on his work. And now the person of Christ thus come, and thus witnessed and pointed out who he is, and that he was personally on the earth, and ready to set on his great business doing; and that that very Jesus is he, is more than ever was so revealed and manifested before, and the beginning both of the performance, and the more cleer opening of all the prophecies that have been of him from the beginning, and so light began to shine forth more cleerly.

Isa. 40. 3,4,6, 7,8. *Mal.* 3. 1. *Luk.* 1. 13,14, 15,16. 17,76, 79. *&* 3. 15,16. *Joh.* 17. 20,23. *Luk.* 1. 15,44, 76,78,79. *Luk.* 1. 17.

And now in this Revelation of Christ, and for making him known according to this Revelation, to prepare men, that they might come into the acknowledgement of him, it pleased God to chuse in Christ the Messenger of the Father, and his own Messenger also fore-purposed, and now declared to be his immediate Fore-runner, to go before his Face, to prepare his way: and him he approved for this Ministration.

And for this blessed Ministration, he was abundantly furnished, in that he was filled with the holy Ghost from his Mothers Wombe; and was confirmed by all the Declarations and Prophecies fore-mentioned, given to him by the Spirit in the Prophecies and Instructions of his Father, and was himself indued with the Spirit and Power of *Elias*, to go on in his Ministration before the Lord; and had the word of the Lord came to him, revealed, and inspired by God into him, both in the Doctrine he had to teach, and how to apply it, to his hearers, and also commission to testifie the Truth of it, by baptizing with water. And in this receit of the Word of

the

the Lord that came to him, he received his Commission to set on the business of preaching and babtizing, and so did set on it in the fifteenth yeer of the raign of *Tiberius Cæsar*, when *Pontius Pilate* was Governour of *Judea*, and *Herod* the Tetrach of *Galilee*, and *Annas* and *Caiaphas* High-Priests; and what his Testimony and Doctrine was, appears in that which is recorded, of what he taught and delivered, to be, *Luk.* 3.1,2,3,4.

1. That Jesus Christ is the Word, that was in the beginning with God, that was God, and that was with God, by whom all things were made, that are made; and that this same Word was made Flesh, and dwelt among them, *Emmanuel*, God with us, in our Nature and for us, even he that was promised and manifested to do that great work for taking away our sins, and destroying the works of the Devil: so that in him is Life, and the Life is the Light of Men, and he is the true Light that enlightneth every one that cometh into the World. *Joh.* 1.1,2,3,14. *Gen.* 3.15. *1Joh.* 3.5,8. *Joh.* 1.4,7,8,9.

2. That he is the onely begotten Son of God, and yet very Man, full of Grace and Truth: and being in the heart, minde and bosome of the Father, knowing all his counsels, and being one with him in his will and design, and so in all his decrees and purposes; and as Man, having commission from him, he hath revealed and declared him so, as in knowing him, his minde is to be known. *Joh.* 1.14,16, 18.

3. That he, the Man Jesus Christ, being the Son of God, and perfect Man, the Mediator between God and Man, full of Grace and Truth, declaring the Father, he is so loving to Man, and so bountiful to all that receive his Declaration, and so believe on him, that he giveth them of his own Priviledges, even to be the Sons of God, and so dispenseth to them of his own fulness; so that as the Law discovering sin and sentencing to death; and that part of it also, which by types and figures in Sacrifices and purifications, shadowing out a better hope to be looked to in Christ to come, though afar off, came by *Moses*; even so Grace and free favour in forgiveness of sins and delivery from death, and truth in receit of, and enjoyment of true righteousness, peace, quickning, purity, & heavenly riches came by Jesus Christ, even in all times past; and so now more fully and cleerly doth; so, as though he came after *Joh.* 1.11.

John, yet he is preferred before him; yea, he was before him; so, as now he is come, *John* and all the residue of Believers, then and since, even we of his fulness have received, and Grace for Grace: for the Grace of God in Christ, by vertue of his Sacrifice, which God hath graciously accepted of him for us, we receive the Grace of Faith to believe, and therein remission of sins, and so Grace for Grace; yea, this, and so one, to make us meet to receive another, and that to make us meet to receive more still, and so Grace for Grace, plentifully one heaped upon another: yea, as *Moses* had a Law of Works to nurture the people towards Grace; so we a Doctrine of Grace, and Law of Grace, to teach and lead people to partake of Grace.

Tit. 3.3,4,5,6, 7. *Col.* 1.12,13. *Joh.* 1. 15,16, 17. *Act.* 26.18.

4. That this Jesus Christ is the Lamb of God, (the sin-offering and the true passover) which by vertue of his sacrifice mediating, taketh (or beareth) away the sin of the world, that by his own death and sacrifice offered, takes (and now hath taken) sin out of the way, removed the contradictions that were in the mid-way between God and the world of Mankinde, and made peace, that it may be preached to them; and that by vertue of his blood and sacrifice, hath fulness, fitness, authority and readiness to take sin out of the consciences and nature of Men; and by his Mediation procures forbearance, patience and mercies to sinners to lead them to repentance: being he, and onely he, set forth for that end, the propitiation for the sins of the world, in whom there is blessing for all Nations; and that by spiritual application of his Blood, he doth so take sin away from all that in believing come to him for it; and that he is neer at hand to set up his spiritual Kingdom, the fore-runner of his *Davidical* Kingdom.

Joh. 1.29,36. *Col.* 2.14,15. *Eph.* 2.12,13,16, 17. *Rom.* 5.18. *Isa.* 53.12. 1 *Tim.* 2.4. *Rom.* 2.4. *Rom.* 3.24, 25,26. 1 *Joh.* 3. 2. *Gen.* 22.18, *Act.* 10.43. *Rom.* 4.5. *Mat.* 3.2,11.

5. That the Father loveth the Son, and hath given all things into his hands, and immeasurably filled him with the Spirit; so that whoever believeth in him hath everlasting life; and he that believeth not on him, the wrath of God abideth on him. This Doctrine was *John* filled with to teach.

Joh. 3.34,35, 36.

And with this Doctrine he was to throw down the Mountains, exalt the Valleys, cry down all Flesh, and exalt the Word of the Lord, and so to call Men to Repentance and to Faith in Christ, and so to newness of life; assuring them, that

Joh. 14.18,29, 33. *Mat.* 3. *Mar.* 1. *Luk.* 3.

Christ

Christ would baptize them with the holy Ghost and as a witness of the Truth of this Doctrine, and that Christ was at hand, and shortly to be manifested to *Israel*, he did baptize with water unto repentance, and so discipled all that came to him, and refused it not.

Yet did he not in the beginning of his Ministration, point out which of all the Sons of Men was that Man that is the Christ; so he shewed not which was the Person of our Lord Jesus Christ, till he was especially fitted, and directed, and commissionated for that also, by the direction of the holy Spirit, by communication with Jesus Christ himself; and seeing the Spirit of God descending like a Dove, and lighting on him, and hearing the voice of the Father from heaven, saying, *This is my beloved Son, in whom I am well pleased.* And so was he furnished to know and declare the person of Christ, as distinct from all others, and who he was. *Joh.* 1. 33, 34. *Mat.* 3. 13, 17. *Mar.* 1. 9, 10, 11. *Luk.* 3. 21, 22.

And then he did most plainly point out the Man Jesus, the Son of the Virgin, with confession, that not himself, and so no other Man but that very Man Jesus was the He, the Christ, the Lamb of God, the King of *Israel*, the Bridegroom, the Son of God; he, even this very Jesus, he pointed to, and affirmed to the be very he, and so exhorted his Hearers to behold him, even Jesus, and to follow him, cleave to him, and exalt him. *Joh.* 1. 29, 36. & 3. 30, 36.

And in this his Ministration, he was greater than all the Prophets that were before him, though less than any of his Lord's first Witnesses of his Resurrection that were to come after him; and although in the exercise of his Ministration, he was but for the House of *Israel*, who, if they had received him as he came in the Spirit and Power of *Elias*, they would then have received Jesus Christ also, and so they might have enjoyed the Gospel of the Kingdom, and have continued in their own Land, till his coming again to raign, and then *John Baptist* had been all the *Elias* they should have needed; and the coming of *Elias*, mentioned *Mal.* 4. it would have been needful onely for the ten Tribes of *Israel*, formerly cast off; but they refusing, came to be cast off also, and so its needful for them. And in this Ministration, according to this Revelation, all the former helps, in and under all the former Reve- *Mat.* 11. 10, 11. *Mat.* 11. 13, 14, 15. & 17. 11, 12, & 23. 37.

lations and Ministrations still remained, and all for the good of Men, specially the house of *Israel*.

Chap. 7.

Of the seventh Revelation, and the last that shall be of Christ till his own return, and personal and visible appearing.

The next Revelation of Jesus Christ, and the last that is to be carried an end for usefulness by teaching, and use of such outward Ordinances as now, even until his personal appearance, when all such means shall cease, and the eternal Sabbath be; and this Revelation was by the Father to the Son, even to the Man Jesus Christ, his Elect, upon whom he hath put his Spirit, and by Jesus Christ to his Disciples, God by his divine power bearing witness thereto, and confirming the same: and this Revelation by Jesus Christ was of the same things fore-revealed to, and by the Prophets, but now more fully and cleerly manifested, with the mystery more abundantly opened; and this his Revelation was in a threefold manner, or by three distinct wayes or means:

Isa. 42. 1. & 61. 1, 2, 3, 4. *Joh.* 12. 49, 50. *Heb.* 1. 1, 2. & 2. 4.

1. By manifestation of himself and all that appertained to him to do in his first coming, by demonstrating the same in the very act visibly, &c.

2. By his personal and bodily Ministration, in a vocal and audible teaching the Gospel and the Testimony of himself in the Prophets, and explicating it.

3. By pouring on his witnesses, and filling them with the holy Ghost.

1. Of the first way of the Manifestation of Christ by himself.

Jesus Christ was manifested and did manifest himself in the very acting and sensible demonstration in himself of all those things fore-told concerning him to be done in, upon and by him in his first coming; as to say, his immediate coming

coming on the appearing of his Messenger and fore-runner, and so his conception and birth, having the very nature of Man, born of a Virgin, (that never knew Man) that was of the Seed of *David*, *Abraham*, *Noah*, *Adam*; born in *Bethlem*, altogether sinless; yet having the weaknesses and infirmities of Man's Nature: his flight into *Egypt*, (while *Rachels* Children were slain) his return to *Nazareth*, and being called a *Nazarite*; his Baptism, with the Testimony of God concerning him; his fasting, temptations, victories, his poverty and mean life among men, his travellings, preaching, cures, miracles; his calling Disciples, and chusing Apostles, and seventy, and sending them forth to preach; his being persecuted by the High-Priests and Priests, Scribes and Pharisees; his being betrayed by one of his called Disciples, and chosen Apostles; the scattering of the rest from him; his agony and bloody sweat; his being arraigned, condemned, scorned, and crucified between two thieves, the souldiers giving him vineger and gall, and parting his raiment; his bitter cry on the cross; his committing his spirit to God, and so his giving up the Ghost and dying, and so his death and his burial by two rich Men, laid in a rich Man's tombe, in which never any man before lay; his Resurrection the third day, and so victory over death; his appearing to his Disciples after his Resurrection, being seen, and heard, and felt by them, and giving commandments and commission to them, and blessing them, ascended up in their sight to heaven, testified by an Angel, that he, even the very same Jesus shall so come again, as they saw him go up into heaven; his being received and set on the right hand of God; and his sending forth the holy Ghost with plenty of spiritual gifts, testifying the certainty of his coming again in glory, a glimpse whereof three of them had fore-seen in his transfiguration; so that he appeared to be, and to have suffered, and done, and shed abroad all that God by the mouth of his Prophets had spoken of him concerning his first coming: so that he hath now fully come in the flesh, and done all this work, and is not now a dying and doing it, or so to do it over again; he hath finished the work given him to do at his first coming in his own person on earth; and in and by him is fulfilled all that the Prophets spake concerning the first coming of Christ; so, as in no other ever was or will be; so that this Jesus is the Christ, and hath been thus manifested, and so manifested himself to be; and this manifestation

given

given in his first appearing to the first Witnesses of his Resurrection, for all that should after believe on him, that it was manifested by the appearing of our Saviour Jesus Christ: in doing all this is expresly affirmed, that it was so manifested for all that since by the discovery of him and his spiritual operation, believe; is also expresly affirmed, that it was manifested to these first witnesses in this manner, who both heard, and saw, and handled him; is expresly also affirmed, and that they declared that we might believe: and the things that were by the Prophets so foretold and written of him (as hath been foreshewn) being so fulfilled and manifested in him, they did according to the commandment of the everlasting God, make known him to be the Christ, and make him known according to the revelation of the mystery, by the Scriptures of the Prophets; and have written and professed to write these things, that we might know the certainty of them; and so, that we might believe, that Jesus is the Christ the Son of God; and that in believing we might have life through his Name: and according to all this, Jesus himself witnessed and affirmed also the Truth of *John*'s Testimony concerning him; and how by the works done by him, and by voice from Heaven, the Father did bear witness of him: and how the Spirit in the Scripture did bear witness of him, and that eternal life is in him. And this the first way of Jesus Christ revealing and manifesting himself to his first witnesses.

2 *Tim.* 1.10. *Joh.* 2.11. 1 *Pet.* 1. 20,21. *Joh.* 1. 1,2,3. *Act.* 10. 41,42.

Act. 13. & 17.2, 3. & 18.28. *Rom.* 16.26. *Luk.* 1.1,2,3,4. *Joh.* 20,31.

Joh. 5. 33,36, 37,39.

Chap. 8.

2. *Of the second way of our Saviour's revealing and manifesting of himself and the things of him, to his first witnesses of it.*

Jesus Christ, besides this actual manifestation, did also in his performance and bodily ministration, vocally and audibly teach the Gospel according to the revelation of the mystery to the first hearers in him, and witnesses of him after his resurrection: and so he taught them;

1. That he is the *Messiah*, the great Prophet and high-Priest, and

and King of *Israel*, the Son of God, and the Son of *David*, the Christ, the Saviour of the World spoken of by all the Prophets. *Mat.*16.16,20. *Mar.*8.27. *Luk.*9.20. *Joh.* 1.41,49. & 5.25,26,42. & 6.69.

2. That for effecting his business in all his Offices, that he may be manifested to be such a one, and thereby have a Seed, saved and justified by him, to serve him, and to enjoy the Kingdom with him, and Nations for him, and them to raign over, he must first suffer, and die, and rise again, and ascend into heaven, and receive the fulness of the Spirit in the Man, and send forth of the same to Men, that Repentance and Remission of sins may be preached in his Name to all Nations; and so he on rightful terms judge all according to that fore-written of him; and therefore from that time that he had instructed them, that he was the Christ, the Son of the living God, the Saviour of the World; he then began to shew and teach them, that he must go unto *Jerusalem*, and suffer many things of the Elders, and chief-Priests, and Scribes, and be rejected of them, and be killed, and the third day rise again; yea, this was spoken of between *Christ*, and *Moses*, and *Elias*, in their hearing, when he was in his transfiguration before them, and after on that occasion by himself to them, and often after on other occasions; yea, he teacheth them a reason of the necessity of it, namely, for taking away sin, and overcoming death; and so having an innumerable generation, according to that said *Hebrews* 9.22. & 2.14. & *Isaiah* 53.6,7,8. and so he taught, saying, *Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit:* and so he plainly taught them out of the Scriptures after his Resurrection, that it behoved Christ to suffer, and to rise from the dead the third day: and that Repentance, and Remission of sins should be preached in his Name among all Nations, beginning at *Jerusalem*; and in teaching this, he taught them many mysteries, about the vertues, ends, and efficacies of his death, and that distinctly also; as to say, *Mat.*16.21. *Mar.* 8.31. *Luk.* 9.22. *Luk.*9.29,30,31. *Mat.* 17.12. *Mar.*9.12. *Mat.*20.18,19. *Luk.*9.44. *Joh.*12.24. *Luk.*24.45,46,47.

1. His death in one respect and end, was satisfactory for the Remission of sins, to make peace and atonement with God for Men, that they might be released from the first sentence and curse in the first death into his dispose, that he might bring them out of that death, as was prophesied he should, and is confessed he hath done, *Isa.*53.5. *Rom.* 5.18. & 4.7,8,9.

and

Mat.20.28. Joh.6.51. Psa. and this he did teach them often: and in respect of this end, his
40.6,8. & 49. death and ransome giving is unimitable by any other; nor in
7,8. Mic.6.6, respect of this end did either Jews or Gentiles, Scribes, Priests,
7. Heb.10.1,10. Governours, People or Souldiers, lay on him our sins, and so for that
Isa.53.6. Rom. put him to death; it was God the Father that so laid our sins on
8.32. Psa.40.6, him, and delivered him to death for our offences, and his own free
7,8. Heb.10.5, offer to accept and do the will of the Father for us: and this al-
10. Joh.10.17, so our Saviour himself taught them. And in this offering himself,
18. he had to do with God onely, for Men; and with God it is so effectual, that he hath granted all this to him upon this account, without any further business to be done by him for this grant;
Psa.2.10,11. and it shall be manifested to all Men so evidently one day, that they shall acknowledge it true, and him Lord, to the glory of God, whether now they will believe it, and in him, or no.

2. His death in one other respect and end, was confirmatory
Heb.8.8,9,10, and sealing, that the New Testament of precious Promises of
11. 1 Pet.1.5. Forgiveness of sins, of purifying the heart, and writing his Law
2 Cor.1.20. in the inward parts, giving in eternal life, and preserving by his power through faith unto the inheritance, might be confirmed, sealed and stable, that believers might have a certain and undeniable evidence of the performance of them all by him, in whom all
Gal.3.13,14, the Promises of God are *Yea* and *Amen*, to the glory of God.
15,16,17, with And this could not be without the death of the Testator; but by
Heb.9.15,16, that, even the same death that was for Remission of sins, though
17. in this respect a farther end, it is done, and fully confirmed and sealed; but then this death also is in some respect free from constraint;
Joh.10.30. and so it is said, While he was in his strength, and cried
Mar.15.39,44. with a loud voice, he bowed down his head, and then, and so gave
Joh.10.32,33. up the Ghost, which caused the Centurian to confess that he was
Heb.9.14,15. the Son of God, and *Pilate*, and others to marvel that he was so,
Rom.5.1,2,8, and so soon dead, (for the Thieves that were crucified with him,
10,11. died neither so, nor so soon:) and as concerning this end, he is by vertue of his death *&c.* the Mediator of the New Testament, that Believers may enjoy the benefit hereof; neither is his death
Mar.26.28. in respect of this end imitable for any other: nor did the Scribes,
Mar.14.24. Phatisees, *&c.* put him to death for this end: but he freely
Luk.22.20. laid down his life and gave up the Ghost; and so the Testament
1 Cor.11.25. is confirmed, and of force: and this our Saviour himself plainly taught them.

3. There

3. There was yet one other distinct end of his sufferings and death, which is also expressed by himself, namely, to bear witness of the Truth, which he taught, and this in love, even to his Enemies, that they might believe, for whom, for that end he so far prayed, as *Luke* 22. 34. according to that in propheſie, *Isa.* 53. 12. and in love to, and faithful care over such as he had called and taught, being the sheep of his own personal Ministration that heard his voice; and in love, obedience, and faithfulness to his Father. This he professeth to *Pilat*, saying, *To this end was I born, and for this cause came I into the world, that I should bear witness to the truth; every one that is of the truth, heareth my voice:* (as for the same cause when he left the World, he left his Witnesses in the World.) And in this he instructeth his Hearers, and so he doth his own Disciples, that all good Shepherds may follow him herein, that as he, so we might not seek to be Lords over one another, but to serve each other in love and in sufferings, when for their good to put our selves in our Brethrens stead or place: and so laying down our lives for our Brethren, according to his example; and this he plainly taught to them: so that his death, in respect of this end, is moving, alluring, and exemplary for us to imitate and follow him; and that also, in taking up our Cross, receiving it as a Cup out of our heavenly Father's hand, in patient bearing all, that for his sake (and by our Father's providence) is laid upon us, how wrongfully soever by Men, *Isai.* 53. 17. *Mat.* 26. 63. & 27. 12. *Mar.* 14. 61. & 15. 5. In holding, and fast-standing to the Profession of the Truth through all sufferings, *Joh.* 18. 36, 37. *Mat.* 10. 16, 18, 32, 33. and all this in loving and seeking the good of our enemies, *Psal.* 35. 11, 12, 13, 14. *Luke* 23. 34. & 6. 27, 28, 36. *Rom.* 12. 20, 21. and in love to, and tender care for our Brethren, submitting to all the lowest services of love even through sufferings for their safety & good: in all, approving our hearts in love and faithfulness to God, that we may glorifie him, *Joh.* 17. 4. & 7. 16, 17. & 14. 31. 2 *Cor.* 5. 6, 7, 8. and so his death, as it was for witness-bearing to the Truth, and to witness, and so to give an example of imitation to us: it is not right to say, That God for that did put him to death: no, it was the Scribes and Pharisees that for this

Joh. 17. 21, 23. *Joh.* 10. 15. *Joh.* 10. 11, 32. *Phil.* 2. 8. *Joh.* 18. 37. *Joh.* 17. 15, 16, 17, 18. *Joh.* 10. 2, 3, 4, 15. *Phil.* 2. 4, 5, 6, 7. 1 *Joh.* 3. 16. *Joh.* 13. 14, 17. & 15. 12, 13. *Mat* 20. 25, 26, 27, 28. *Eph.* 5. 1, 2. *Joh.* 18. 11. *Mat.* 16. 24. 1 *Pet.* 2. 20, 22, 23.

1 *Pet.* 3. 16, 17, 18. *Joh.* 13. 12, 13, 14, 17. 1 *Joh.* 3, 16. *Heb.* 13. 18.

Act. 2. 23, 24. & 3. 13. 15. & 4. 10. & 5. 30.

did envy him and put him to death, and they did it wickedly and with wicked hands: but God raised him, and so he will us by him, if we follow him through sufferings to the enjoyment of glory.

In respect of the first end of his death, for satisfaction and propitiation making; and of the second end, for confirming the New Testament, the death of Christ was vertuous and efficacious with the Father, upon and from his first undertaking, and accepting to do it; and having accepted it, it was vertuous in dispensations through him towards men: whence he is called, *The Lamb slain from the foundation of the world:* and upon the account of the vertue thereof, all that believed from the beginning of the World, were saved by this Grace in and through him: and all that rebelled against Light and Grace, were damned on the same account, for rebelling against the Light and Grace extended through him. It is an ignorant demand of some, *Did Christ die for those in Heaven, or for those in Hell, before his death? for his acceptance and undertaking was vertuous from the first, and from the beginning; and God's proceedings with men through him on that account of his death in due time to be acted; and so to the two first ends, vertuous and efficacious from the beginning, before the actual accomplishing of it: but for the last end of his death, to bear witness of the truth, and give his personal example to follow:* the same cannot be so affirmed. True it is, He suffered and was slain in his members and spiritual Seed from the beginning of the World, even beginning at *Abel*, and so on in those which followed till his own personal coming, as our Saviour taught; and though himself in his own personal body have now once died, and risen, and is alive for evermore, and can die no more; yet in his members and spiritual seed on Earth, he is suffering and dying still: such his love to them, and union with them, he counteth these as his own sufferings: & these examples of the Saints through Faith passing through, and overcoming in these sufferings, are very useful for us, and speaking examples to us, to be beheld and minded of us: but our Saviour's own personal example was not so before his actual sufferings accomplished, as now it is: in beholding of which, as set forth in the Gospel we may see both more into the vertues, and ends, and efficacies

Rev. 13 8.

Joh. 1. 4, 5, 7, 11, 12. Rom. 1. 16, 17, 20. & 2. 4, 5, 11. Prov. 1. 23, 33.

Mat. 23. 34, 35. Rom. 6. 9. Rev. 1. 18. Col. 1. 24. Luk. 10. 16. Act. 9. 4, 5.

cacies of his death, than before could be seen; and his example therein also, which could not so be beheld of men, before his actual accomplishment of it: so that in him we have the beginning and foundation of life and strength, the motive, pattern and example also to follow him, and therefore now to look to him, and to the other examples also through him, and to him, in and above all the other: and this our Saviour plainly taught his first witnesses. *Heb.* 11. & 12. 1, 2. *Jam.* 5. 10, 11. *Mat.* 5. 12. & 10. 13, 14, 15. *Joh.* 15. 20, 21.

3. Our Saviour having instructed his first witnesses thus, about his death and resurrection, and the things done by him therein; and so the end of his first personal coming into the World, to do and teach all these things: he then also instructed them about his leaving the World, and going again [*now*] in that personal body of his to the Father: and this, to present himself in that body with the vertue of his blood, to obtain eternal redemption of the nature of Man in himself; and so to have all men into his dispose, that he may dispense to them and deal with them according to the Father's will; which also is his will; and so to receive the immeasurable fulness of the holy Ghost in the Man, to send forth, even to the rebellious, to convince them; and to believers, to lead them into all Truth, and so to make known still farther his Father's Name, and therein sprinkle the vertue of his blood upon the hearts and consciences of believers, and herewith enduing them with his Spirit, to be with and in them, a Teacher, Advocate, and Comforter, to minde them of his words, enable them to prize & trust in him, and approach to God by him, and pray in his Name; and so to prepare them mansions; that having all fulness in him, they might have their rejoycing, hope, converse, and dwelling with him in Heaven by Faith; and that in one mindedness with God and Christ in his design, in believing and walking in the Truth breathed forth from *Jerusalem* that is above, they might have in Spirit, a dwelling and fellowship with the Prophets, and Apostles, and Spirits of just Men made perfect, that are in and with Christ, and under the Altar; and also through the efficacy of his Spirit in their Ministration, they may have a spiritual dwelling in the hearts of such as living in this World, have their conversation in Heaven, and fellowship in the *Joh.* 12. 8. & 13. 3. & 15. 6, 28. *Heb.* 10. 5, 10. & 9. 12. *Rom.* 14. 7, 8, 9. *Joh.* 17. 2. *Psa.* 68. 18, 20. *Joh.* 16. 7, 15. *Joh.* 17. 26. *Heb.* 12. 24. *1 Pet.* 1, 2. *Joh.* 13. 8. & 15. 3. *Joh.* 14. 16, 17, 26. & 16. 13, 14, 15, *Eph.* 2. 5, 6. *Phil.* 3. 20. *Col.* 3. 1. *Joh.* 14, 20, 21. 24. *Gal.* 4. 26. *Heb.* 12. 22, 23. *Joh.* 1. 2, 3. *2 Cor.* 5. 8. *Rev.* 6. 9. *Heb.* 12. 22, 23. *Eph.* 2. 19, 22. *2 Cor.* 7. 3. *Phil.* 1. 7. *1 Thes.* 2. 17.

Gospel with them. And last of all, according to the Spirits preparation of them, and fruitfulness in and by them, enlargedness in his Kingdom, which is reserved in Heaven for them, to be given them at his coming; all which he assures them he is now preparing in the Heavens for them; yea, he is now there in Heaven, appearing at the right Hand of God before God for us, mediating between God and Men, and advocating and interceding in special manner for Believers that come to God by him; and so, as in that he did in his own Body, he made peace, wrought and obtained Redemption with God for Men, and obtained the Power of extending the vertues thereof, in these spiritual efficacies to Men; so by these efficacious makings known and application of the same to Men, he draweth Men to himself, and worketh Redemption in Believers, and preserveth them to the Inheritance: all which our Saviour taught to his first Witnesses. And moreover,

Col.1.5.1Thes. 2.19,20.2 Joh. 8. 2Pet 1.11. Joh.14.2. Heb. 8.1,6. & 9.24. 1Tim.2.5.1Joh. 2.1,2. Heb.7. 25.&9.15.

4. Having thus instructed them about his bodily absence from them, and how much it is for their benefit, because of the business he is in Heaven doing with God for them, and from God by his Spirit with them; he also assures them of, and instructs them in this, that in due time he will in that body of his personally come again and receive them to himself, and then take his great power and raign, and they shall raign with him: nor need they be deceived about this his coming; for it shall be so personal, open, and visible, that every eye shall see him; and when he doth sit upon the Throne of his glory, then shall all Nations be gathered before him; and having raised all the dead, will separate those that have believed in him, and lived to him, from those that have rebelled against him, setting the one on his right hand, and the other on his left hand, and then judge and give sentence on both; and the righteous that are on the right hand, shall go into everlasting joy; and the wicked that are on the left hand, shall go into everlasting Fire, there to be tormented for ever: and that all that believe on him, may with patience and comfort wait till that day come, he taught and assured them, that he would not leave them (as Orphans) comfortless, but by his word, and Spirit in that word, he

Joh.14.3. Mat. 19.28,29 Rev. 11.17,18. Mat. 24.27,30.

Mat.25.32.46. Joh.5.28,29.

Joh. 14.16,17, 18,26.

with

with them, and in them; and by that Spirit both minde them of, and teach them the words that he had fore-given them; and also so take of the things of Christ, and shew to them, that he should present him glorious to them, and lead them into all truth, that by Faith, & well-pleasedness in him, they may be made fruitful, and preserved to the inheritance: and that he thus discovered, is the door and way of access to the Father, and entrance into the Church; yea, the Father is in him, and he in the Father; and all that is the Father's, is his: so that in seeing and having him, they see and have the Father also; and that he is the Truth and the Life, in whom they have Wisdom, Righteousness, Sanctification and Redemption, Covenant quickning, and all spiritual Riches and Life; yea, he is such a sure Rock, that whoever is found in believing built on him, the gates of Hell shall not prevail against him: his Flesh, even his Body, as given for the Life of the World, is Bread of Life, and Meat indeed; and his Blood, as having confirmed the New Testament, is Drink indeed: and what Spirit or Soul of Man soever eateth and drinketh hereof, shall never die, but have everlasting Life: his words are Spirit and Life: and as the Father hath loved him, even so hath he loved those that believe in him, and will come again, and receive them to himself, that where he is, they may be also. So that in all this is a blessed, clear, great, gracious, and glorious Revelation of Jesus Christ in his own personal teachings.

Joh. 16. 13, 14, 15. & 15. 4, 7. 1 *Pet.* 1. 5. *Joh.* 14. 6. & 10. 9. & 14. 9, 10. & 1. 3. *Mat.* 16. 18. 1 *Pet.* 2. 3, 4, 5. *Joh.* 6. 51, 58, 63. & 15. 10. & 17. 24.

Yet to free them from mistakes, and inform them cleerly how by him this blessed and saving work shall be carried an end till his coming again, that there may be a spiritual Seed encreased and preserved to him till then; he instructed them how Men and Women should be brought in to God. namely, that He, even Christ the Son of God and Saviour of the World, as thus manifested to them, must be by them so made known to others; yea, lifted up and made manifest by preaching his word he had taught them; and this to all Men, all Nations, and in, and about this sight preaching, manifestation, elevation, declaration and tenders of Christ, he taught them much and many things, as appears plainly by his own sayings to them and theirs, which they learned of him: as to instance some of them.

John 3. 14, 15. *Tit.* 1. 3. *Mar.* 16. 15. *Rom.* 16. 26.

1. That

1. That it be Jesus, that be lifted up and exalted, as the Christ, the Son of the living God, the Propitiation for our sins, he in whom God is well-pleased, who by vertue of his death, is the Lord of all, the onely Rock and Refuge, in whom whoever believeth shall receive forgiveness of sins: this Jesus, the He, and not the works of the Law, not any order or sort of men, not any dreams or devices, nor any personal endowments or gifts, nor any internal Lights and Operations; but onely Jesus Christ, to be the Lord, the Foundation, the He, in whom all Peace, Righteousness, and Eternal Life is prepared of God for us, and given us of God in him, even in Jesus Christ, that in believing in him we may receive it, and have it. And this is plain, in comparing his sayings and theirs.

Joh. 8.14,15. *Luk.* 24.47,48. *Joh.* 15.26. *Rom.* 1.1,5. & 16. 25,26. 1 *Cor.* 2.2. & 3.10,11. 2 *Cor.* 4.5. 1 *Joh.* 1.1,2,3. & 5. 6,7,8,9,10,11, 12. *Isa.* 49.6.

2. That both this gift of Christ the Saviour of the World, and the setting him forth, and tendering him in the Gospel, is, and is to be affirmed, a fruit and witness of the love of God to the world, to Mankinde, even sinners and ungodly ones; and the love, Grace, and good-will of God herethrough commended and tendered to them, that they might repent, and believe; and in believing, receive remission of sins, and eternal Life: and this is plain in comparing his sayings and theirs, according to that propheſied, *Psa.* 36.6,7,8. & 145.8,9. *Isa.* 55.4.

Joh. 3.16,17. 1 *Joh.* 4.9,10, 14. *Rom.* 5.6,7, 8,9,10. *Tit.* 3.4, 5. 2 *Cor.* 5.14,15, 19,21.

3. That the end and purpose of God in this gift of Christ, and so setting him forth, and making him known, and witnessing and commending his love through him; and so the end of Christ his first coming, and Ministration, and of his continuing the same Ministration of the Gospel in which he is still sent, held forth and tendered to men, till his personal coming again, is, that the world might be saved; yea, sinners and the chief sinners, that the eyes of the blinde might be opened, *&c.* and men brought in to believe, and so turned from darkness to light, from the power of Satan to God, that so they may receive Remission of sins, and inheritance among them that are sanctified by Faith that is in Jesus Christ: and this is plain in the sayings of Christ by himself, and by his Spirit in the Prophets, and by his Spirit in the sayings of those that learned it of him: whence he saith of his Ministration,

Joh. 3.17. *Luk.* 9.56. *Mat.* 18. 11. *Joh.* 12.47. *Isa.* 42.6,7,8. & 49.6,8,9. & 55.4,5. & 63.1, 2,3. *Act.* 3.26. & 14.15. & 26. 17,18. *Joh.* 12. 35,36,46. & 9. 5. *Joh.* 1.4,7,8, 9.

tion, that while he is in the world, he is the Light of the World, and so before was, and in the Ministration of his chosen Witnesses, will be till his coming again: whence his Servants as Ministers of the Gospel, are also called, The Light of the World; so that the Ministration of Christ in the Gospel, by himself or his Servants, it, or he in it, is not to condemn, destroy, or judge to perdition the World; no, not those in the World, and of it, that at present reject his words; but even to save such: his words to them are still, That they might be saved; his mercies are to lead to repentance, that they might be saved; his chastisements to break them of their pride and enterprizes, that they might be saved: yea, his reproofs and beginning to deliver them to Satan, are for the destruction of the flesh, and to abase them that they might be saved: yea, his killing by the Law, was, that they might live to God, *Gal.*2.19: yea, all his patience and long-suffering, is, and is to be accounted Salvation, being extended to Men, because he is not willing that any should perish, but that they might come to Repentance and be saved: yea, he doth that in the means he useth, whereby they might be saved; so that he loseth none, *Joh.*6.39. & 17.12. but whoever are lost, it is by rebelling against the light, and so causing that which was for their welfare to be turned into a snare, in their joyning with Satan, that is blinding their mindes, refusing when their eyes are opened in seeing to see, and casting aside his word, and following lying vanities, they lose their own mercies, and their own souls: and these have one that judgeth them, even the Light in the Word that hath come to them, doth inwardly accuse and condemn them as guilty of sin, and liable to death. But yet notwithstanding, Christ in his Ministration is patient towards them, and waits to be gracious to them, like as his Father doth, being the same with him, and having his Name on him; and doth not in his Ministration in the dayes of his patience, judge them, but reserveth that his judging and passing Sentence, until the last day, when he is come again. Whence we may understand the meaning of that sentence: To him that is joyned to all the living, there is hope: so that if they abide not still in unbelief, they shall be grafted in again, for God is able to do it;

*Mat.*5.13,14,15,16.

*Joh.*8.12. & 12.47. *Joh.*5.34. *Rom.*2.5. *Job* 33.16,17,24,29,30. *Prov.*1.23. *Rom.*11.11,23,32,33. *1Cor.*5.5. *2Pet.*3.15. *Rev.*2.21. *Isa.*5.4. *Ezek.*24.13. *Joh.*3.19. *Rom.*11. *2Cor.*4.4. *Mat.*13.15. *Ier.*8.9. *Iona.*2.8. *Mat.*10.26. *Mar.*8.36. *Joh.*3.18,19. *Mat.*16.16. *Exod.*34.6,7. *Isa.*30.16,17,18. *Psa.*145.8,9. *Joh.*7.47,48.

*Eccles.*9.4.

*Rom.*11.23.

it; and therefore continue means ſtill towards them: but if they perſiſt ſtill in diſ-obedience till the dayes of his patience be out, then no more hope: but at that day the word of the Lord, that he hath ſpoken, (and the light in the means that he hath extended) ſhall judge them; for then will God judge all Men by Jeſus Chriſt, according to the Goſpel: not by the Law of bondage, as they fell under it in *Adam*; but by the Law of liberty brought to them by Jeſus Chriſt, which could not rightly be, if in his word Salvation were not for them, and truly tendered to them, and means whereby they might have received it: and this not onely in a ſhew and pretence, but verily, and in truth, that they might have been ſaved. So far our Saviour's own Teſtimony of himſelf, and his Father's and his own end in his Miniſtration: and the ſame he teſtifieth of himſelf, and his end in the Miniſtration continued by his Servants, left by him in the World to that end, that the words he gives them to ſpeak, are ſuch as whereby Men ſhould be ſaved, and to that end, and that he ſends them in Miniſtration to that end, to open their eyes, and turn them, *&c.* and this affirmed by his Spirit in his Servants, that God in Goſpel-Miniſtration ſends Chriſt to bleſs them, in turning every of them from their iniquities; and ſo of Chriſt his coming into the World, both in his perſonal Miniſtration, and his Miniſtration by his Servants. This is affirmed, as a faithful ſaying, (in which there is no diſſimulation, noequivocation, no wreathedneſs; but it is according to the very Heart and Minde of God, and very plain to be underſtood, according to the import of the words) and worthy all accepeation, (to be heeded believed, and imbraced with the heart) *That Jeſus Chriſt came into the world to ſave ſinners*, (ſinners indefinitely, ſuch, and all ſuch as are ſinners; and to put all out of doubt, the Apoſtle having mentioned what a ſinner he was, ſaith,) *of whom I am the chief*: ſuch the purpoſe and gracious end of God, in the gift of his Son, and of Chriſt in his coming and Miniſtration, both immediate and mediate, extended for teaching to Men.

Eccleſ. 9.10. & 11.3. Iob. 12.48

Rom. 2.16.

Iam. 2.12.

2 Theſ. 2.10.

Iob. 17.15,18, 21. Act. 11.14. Act. 26.17,18.

Act. 3.26.

Prov. 8.4,5,6, 9.

1 Tim. 1.15.

4. That Jeſus Chriſt, according to all this Revelation of him, and of the Father's love in giving him and making him known, and his gracious end in this Miniſtration of him; is to be diſplayed, held forth, preached, and affirmed, as a word

of

of Truth and Verity, to the World of Mankinde, to all Nations, to every Man in the whole Creation, where-ever they come: and this is plain in the commission and charge given them.

True it is, the Ministration of *John Baptist*, was but to the people of *Israel*, though the light of it to be extended farther: and so the personal Ministration of the Gospel by Christ, was primely to them, the Circumcision, the lost Sheep of the House of *Israel*; and his Disciples Ministration while he personally abode with them on Earth, was no farther but to the House of *Israel*: yet was this also to confirm the promises unto the Fathers; and that the Gentiles might glorifie God for his Mercy: whence when by providence led among the Samaritans, he (as an over-plus) in his Ministration converted some of them, that in hearing his voice became the Sheep of his Ministration, yet he did not outwardly fold them, till after his ascension and pouring forth the Holy Ghost, when the commission and mission was enlarged for his Servants Ministration. But now when his suffering-work was finished, death overcome, the acceptable Sacrifice offered, and he on the right of God, and having sent forth Spirit, the veil of the Temple rent, the partition-wall broken down, and all Tongues sanctified to declare the Work and Name of God in; they are to go into all the World and to declare and preach Christ as thus revealed, to every man of all Nations in all the World, where-ever they come, and this as a Word of Truth: and so to set forth this second publick Man, the spiritual Man, the Lord, the quickning Spirit, as he on whom God hath executed the Judgement that was due to Mankinde for their sins, as fallen; in whom their Nature is restored: the Nature of Man, being united and married unto God in the Person of his Son; and so a great Feast of fatness, even the sure mercies of *David*, prepared: in him is Mankinde perfect again, as in a publick Man, having in him forgiveness, pardon, peace, wisdom, righteousness, eternal Life; so verily, that in believing in him, they may receive it, and be partakers of it: and so is he to be set forth without any Cloak or equivocation, plainly to every Man, appealing to their consciences in the sight of God: and that Jesus is so, and as such a one,

Mat. 28. 19, 20. *Mar.* 16. 15. *Luk.* 1. 16, 77. *Ioh.* 1. 7. *Mat.* 15. 24. *Mat.* 10. 5, 6. *Rom.* 15. 8, 9.

Ioh. 4. 10, 42.

Ioh. 10, 14, 15, 16.

Rom. 5. 12, 18. *Mat.* 22. 1, 7. *Prov.* 9. 1, 2, 3. *Isa.* 55. 1, 2, 3, 4. *Rom.* 5. 18. & 3. 23, 24.

1 *Ioh.* 5. 10, 11, 12. 2 *Cor.* 2. 17. & 3. 12. & 4. 2.

to be held forth to all, that every one may behold him, as he in whom there is healing for them to be received in believing, is plain in our Saviour's own personal Testimony *a*, and the Testimony of his Spirit in his Apostles *b*: and this to this end, that by this, Men might be reconciled to God *c*. And this hope given, the Servants of Christ in such elevation of Christ, that he will confirm their words, and manifest their Testimony true, so that all Men shall be drawn thereby, even by Christ testified unto him *d*: such as in this day of grace believe this Testimony of him, it shall be the power of God unto Salvation in them, and work effectually in them, uniting and conforming them to Christ; so as they shall by degrees, and in due season enjoy all this revealed blessedness *e*. And such as persist in refusing and rebelling against the Light extended, shall by the same Spirit that breatheth in the Gospel, be at the last day convinced *f*, and come before Christ, and bow to him, and confess him Lord to the glory of God *g*, and shall confess the Truth of the Testimony his Servants delivered, and them to be the Servants of the Lord, which in the dayes of his patience, they despised and opposed *h*; and all before the final sentence be executed on them: for God that frustrateth the tokens of the lyars, and maketh diviners mad, that turneth wise Men backward, and maketh their knowledge foolishness, doth (and will confirm the Word of his Servants, and perform the counsel of his Messengers *i*. And to both parts of this said, he hath given us his Oath, That all shall come before him. *k*.

a *Joh.* 3.14,15.
b *Rom.* 3.24, 25,26. 2 *Cor.* 5. 14,19,21. *Col.* 1.28.
c 2 *Cor.* 5.20.
d *Joh.* 12.32.
e *Mat.* 10.40. *Rom.* 1.16. 1 *Thes.* 2.13. 2 *Pet.* 1. 1,10.
f *Joh.* 16.7, 8, 9,10,11.
g *Phil.* 2.10,11.
h *Isa.* 60.14. *Rev.* 3.9.
i *Isa.* 44.25,26.
k *Isa.* 45.22, 23,24.

Part 1. ch. 6.

And thus was the mystery of Christ revealed by himself in his own personal Ministration, in which also, as he uttered many Parables, so he opened them all to his Disciples to teach them openly: and whereas the Disciples did not yet cleerly understand all this Revelation of Christ so taught to them, before Christ had suffered and risen from the dead; therefore Christ after his Resurrection appeared to them, and taught the same again to them, and then expounded *Moses* and the Prophets, and in order opened in all the Scriptures unto them the things concerning himself; & also opened their understanding, that they might understand the Scriptures *l*: & yet because all was not yet acted by Christ, as well as taught by him

l *Luk.* 24. 26, 27,45,46,47.

him, that was to be in the myſtery held forth in their Miniſtration; for Chriſt his body, though then riſen, was not as then aſcended and glorified *m*; and ſo the fulneſs of underſtanding of the whole myſtery by the Holy Ghoſt, not yet given *n*: therefore they were yet to wait for further divine Power, even the holy Ghoſt to be given them, to open cleerly this Revelation to them, and to help them to witneſs it: which Chriſt promiſed them, and did perform it after his aſcenſion. *o*

m *Joh.* 20.17.

n *Joh.* 7.39. & 16.7.

o *Luk.* 24.49, *Act.* 1.4.

Chap. 9.

Of the third Way of our Saviour's Revelation and manifeſtation of himſelf, to the firſt Witneſſes of his Reſurrection.

Our Saviour, according to his Promiſe, did within a few dayes after his Aſcenſion, by vertue, and as a fruit of his Aſcenſion and Sacrifice offered and accepted, and his Mediation begun, he did ſend, and ſhed forth, and pour upon and in them, the Holy Ghoſt, in an audible, ſenſible, and viſible ſhape, both reſting upon them, and ſupernaturally and inwardly filling them; by which Holy Spirit, he brought again to their minde, and gave them to underſtand all his fore-Revelation and ſayings to them, and ſhewed the things of himſelf; and the Father ſo leading them into all Truth, and making known to them the whole counſel of God in things pertaining to Eternal Life, to be taught till his coming again; enduing them with power, motion, and fitneſs to witneſs of him; and giving them the giſt of tongues to ſpeak to every Man in his own Language, wherein he was born; ſo abundantly was the Revelation of the myſtery of Chriſt by the Spirit made known to them: and yet, that we may rightly underſtand what the Holy Ghoſt is, that was thus given unto them, it is good to conſider, what in Revelation of Chriſt from the beginning, and now by himſelf is given us to underſtand; and that is, that it is ſomething, that was never before this ſo given; no, not as then while

Act. 2. 2, 3, 4, &c.

*Mar.*1.8. *Joh.* 7.38,39. *Joh.* 14.16. & 16.7. *Act.*5.3,4. 1 *Joh.* 5.7. *Gen.*1.2. *Pſal.*33.6. & 139.1,11.

John was baptizing, nor yet while Chriſt himſelf was perſonally miniſtring here on Earth, nor could be given, till he left the World in that body of his, and went to the Father; ſo that it cannot be meant properly of the eſſence and being of the Holy Ghoſt, which is one and the ſame with the Father and the Son, the ſame God, by whom the Heaven and the Earth was made, and all the Hoſts of them; for in this reſpect he fills heaven and Earth, and is everywhere preſent, and alwayes was: ſo that in reſpect of eſſence he is not ſaid to be ſent or proceeding from the Father and Son, or deſcending, being ever one in and with both; but onely in reſpect of perſon or manner of exiſtence in, and operation of that one divine eſſence: but it muſt be meant of ſome forth-coming of the divine power from the Father by Chriſt; yet in this alſo it cannot be meant of ſuch forth-coming in breathings and operations, as tend to the ſupportation of the old Creation, in upholding, and ordering, and garniſhing the Heaven and Earth, and Creatures therein, for the good of Mankinde; and enduing Men with underſtanding and skill for Husbandry and diſpoſing the Fruits of the Earth, and for curious Arts and Works, or for War, Phyſick, Laws, and Government of a Commonwealth, *&c.* though theſe be all Mercies to lead to Repentance; for theſe were extended before Chriſt carried the Nature of Man into Heaven: no, nor yet is meant ſimply of a diſcovery of the Minde and Grace of God through Chriſt, ſtriving with Men, to bring them in to God; for this alſo was from the beginning; yea, and ſome brought in to believe thereby, from the rumour of the Goſpel in *Paradiſe* delivered, and the works of Creation and Providence: and yet more abundantly to *Iſrael*, in Types, Promiſes, and Propheſies; and yet more in *John Baptiſt*'s Miniſtration: yea, the Holy Ghoſt in ſuch means to enlighten and teach, hath not onely been alwayes in the Church, but ſome have been wonderfully filled with him: he ſignified in and to the Prophets, and they ſpake as they were moved by the Holy Ghoſt; and the Holy Ghoſt ſpake by them; and *Elizabeth* was filled with the Holy Ghoſt, and *Mary*, and *Zacharias*; and the Holy Ghoſt was upon old *Simeon*, and revealed Chriſt to him; and the ſame may be ſaid of divers others

Job 26.12,13. *Pſa.*104.29,30. *Deut.*28.26, 29. *Exod.*31.3. & 35.31. *Heb.*11.6. *Gen.* 6.3. *Act.*14.17. *Rom.*3.2. & 9. 1 *Joh.*1.7,29. 1 *Pet.*1.11. 2 *Pet.* 1.21. *Act.*28.25 *Luk.* 1. 41,46, 67. & 2.25,26.

thers: so that though no other Spirit be promised, yet some farther Discovery and Operation of the Spirit, which was not as yet given, is evident to be meant here by the giving the Holy Ghost. If any think, that his coming like a mighty and rushing winde, and sitting on them in the likeness of fiery Tongues, and giving them to speak with divers Tongues, is that which was promised, he is not deceived in that; for it was included in the promises as to the first Witnesses: but it was neither the whole, nor the main in the Promise, but an over-plus and addition to the main, the promise being that which however with more abundance to them, yet in the Testimony given them, it appertained to all, that through that Testimony believe in Christ: and this appears to be such a giving of the Holy Ghost, as never was before, in, *Joh.* 7. 37,38, 39. & 17.20,21. *Act.* 2.39.

1. A more full and cleer Revelation of Christ, and things of Christ (that lay hid in the bowels of the Scriptures) then ever was before, all being in this Testimony opened, so far as is to be known till his own personal coming again; so as the full of the Holy Ghosts Testimony of Christ is come forth opened, which was not so before. 1 *Cor.* 2.9,10,11. *Joh.* 5.39. *Heb.* 1.1. *Rom.* 16.25. *Eph.* 3.3,9.

2. A more free and cleer manifestation of the Lord Christ, as having compleated the Sacrifice, and being filled with Spirit, and the Father's Face and Minde appearing in him (not through Types and Prophecies, but) in a cleer Demonstration of him in the Gospel, as the Object of Faith, and Allurer (not with servitude in a Law of Works, but) with Freedom to believe in him, and therein to receive more free and abundant spiritual Operations, and spiritual gifts, then ever before. 2 *Cor.* 4.6. *Col.* 1. 25,26,27. *Joh.* 7.37,38,39.

3. A larger Freedom for all Gentiles as Jews without difference, all, every or any one in believing the Testimony, to receive the gracious Priviledges; and in all this, he abounded to the first Witnesses in all Wisdom and Prudence, making known to them the mystery of his will for the dispensation of these last times. *Eph.* 3.3,4,9. *Gal.* 3.28. *Eph.* 1.8,9,10.

4. That this Testimony of Christ in which all parts of the Testimony fore-given by Inspirations, Types, Prophecies, Visions, Dreams, was opened, being fully and cleerly given forth by the Holy Ghost witnessing of Christ: this Testimony *Joh.* 15.26. & 14.26. & 16.13, 15. *Joh.* 3.16. *Rom.* 1.16. 2 *Cor.* 3.6,7, &c.

ny, being a birth of the Spirit, and the Medium in which the Spirit worketh, and his own Testimony, it also beareth his Name; and he that believing receiveth it, receiveth him, and shall experiment this Light and Operations.

And that this is meant by the giving of the Holy Ghost, forepromised & now performed by Christ, appears both in the Promises and Performance, and the Scriptures quoted, and also by the Apostles Affirmation, that as the Promises of Christ concerning it, so the Propheſies of the Prophet concerning his pouring forth his Spirit, both for convincing the rebellious, and leading Believers into all Truth, and also the efficaciousness of the Spirit for making known the Mind of Christ, and his Operations for and in Propheſie, Vision, Dreams, had all a fulfilling in this given to them: so full a Testimony & cleer Revelation, with such Divine Illumination and Operation was given to these first Witnesses, that by that Testimony Christ and the things of Christ might be made known, that Men might believe, and so come in to Christ. And this the last and fullest Revelation of Christ, and no other but the cleer knowledge of this to be looked for till he do personally and visibly come again. But now for the way of making this known to the Sons of Men, and carrying it an end, we have that also shewn us in this Revelation, these three wayes given to them. In which we have three things to note: first, The prime Medium or Way of making it known, and the chosen Instruments to use that Medium to make it known, and also the Furniture wherewith they are furnished to make it known, that Men may come to know Christ thus revealed, and so be saved, reconciled and brought to God by Christ. Of which see what the Scripture saith.

Psal. 68. 18, 20. *Act.* 2. 33. *Eph.* 4. 8, 11. *Act.* 2. 17, 18.

CHAP.

Chap. 10.

Of the prime Medium or Way of making Christ known, according to the Revelation of the Myſtery, to bring Men to God by Chriſt.

THis way of making Chriſt known for ſo gracious an end, ſo cleerly, it is manifeſt to be preaching this Word, Teſtimony or Goſpel, as it is now come forth: and ſuch a manner of Preaching, as never was before Chriſt his coming in the Fleſh, and ſuffering on the Croſs, and having been put to death in the Fleſh, but quickned by the Spirit, and now alive in that Body for evermore; and by vertue of his Croſs and death, by which he made our Peace, and by vertue whereof he ſtill mediateth for us, and by vertue whereof he worketh in Believers, and ſo will have his Croſs and ſufferings remembred, imbraced, and profeſſed till his coming again; ſo, as the preaching of him now as it is called the preaching of Chriſt, ſo it is called alſo the preaching of the Croſs, and ſo the preaching of Jeſus Chriſt and him crucified, and ſo it muſt be a preaching ſuitable thereto: and the means to make Chriſt known according to this Revelation, is preaching, ſuch a preaching, as in which he is lift up, as ſhewn in the eighth Chapter before: and in the Scripture we may finde it farther thus ſet forth, that is,

Mar. 1.15. *Act.* 10.42. 2 *Tim.* 4. 2. *Tit.* 1.3.

1 *Cor.* 1.18,20. & 2.1,2.

1. That it muſt be preaching, that is (in Scripture Language) proclaiming and reporting Jeſus to be the Chriſt, and therewith the things done by him, declaring with manifeſtation, and making plain the things reported; and therewith ſo teaching and expounding the ſame, that the ends, vertues and excellencies of Chriſt and his Croſs, and the things of Chriſt, with his requirings and promiſes, may appear and be made known; and evidencing, and teſtifying the Truth of all ſo taught by the Scriptures, according to the Commandment of God, *Rom.* 1.1,5. & 16.25,26. *Act.* 18.25,28. & 17.2,3. & 26.22,23. And from Chriſt & the things of God in Chriſt, thus

Joh. 12.38. *Rom.* 10.16. 1 *Pet.* 1.12. *Joh.* 17. 6,7. 1 *Joh.* 1.1, 2,3. *Act.* 13.32, 33. & 26.27. *Rom.* 3.25,26. 1 *Cor.* 15.1,2,3, 4,5. *Act.* 5.42. & 18.26. & 28. 23,31. 1 *Tim.* 2. 7. *Act.* 20,21. 2 *Cor.* 5.10, 11, 14,19,20.

thus declared, taught, and testified, to perswade Men to Repentance and Faith, and so to be reconciled to God, and then live to him; and to press this with Reproofs, Instructions, Beseechings and Consolations, as need is: and in this manner to exalt and tender the Grace of Christ, as aforesaid, is preaching; yea, that preaching, that according to the minde of God is to be used.

2 Tim. 3. 16. Tit. 2. 15.

2. This preaching must also be with plain and understandable words; not in dark Parables and Allegories, but with such simplicity, and plainness, that they may appeal to every Man's conscience in the sight of God, with all sincerity, without any cloak of covetousness, craft or guile. As for Christ before his Ascension, preaching many things in Parables, it hath been fore-answered, and shewn how he opened all to his Disciples, and charged them to teach the same openly and plainly: so that the mystery of Christ as opened by Christ, is by his Servants to be plainly preached now, without fear of Man: and so, as in plain words, so in such language and terms, as the Hearers do know and understand; so the Holy Spirit given them, did at first give them to speak to every Man in his own language: and so they used to speak in words understandable to the Hearers. They are now taught, that the Testimony of Jesus is the Spirit of prophesie, the original spring and Leader to all right speaking for Edification; in knowing him, all things are known; and other knowledge and teaching, then according to what is taught by the Spirits witnessing of him, is not needful.

2 Cor. 2. 17. & 3. 12. & 4. 1, 2. 2 Pet. 1. 15, 16.

Part 1. ch. 6.

Mat. 10. 27, 28.

Act. 2. 6, 8. 1 Cor. 14. 6, 7, 19. Rev. 19. 10. 1 Cor. 14. 3. 1 Joh. 3. 20, 21, 27, 28. 1 Cor. 1. 1, 2. Gen. 3. 15. 1 Joh. 3. 5, 8.

The knowledge of the first Report of the Gospel, is in knowing him, as now testified, cleerly understood: whereas those that by humane Wisdom think to know that first saying, without this help given, run into many mistakes; yea, all that the Fathers had in Visions and Dreams, is met with in this Testimony of Christ now given by the Spirit; yea, all that the Heaven and Earth, with his Works therein, do witness, is seen most cleerly in Christ, as set forth in this Testimony, and by him made apparent to be more cleerly seen in them; yea, the Covenant made with *Abraham*, it is to be seen and met with in him; and all that was figured by Sacrifices and all other Types, the Truth is in him, and to be seen

Act. 2. 18, 19, 20, 21.

Psal. 19. 1, 6. Rom. 10. 18. Isa. 42. 6. 2 Cor. 1. 20 Col. 2. 17. Heb. 7, & 8, & 9, & 10. Col. 3. 11.

and

and known in him, so that now Christ is all and in all, and so in this Doctrine and Testimony: And therefore he, and the things of him, are plainly to be preached, and that in a known language, and understandable words, being alike holy and sanctified to declare the Gospel with, and so alike fit to express God's Minde to us, as is before shewn; and for us to express our Minde to God in praying to him. And so the Apostles writing to the Church at *Rome*, where also both Jews and Greeks were, shews how the Spirit breatheth in both languages, *Abba, Father*; and so to another Church: and so they spake with all plainness of Speech in things needful to be known for Faith and good Manners; and so is the Gospel to be plainly preached in understandable words. Part 1. ch. 5. *Rom.* 8. 15. *Gal.* 4. 6.

3. This preaching of the Gospel now, must neither be with the wisdom of words, which the Spirit of Wisdom that is in the Princes of this World, for Learning, or the Wisdom of Man, teacheth; or in such manner as to draw applause to the Preacher, or to receive that said for his excellency in Learning and arguing in Rhetorical perswasions. 1 *Cor.* 1. 17, 18, 19, 20. & 2. 1, 2, 3, 4, 5.

Nor must this preaching be with Fables and endless Genealogies, or oppositions of Science falsly so called: nor with Philosophical Subtilties, Reasons, and Depths, after the Fashion of humanely-learned wise Men: nor with Artificial and framed Eloquence and Rhetorical Perswasions according to Man's Art: nor yet with pretences of great Light, intruding into things they have not seen in the Testimony, there being in that no Revelation of it, and so beyond the measure of Faith given, though covered with great pretences and shews of Humility: nor by tempering their Doctrine to the humours of Men, to please them, and get applause from them: nor with using quaint words, or words of a strange language not understood. If a strange Tongue inspired were to be silenced, where it was not of the Hearers understood, how much more that which is acquired by study? all these things are to be avoided in this preaching, and the preaching to be with Evidence and Demonstration of the Spirit in the Testimony he hath given of Christ in the Scripture, and so with all Power and Authority, as the very Oracles of God; and all plain-speaking to Men, not for Men to exercise their 1 *Tim.* 4. 7. & 6. 20. *Tit.* 3. 9. *Col.* 2. 8. 1 *Cor.* 1. 19, 20, 17, 23. & 2. 1, 4, 12. *Rom.* 12. 3. *Col.* 2. 18. *Gal.* 1. 10. 1 *Thes.* 2. 4, 5, 6. 1 *Cor.* 14. 6, 19, 28. 1 *Cor.* 2. 4, 5. *Rom.* 16. 26. 2 *Tim.* 3. 16, 17. *Tit.* 2. 15. 1 *Pet.* 4. 11. 1 *Cor.* 2. 18. *Rom.* 1. 1, 5.

thus declared, taught, and teſtified, to perſwade Men to Repentance and Faith, and ſo to be reconciled to God, and then live to him; and to preſs this with Reproofs, Inſtructions, Beſeechings and Conſolations, as need is: and in this manner to exalt and tender the Grace of Chriſt, as aforeſaid, is preaching; yea, that preaching, that according to the minde of God is to be uſed.

2 *Tim.* 3, 16. *Tit.* 2. 15.

2. This preaching muſt alſo be with plain and underſtandable words; not in dark Parables and Allegories, but with ſuch ſimplicity, and plainneſs, that they may appeal to every Man's conſcience in the ſight of God, with all ſincerity, without any cloak of covetouſneſs, craft or guile. As for Chriſt before his Aſcenſion, preaching many things in Parables, it hath been fore-anſwered, and ſhewn how he opened all to his Diſciples, and charged them to teach the ſame openly and plainly: ſo that the myſtery of Chriſt as opened by Chriſt, is by his Servants to be plainly preached now, without fear of Man: and ſo, as in plain words, ſo in ſuch language and terms, as the Hearers do know and underſtand; ſo the Holy Spirit given them, did at firſt give them to ſpeak to every Man in his own language: and ſo they uſed to ſpeak in words underſtandable to the Hearers. They are now taught, that the Teſtimony of Jeſus is the Spirit of propheſie, the original ſpring and Leader to all right ſpeaking for Edification; in knowing him, all things are known; and other knowledge and teaching, then according to what is taught by the Spirits witneſſing of him, is not needful.

2 *Cor.* 2. 17. & 3. 12. & 4. 1, 2. 2 *Pet.* 1. 15, 16.

Part 1. ch. 6. *Mat.* 10. 27, 28.

Act. 2. 6, 8. 1 *Cor.* 14. 6, 7, 19. *Rev.* 19. 10. 1 *Cor.* 14. 3. 1 *Joh.* 3. 20, 21, 27, 28. 1 *Cor.* 1. 1, 2. *Gen.* 3. 15. 1 *Joh.* 3. 5, 8.

The knowledge of the firſt Report of the Goſpel, is in knowing him, as now teſtified, cleerly underſtood: whereas thoſe that by humane Wiſdom think to know that firſt ſaying, without this help given, run into many miſtakes; yea, all that the Fathers had in Viſions and Dreams, is met with in this Teſtimony of Chriſt now given by the Spirit; yea, all that the Heaven and Earth, with his Works therein, do witneſs, is ſeen moſt cleerly in Chriſt, as ſet forth in this Teſtimony, and by him made apparent to be more cleerly ſeen in them; yea, the Covenant made with *Abraham*, it is to be ſeen and met with in him; and all that was figured by Sacrifices and all other Types, the Truth is in him, and to be ſeen and

Act. 2. 18, 19, 20, 21.

Pſal. 19. 1, 6. *Rom.* 10. 18. *Iſa.* 42. 6. 2 *Cor.* 1. 20 *Col.* 2. 17. *Heb.* 7, & 8, & 9, & 10. *Col.* 3. 11.

and known in him, so that now Christ is all and in all, and so in this Doctrine and Testimony. And therefore he, and the things of him, are plainly to be preached, and that in a known language, and understandable words, being alike holy and sanctified to declare the Gospel with, and so alike fit to express God's Minde to us, as is before shewn; and for us to express our Minde to God in praying to him. And so the Apostles writing to the Church at *Rome*, where also both Jews and Greeks were, shews how the Spirit breatheth in both languages, *Abba*, *Father*; and so to another Church: and so they spake with all plainness of Speech in things needful to be known for Faith and good Manners; and so is the Gospel to be plainly preached in understandable words. Part 1. ch. 5. *Rom.* 8. 15. *Gal.* 4. 6.

3. This preaching of the Gospel now, must neither be with the wisdom of words, which the Spirit of Wisdom that is in the Princes of this World, for Learning, or the Wisdom of Man, teacheth; or in such manner as to draw applause to the Preacher, or to receive that said for his excellency in Learning and arguing in Rhetorical perswasions. 1 *Cor.* 1. 17, 18, 19, 20. & 2. 1, 2, 3, 4, 5.

Nor must this preaching be with Fables and endless Genealogies, or opposition of Science falsly so called: nor with Philosophical Subtilties, Reasons, and Depths, after the Fashion of humanely-learned wise Men: nor with Artificial and framed Eloquence and Rhetorical Perswasions according to Man's Art: nor yet with pretences of great Light, intruding into things they have not seen in the Testimony, there being in that no Revelation of it, and so beyond the measure of Faith given, though covered with great pretences and shews of Humility: nor by tempering their Doctrine to the humours of Men, to please them, and get applause from them: nor with using quaint words, or words of a strange language not understood. If a strange Tongue inspired were to be silenced, where it was not of the Hearers understood, how much more that which is acquired by study? all these things are to be avoided in this preaching, and the preaching to be with Evidence and Demonstration of the Spirit in the Testimony he hath given of Christ in the Scripture, and so with all Power and Authority, as the very Oracles of God; and all this plain-speaking to Men, not for Men to exercise their 1 *Tim.* 4. 7. & 6. 20. *Tit.* 3. 9. *Col.* 2. 8. 1 *Cor.* 1. 19, 20, 17, 23. & 2. 1, 4, 12. *Rom.* 12. 3. *Col.* 2. 18. *Gal.* 1. 10. 1 *Thes.* 2. 4, 5, 6. 1 *Cor.* 14. 6, 19, 28. 1 *Cor.* 2. 4, 5. *Rom.* 16. 26. 2 *Tim.* 3. 16, 17. *Tit.* 2. 15. 1 *Pet.* 4. 11. 1 *Cor.* 3. 18. *Rom.* 1. 1, 5.

Wisdom to imagine a Riddle, and study for a mysterious sense, but for the obedience of Faith, that Men, as Fools, in their own wisdom may be wise, in credit-giving to this Testimony, and so believe, and obey in believing. Such plain preaching, and for the most part by as plain Instruments, is this preaching to be used, even such as crosseth and confoundeth the wise and learned of this World; but it is the Wisdom and Justice of God, that so it should be: for God had tried them long enough, he had imprinted his Wisdom in the Gospel reported in *Paradise*, and carried on by the Fathers and Elders Instructions, and manifested much of himself and his goodness in his works of Creation and Providence, and given them understanding above the Beasts of the Earth, and the Fowls of Heaven, and many of them by study became wiser then the ordinary sort of Men; yet in all this time, by their wisdom they did not learn to know God in the Wisdom of God. Well, God tried them farther, and gave to *Israel* the Revelation of his Minde in Word and Oracles by Types and Propheſies, that by these they might come to know the Wisdom of God: but in all this time, they have not found out the knowledge of God in the Wisdom of God. Therefore, after all this, it pleased God in his great mercy to Men, to give forth this full and plain Discovery and Revelation of himself in Christ; and in his Wisdom and Justice also, to appoint this plain Report and preaching thereof, as to the wise of the World seems fooliſhness, as neither magnifies, nor needs their wisdom and learning to interpret or finde out the sense; yea, it's such, as in the plain report, wise Men exercising their wisdom, it is hidden from them; and babes believing, understand, and it is revealed to them, and for the more part, such Babes, illiterate, Shepherds, Fishers, Mechanicks, whom the Men of the World deride, are the Preachers of it: and this kinde of preaching, is a great stumble and offence to the learned and wise of the World, and by them counted fooliſhness; and through their teaching, which tends to magnifie worldly wisdom and learning, and to exalt an outward order of Priests of that sort to rule over the people, it becomes an offence to the people also, that love to have such to rule over them: and the pride of all this glory God will stain, and cast

See Part 3. ch. 1.

See Part 3. ch. 3.

Rom. 1.21,22, 28. *Joh.* 1.4,5, 7,9,10,11.

1 *Cor.* 1.17, 21, 23.

Psal. 8.2. *Mat.* 11.25. *Luk.* 2. 27. *Joh.* 21. *Act.* 2. & 4.13. *Mat.* 2.16. *Mar.* 6.3. 1 *Cor.* 1.21,23, 27. *Jer.* 5.30, 31. *Isa.* 29.14. & 33.18. 1 *Cor.* 1.19,20,26,27.

caſt ſhame upon it: ſo that this manner preaching the Goſpel becomes a part of the Croſs of Chriſt, to be taken up by the Preachers, and willingly born; and through their dying in their bearing this Croſs, the Life of Chriſt worketh in them, and through their Miniſtration. And this kinde of Preaching, is ſuted to this Revelation of Chriſt: howbeit, that this preaching may be rightly carried on, this is alſo to be always joyned with it: *Mat.*13.55,57. *Mar.*6.3. *Rom.* 15.2,3.2 *Cor.*4. 10,11,12,13.

4. That thoſe that preach the Goſpel, walk ſuitable to the Goſpel, that their Light may ſhine forth in their Works and converſation, enduring through reproachings and ſufferings; that they ſo preach and witneſs, that they preach to others, even by their converſation. *Mat.* 5.4,16. 1 *Cor.* 9.16,27. *Phil.*1.27.&2. 16.1 *Tim.*6.11, 12. *Tit.*3.14.

And in this manner of preaching, is the Goſpel to be preached: to which alſo, they have certain helps annexed, diſcovered in this Revelation of Chriſt.

5. For their helpfulneſs in doing good with this preaching, they are,

1. To uſe earneſt Prayer to God in the Name of Chriſt, for Divine Help and Aſſiſtance. *Joh.* 16.23,29.

2. To read, minde, and meditate the Holy Scriptures that are fore-written. 2 *Tim.*3.14,17.

3. And as any are brought in to entertain the Goſpel, if they have not ſo been fore-baptized, to baptize them and all that are theirs, in the Name of the Father, and of the Son, and of the Holy Ghoſt; ſo teſtifying the Truth of the Goſpel they have taught, and admitting the Baptized into the Family of Chriſt, to be his Scholars to learn of him. And for ſuch as are come to the knowledge and profeſſion of Chriſt in his Family, to break bread, and ſo to eat and drink together according to his inſtitution in remembrance of his death, and to ſhew it forth till he come. *Mat.*28.19,20. *Act.*16.33. 1 *Cor.*11,23,24. 25,26.

4. And for their better profiting in, and uſe of all theſe helps, to have their aſſemblings together for fellowſhip in the Goſpel, that ſo they may grow in Faith and Love, and in Union and Fellowſhip with God and Chriſt, and one another, and others be ſtill brought in to God by them, and ſtubborn, and criminal Offenders ſhut out of that Fellowſhip till they repent. *Mat.*18.15, 16,20. 1 *Cor.*5. &11.23,31. &14. *all. Heb.* 10,25.

2 Cor. 2. 16. & 3. 5, 6. And this the Preaching, and these the helps for carrying on this business: but who is sufficient for these things? it is therefore good to consider who they be, that in this Revelation of Christ, God did purpose, and in his purpose pre-approve, and so chuse for this business; and how he hath furnished them so chosen, which is also in this Revelation made known.

Chap. II.

Of those whom God hath appointed and chosen to this business, for declaring his Name, and shewing forth his praises to this end, for Convincement, Conversion, and Edification.

WE do finde in the Scripture, that these are in some respect of two sorts; though in respect of Faith, and that ministred, one; and so he chose first and primely those that were brought in by his own personal Ministration, and the first Trusters in him after his Resurrection, to be the Beginners and Layers of the Foundation, and Recorders of the Gospel thus revealed; and likewise together with them, and to be after them, all those that should through his Word ministred by these first Witnesses be brought in to believe on him, to carry this business an end, to the same end, till his coming again. And this appears cleer in the Scripture: for,

Mat. 5. 1. 13, 14, 15, 16. Joh. 15. 1, 2, 4, 8. & 17. 20, 21, 22, 23.

1. He chose for this business those that were brought in by his own immediate and personal Ministration, and received the Gospel immediately from himself, having seen and heard him personally; and so were to be the Trusters in him after his Resurrection: he chose them not as they were the Sons of *Adam*, and born of such natural Parents, and had of them such Names, though they were such, and had such Names; but as they were his Called, and believed on him, even so, and as such he chose them: and so it is said of them he

Mar. 3. 9, 13, 14, 15, 16, &c. Luk. 6. 13, 14, &c.

he chose to be Apostles, they were first his called Disciples, and then he after called and chose them to be Apostles; and one of these, notwithstanding all this Grace extended, was false-hearted, and became of the Devil, and lost himself, and so never came to trust in him after his Resurrection; but another of his Disciples, that so trusted in him, had that place and office of his: for those in and with him in this business approved of him, are called, and chosen, and faithful: and of these, of his first Witnesses, he saith, *You have not chosen me, but I have chosen you, that you should go, and bring forth fruit, and that your fruit should remain.* And again, *Ye are not of the world, but I have chosen you out of the world*, &c. And as such, he prayed for them, that they might be fitted, preserved and blessed in their Ministration. And so likewise he appointed seventy others to go before his Face, to evangelize. And thus also *Paul* was chosen to be one of these first Witnesses, and an Apostle; and proves his Apostleship by this, That he received the Gospel immediately from the Lord, and that he had seen the Lord. And this the Apostle affirms of all the first Witnesses, that saw and heard Christ after his Resurrection, That they were witnesses chosen before of God, and precious, and commanded by him to preach unto the people, and testifie, *&c.* so that of this first sort there is no question.

Joh. 6.70. *&* 17. 12. *Act.* 1.15,26. *Rev.* 17.14. *Joh.* 15.16,19.

Joh. 17.13,14, 20. *Luk.* 10.1, 2,17. *Gal.* 3.11. 12,17. 1 *Cor.* 9. 1. *&* 15.8,9. *Act.* 10.41,42.

2. He also in this choice, did also chuse for carrying an end this business till his coming again, those, and all those (approving onely those) that in believing his Word, as delivered and left upon record by his Apostles, are by his grace brought in believing on him, to be united, and built on him, and so to have his Word in their Heart. And this is expres, That these are the spiritual house, and holy Priesthood, the chosen Generation, and peculiar people, called out of darkness into his marvellous light, to offer up his acceptable Sacrifices to God by Jesus Christ, and shew forth the praises, according to what was fore-propheſied of such: whence that hope of the Apostle to be enlarged by the *Corinthians*; and that acknowledgement with thanksgiving of the Word, sounded out to others by the *Thessalonians*, and their edifying one another, to which he still exhorts them (for Officers in outward Congregations,

1 *Pet.* 2.3,4,5, 9. *Isa.* 59.21. *&* 61.1,2,3,4.

2 *Cor.* 10.

1 *Thes.* 1.8. *&* 5. 11,14.

I am

I am not yet to speak, but as they are one with the unfeigned Believers thus united to Christ) who as they are admonished
Rom. 12.3. in their speaking or Ministration, not to presume beyond the measure of Faith dealt to them; so they are exhorted according
1 *Pet.* 4.10, 11. to the gift they have received, to minister the same one to another, as good Stewards of the manifold Grace of God; and if any man speak, to speak as the Oracles of God; yea, and
Phil. 2.15, 16. *Mat.* 5.13, 16. in the midst of a crooked Generation, to shine forth as Lights,
1 *Cor.* 12.7. and hold forth the Word of Life, as Jesus Christ bade. And so the Manifestation of the Spirit is said to be given to every Man to profit withall. And indeed, the House being of God's building, and not Man's, by a Rule; for so was the old Tabernacle: and Christ being the Minister of this Sanctuary, the High-Priest, that is, the Prophet and the spiritual Man, that hath none but spiritual Priests to attend his service, there being a change of the Priesthood, that Law is also
Heb. 7.12. changed, and we have from Christ now no Priests by a natural birth or lineal descent, but by a spiritual birth onely;
Psa. 68.11. *Pro.* 9.1, 2, 3, 4, 5. none by worldly Power, and Documents, and Order: but by the Teachings and Calling of Christ by the Spirit of Grace.

But for these two Points, that is, The means of carrying forth the Gospel, and the Instruments approved and chosen thereto by God in Christ, we may yet see much more in the next and last Point, which followeth next to be spoken of, namely, The Furniture wherewith he hath furnished them, and that with fulness of spiritual blessings both in knowledge, grace, wisdom, and understanding; and also with spiritual gifts, of which now.

CHAP.

Chap. 12.

Of the Furniture of ſpiritual bleſsings the choſen Witneſſes are endued with.

The choice and bleſſed Furniture of the firſt Witneſſes of this Revelation, is ſet forth by the Apoſtle in *Epheſ.* 1, & 2, & 3, & 4 Chapters, fully and cleerly: *Epheſ.* 1. 1-12. he begins with magnifying the Grace of God given him to miniſter, and the Office of, and Furniture for the Apoſtleſhip given him, as he did to the *Romans* and others, but here more abundantly; and in viewing the Excellencies he was to ſpeak of, he begins with Thanksgiving, *Bleſſed be God the Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings* (that is, of Knowledge, Faith, Righteouſneſs, Peace, and Joy in the Holy Ghoſt, with all heavenly Riches, and fitneſs to diſplay them) *in heavenly places, or things in Chriſt*; (that is, above and better then our Fathers of old, who had not heavenly places and things, but earthy, material Temple, Altar, Mercy-Seat, High-Prieſt, Sacrifices, Incenſe, Purifications, *&c.* yea, and all diſtinct, not one the other, but each ſeveral and divided: but we have a ſpiritual and heavenly Temple, Altar, Mercy-Seat, High-Prieſt, Sacrifice, Incenſe, Purification; yea, Father, Brother, Sonſhip, Fellowſhip, *&c.* and all theſe one, and in one, even in Chriſt) in that preparation made, and Furniture given us in Chriſt, in whom was fulneſs of proviſion made, for extending Grace in the ſeveral Revelations of him, for the ſeveral Miniſtrations of him in the ſeveral Ages of the World, (as hath been ſhewn) and ſo for this laſt Age of the World after his Reſurrection, in which he purpoſed the firſt Truſters in Chriſt to be his choice Miniſters; and in that purpoſe, all this Grace was given us in Chriſt, before the World began; but ſince his Reſurrection, ſo revealed and manifeſted to us, as never was to any before. And this *verſ.* 4. *According as he hath choſen us in him* (theſe

Eph. 1. *Rom.* 1. 1,2,3,4,5. & 11. 13. 2 *Cor.* 11, & 12. *Gal.* 1. 11,12. *Tit.* 1. 1,2,3.

Epheſ. 1. 3.

See Part 3. ch. 3.

Col. 2. 9,10. & 3. 11.

2 *Tim.* 1. 9,10. 1 *Pet.* 1. 11,12,19, 20,21. *Col.* 1. 26,27. *Eph.* 3. 3,4,5. *Eph.* 1. 4.

(theſe words may be taken to be read, as in a Parentheſis, *for an actual Election*; which was indeed paſſed on them, and in that choice they received nothing, but what was prepared in Chriſt for them before the Foundation of the World: and this is a good and true reading and ſenſe; and ſo is this that follows, if we take the words for God's fore-purpoſe and pre-approbation of theſe firſt Truſters in Chriſt, and ſo take them without a Parentheſis) *before the foundation of the world, that we ſhould be holy and without blame before him in love.* Eph.1.4. It's cleer he ſpeaks here of ſomething, wherein they were preferred before the Inſtruments in former Miniſtrations: for to be holy and unblameable before him in love, ſhall one day be the portion of all the Saints from firſt to laſt. Eph. 5. 25,26, 27. And of faults deſerving blame in converſation, the beſt Saints on Earth have not been altogether free; yea, the Apoſtles confeſs, That they were not: But here he ſpeaks of their Miniſtration, and the Teſtament they were Miniſters of, as he did elſewhere. Rom.7. Gal.2. Jam.3.2.2 Cor. 3.3,14. And ſo *Moſes* in his Miniſtration was faithful in all his Houſe as a Servant, and *Aaron* the Saint of the Lord: but the Law and Teſtament they miniſtred, made nothing perfect; it was weak through the fleſh: therefore God ſent his Son, *&c.* and faulting the former Covenant, he changed, and took away that Law, and hath brought in a New Covenant, eſtabliſhed on better promiſes, which Chriſt miniſters by theſe choſen Witneſſes; ſo that they needed abundance of Furniture, and were indeed ſo abundantly furniſhed, that in Love, and Declaration of his Love, by an unerring Spirit, they were un-erringly led in this excellent miniſtration, holy and unblameable, in miniſtring of an holy and unblameable Covenant before him in Love, which they have left upon record; which did we more believe, we ſhould more prize the Goſpel, with the ſayings in it left upon record by them. Heb.7.19. Rom. 8.3. Heb.7.12. & 8.6,11. & 9. 14,15. & 10.5, 10. But he proceeds, *verſ.* 5. *Having predeſtinated us to the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will.* Eph.1.5. Note well the words: he ſaith not, *Having predeſtinated us to be adopted children*; for they were in election; and being choſen, (whether in purpoſe or act) as much adopted as choſen: for ſure that Phraſe, *Mine Elect in whom my ſoul delighteth*, is well and truely rendered, Iſa.42.1. My

My beloved in whom my ſoul is well pleaſed, and is the ſame with that, *This is my beloved ſon in whom I am well pleaſed*. Beſides, Adoption is onely in Chriſt Jeſus, and had in receiving and having him, as Eternal Life is; and no other way: and yet farther, Adoption and Acceptation to Sonſhip in Chriſt, is in a peculiar manner the work of God the Father, that calleth, and draweth, and begetteth to Chriſt. And the communication of the Dignitie and Priviledges of Sons, is in a peculiar manner the work of Jeſus Chriſt the Son; as it is in a peculiar manner the work of the holy Spirit to witneſs it: beſides, Adoption is a thing to be miniſtred, and did, though not ſo cleerly, appertain to the Jews under *Moſes* Miniſtration. So that it is evident here, That in ſaying, *Having predeſtinated us to the adoption of ſons*, he points out the more cleer buſineſs in their Miniſtration they were predeſtinated to (as predeſtination relateth alſo to the means, as well as the perſon and end) and that is here the Adoption of Children by Jeſus Chriſt, in which the way is pointed out, a more cleer one then ever was in former Miniſtrations, by preaching Jeſus Chriſt according to the Revelation of the Myſtery: and ſo the Goſpel is called, The Word of Reconciliation; and the Miniſtery of it, The Miniſtery of Reconciliation: and both committed to them for that end. Whence they ſaid in Miniſtration, to be ſent to open the eyes, and turn, *&c.* that they might receive forgiveneſs of ſins, and inheritance, *&c.* whence our Saviour ſaith of them, *I have choſen you, and ordained you, that you ſhould go and bring forth fruit*, &c. and what fruit that is, is to be ſeen in the commiſſion given them: ſo that they were appointed to Adoption, that is, in Miniſtration of the Son to bring men in to the Faith of the Son of God, and ſo to Sonſhip or Adoption.

*Mat.*12.18. *Mat.*3.17. *&*17. 5. 1 *Joh.*5.10, 11,12. *Gal.*3. 16,26,29. *Joh.* 1.12.2 *Tim.*1.9. *Joh.*6.44 *Jam.* 1.18. *Joh.*1.13. *Joh.*1.12,16,17, 18. *Rom.*8.16. *Rom.*9.4. *Rom.*16.25,26. 2 *Cor.*5.18,19, 20. *Act.*26.17,18. *Joh.*15.16.

And this by Jeſus Chriſt, that is, by abiding in him, and ſo preaching and witneſſing him, and ſo Repentance and Remiſſion of ſins in his Name, to draw men in to him, as hath been ſhewn: and this unto himſelf, to draw to him, unite to, and inamour with him, that he may have their heart, and the praiſe: ſuch the end of their Miniſtration and Furniture, and ſo of their preaching: ſo they ſay, *We pray you in Chriſts ſtead, be ye reconciled to God*; and, *We have eſpouſed you to one*

*Mat.*28.19. *Mar.*16.15,16. *Luk.*5.10. *Eph.*1.5. *Joh.*15.4,7,8, 27. *Luk.*24.47, 48. *Eph.*1.5. 2 *Cor.*4,5,6. *Heb.*13.7,8. 2 *Cor.*5.20. *&* 11.2.

husband, even Chriſt. Thus was their Miniſtration to the Adoption of Children by Jeſus Chriſt to himſelf; and herein far above the Miniſtration of *Moſes* and *Aaron*, and all the *Levitical* Prieſthood, and their Law: for though their Adoption appertained to them, and their Miniſtration was to bring Men to God, and ſo to be Sons and Tutor-Sons; yet it was not with ſuch a cleer Revelation of Chriſt, but by Types, and Shadows, and Propheſies of him to come; and by Circumciſion, ſtill holding out the Gentiles as ſtrangers to their Priviledges, and binding even the Circumciſion to ſuch obſervances of outward Rites, that they were kept ſtill in a kinde of bondage; ſo, as they were under Tutors and Governours as Servants, ſo as the moſt upright that were in Grace and not of works of the Law, yet were they under the Law: but this Miniſtration is of Grace onely, and of Freedom, and leads thereto: yea, even *John*'s Miniſtration, though before, and above all the former, yet ſhort of this; this being a glorious Miniſtration of a glorious Goſpel, to a gloriouſly gracious end, even the Adoption of Children by Jeſus Chriſt unto God, according to the good pleaſure of his will, not onely according to his will, and the pleaſure of his will; for ſo were all the former Miniſtrations: but through Men's weakneſſes they did not ſo profit, nor were to continue but for a time, till Chriſt had offered up the Sacrifice; and ſo were not approved for continuance and perfecting the Saints. But his delight is in his Son, and the cleer Revelation of him, and that Men ſhould love and honour him, and ſo come to God by him; and of this their Miniſtration, and ſo this Miniſtration to continue till his coming again, with which he is well pleaſed: ſo that all the efficacies of it, are to him a ſweet ſavour. This the choice and good pleaſure of his will, according to which they were to miniſter, and did miniſter; and both his choice of them, and furniſhing of them to his Miniſtration, and their ſo miniſtring to bring Men by Chriſt to Sonſhip, was for this glorious end, *Verſ.* 6. *To the praiſe of the glory of his grace.* The Grace of God was from the beginning, and teſtified in his works and word, and he praiſed for it by his Servants: but the riches and gloriouſneſs of it, was but dimly ſeen, in reſpect of what indeed it is.

*Gal.*4.1,7. & 3.16,26. & 5.1, 4.18. *Joh.*1.14, 15,16,17. & 8, 31, 36.

*Mat.*11.11. 2 *Cor.* 4.4.

*Eph.*1.5.

*Rom.*8.3. 2 *Cor.* 3.6,14. *Heb.*7, & 8, & 9, & 10.

2 *Cor.* 2.14,15, 17. & 3.10,11, 12. & 4.1.

*Eph.*1.6.

is; nor did it ſo appear, till the Son was manifeſted, till he came and was thus revealed, and that God ſpake by him, and manifeſted himſelf through him, who is the Image of the inviſible God, the brightneſs of his glory, the expreſs Image of his perſon, who hath declared him; ſo that God that commanded the Light to ſhine out of darkneſs, ſhined in the Hearts of theſe firſt Witneſſes the Light of the Glory of God, in the Face of Jeſus Chriſt, revealing the Riches of the Glory of this Myſtery, *&c.* as formerly had not been revealed to others; yea, the largeneſs of this Riches, and extention of it to all Mankinde in Miniſtration, that they might participate; ſo as they were for the praiſe and praiſing, and their Miniſtration for declaring, extolling and praiſing the glorious largeneſs, riches and freeneſs of his Grace, and to occaſion and bring others to glorifie and praiſe the ſame together with them: in which free and abundant Grace, or, as ſtill in *verſ.6. Wherein he hath made us accepted in the beloved*, which is as much, as in more words to ſay, That in the diſcovery of his glorious Grace in Chriſt to us, and ſhedding it abroad in our hearts, he hath therein and thereby reconciled us (who were ſinners as others are) unto himſelf, and ſo made us accepted in Chriſt the Beloved, and counted us faithful, and put us in the Miniſtery; ſo as we have ſeen and known what we preach, and have our ſelves experience of that we preach to others, being alſo patterns ſet forth of God for them that believe: he having committed to us, and put in us the word of Reconciliation, and by that large and free Love of his, filled our Hearts with Love and Deſire, that others may participate of the ſame; and ſo anſwered that Prayer made for us, *Joh.*17.11,20. by Chriſt Jeſus.

*Col.*1.15. *Heb.*1. 1,3. *Joh.*1.14, 16,17,18.

2 *Cor.*4.6. *Col.*1. 26,27. *Rom.*6. 25,26. *Eph.*3. 6,7.

2 *Cor.*1.20. & 4. 7. 1 *Pet.*1.4.

*Eph.*1.6.

Rom. 5. 1,6,8. 11. *Tit.*3.4,5,6, 2 *Cor.*5.14,15, 18,19,20. 1 *Tim.* 1 12,13, 14 15,16. *Rom.*8.2. 1 *Joh.* 1.1,2,3.

Verſ.7. In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace. The Redemption here ſpoken of, is explicated, by the medium, his blood (applied,) the thing it ſelf, the forgiveneſs of ſins, and the manner, according to the Riches of his Grace, and ſo more full then what believers in former times received, who had the application mediately by other blood, figuring out his blood, as then yet to be ſhed, and yet ſhort of that full and compleat Redemption that is ſtill to be waited for: of which, this

*Eph.*1.7.

is a firſt fruits and ſealing confirmation of it to us. And of the having Redemption through his blood, the forgiveneſs of
*Rom.*5.1,2,3,5, 8,10,11.&8.2. *Rev.*1.5.*Col.*2. 13.*Act.*10.43. ſins, is more then having received forgiveneſs of their own ſins in their own conſciences, and ſo freedom from the bondage of the Law, and Juſtification through his blood, and ſo peace with God, and acceſs to him in this Grace and Hope of Glory; which indeed they had, and were thereby filled with, and fitted by experiments of his Grace. But *having*, here ſignifieth both all this, and ſomthing more then all this, even ſomething wherein they were preferred before all the Miniſters that went before them. Theſe having in Chriſt, in the word of Chriſt, as given them, the word of Reconci-
*Col.*1.14,15,20, 21,22,23.2*Cor.* 5.18,19,20,21. *Luk.*24.47,48. *Act.*13.38.*Rom.* 3.26,27,28.& 4.5. liation, in which all this is brightly diſcovered in him: and ſo in the Miniſtration given them, they have the Redemption compleated by him in himſelf for Men, and therein Remiſſion of ſins, to preach to others in his Name, that ſo by Faith in his Blood, they alſo may receive the ſame, *Romans* 3. 24, 25. *Acts* 10. 43. & 26. 18. yea, even by Faith in his Blood, without outward Circumciſion, or undering to the works of the Law; ſo glorious the Miniſtration he hath given them, and they have to diſplay, not according to the works of the Law, but according to the Riches of his Grace. And this ſence appears by the next following words, cleerly to be here meant.

*Eph.*1.8. *Verſ.*8. *Wherein he hath abounded towards us in all wiſdom and prudence.* This cleerly appears not to be the wiſdom of the
1*Cor.*1.19,20,21. &2.6. World, or of the Princes of this World, or their prudence, which cometh to nought; yea, with all their wiſdom, they
1*Cor.*2.8.1*Cor.*1. 24. *Col.*2.3,9. have not known this wiſdom: but as Chriſt is the Wiſdom of God, and the Power of God, in whom are hid and treaſured up all the treaſures of wiſdom and knowledge, the fulneſs of the Godhead dwelling in him bodily, he being im-
*Prov.*8.11,12. *Iſa.*11.2.&42. 1,8. &61 1,2, 3,4.*Joh.*15.26, 27. measurably filled with the Holy Ghoſt, the Spirit of Wiſdom and Knowledge, to ſend forth, and it flowing from him: and that Spirit teſtifying of him, and enabling rightly to teſtifie of him. When the Apoſtle prayes for the *Epheſians*,
*Eph.*1.17,18,19. that God would grant to them the Spirit of wiſdom and Revelation in the Knowledge of Chriſt, that ſo in the knowledge of that Object unbared, and their eyes opened and

ſtrengthened

ſtrengthened to behold, they might ſee the hope of his calling them (in this Miniſtration,) *&c.* and it being the wiſdom of the prudent to underſtand his way, ſo it is manifeſt, *Prov.*14.8. that here by all wiſdom and prudence he meaneth, the imparting and giving in to them the cleer knowledge of Chriſt, and the things of Chriſt, and ſo of his Minde, according to the Revelation of the Myſtery, and ability to declare the ſame by 1*Cor.*2.9,10,12, the Holy Ghoſt, as elſewhere he expreſſeth himſelf to mean; 13,16. and ſo by abounding towards us, he openeth himſelf to mean, he hath given more abundantly to us, and revealed the *Rom.*16.25,26. Myſtery more fully to us, and fitted us to manifeſt the ſame 2*Pet.*1.3,4. in all wiſdom and prudence, more then ever he did to a- *Col.*1.26,27. ny of the Sons of Men, or any his Servants in former *Eph.*3.5. Ages: and this to be the meaning, is fully cleered in the next words.

*Verſ.*9. *Having made known unto us the myſtery of his will* *Eph.*1.9. *according to his good pleaſure, which he had purpoſed in himſelf.* *Having*, ſaith he, *made known to us the myſtery of his will*, *Eph.*3.4. *Col.*1. which is called alſo, The Myſtery of Chriſt, The Myſtery of 3. 1*Tit.*3.9,16. the Goſpel, The Myſtery of Faith, The Myſtery of Godlineſs, *Col.*2.2. *Luke* yea, The Myſtery of God, even of the Father and of Chriſt: 8.10. *Mat.*13.11. in which alſo the Myſteries of the Kingdom of God: all *Mar.*4.11.1*Cor.* which was given to them to know; and theſe were made 4.1. Stewards of the Myſteries of God thus made known to them, as he ſaith, *Having made known to us the myſtery of his will, ac-* *Eph.*1.9. *cording to the good pleaſure which he had purpoſed in himſelf.* This of it ſelf clears up to us all; God working all things according to the counſel of his will, in which is his purpoſe; he having at firſt ſo prepared in Chriſt, and ordered for the ſeveral Revelations of him, and the Miniſters with their furniture in the ſeveral Ages, to carry the ſame forth, he then for theſe laſt times purpoſed this great and cleer Revelation of Chriſt; and the firſt Truſters in him after his Reſurrection, to be his choſen Witneſſes, and to be thus furniſhed; and according to this purpoſe in himſelf, he hath thus choſen and furniſhed them to this gracious end: in which, this ſenſe doth farther appear by that before and following.

*Verſ.*10. *That in the diſpenſation of the fulneſs of times, he* *Eph.*1.10. *might gather together in one, all things in Chriſt, both which are*

in

in heaven, and which are on earth, even in him. By *fulness of times*, he gives us to understand, is meant the times after that due time was come when Jesus Christ was come, and had suffered and compleated that propheſied and typed of him, to be done by him in his first coming, and so had given his Word to his Disciples to manifest him by preaching: and so it is said, *When the fulness of time was come, God sent forth his Son made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons:* which *fulness of times*, is also called *the last times*; because also there shall be no more changes of the manner of his Dispensation in any other Revelation or Doctrine of Christ, but in and by this; and this to be continued till the visible coming again of his, which is the last day and last time, in which the whole Mystery of God will be finished; that being called, *that day*, when will be the fulness of the stature of Christ; when all that are to be brought in to him by such means are come in to him, and with him; and from his first coming which was in due time, in the beginning of the fulness of times, to his next personal and visible coming, which will be at that day, that is the last time; all between, is called, the last dayes, the last times; and here, the fulness of times, that we may be mindeful of and heed this Dispensation and Gospel thus dispensed by the Apostles, that proved all by the Prophets also, and to look for no other till Christ come again.

Tit. 1.3. *Gal.* 4.4,5. 1 *Pet.* 1.20. 1 *Pet.* 1.4,5. *Rev.* 10.6,7. & 11.14,19. 2 *Tim.* 4.8. *Eph.* 1.23. & 4.13. *Rom.* 4 6. *Gal.* 4.4. 1 *Pet.* 1.4,5. *Act.* 2.17. *Heb.* 2.2. 1 *Pet.* 1.20 2 *Pet.* 1.15. & 3.2.

And the end of this glorious Revelation, and glorious Dispensation is, That by Christ thus discovered, and as discovered in it, he might shew forth in Christ, and gather together in one, even in Christ, all things which are in Heaven and in Earth, even all the parcels of his Minde fore-declared in the heavenly Propheſies, or by Dreams and Visions, or by earthy Types and Shadows, and that was hid in Christ, now to be revealed and made manifest together in him, in whom God and Man are one; and Truth and Righteousness, with Mercy and Peace meet in one, in him; yea, in Temple, Altar, Propitiatory, Oracle, Priest, Sacrifice, Purincation; yea, Life and Covenant are all in one, in him; yea, in him Father, Son, Spirit are all one; yea, the worshipped and worshippers meet

Eph. 1.10. *Heb.* 1.1,2,3. *Col.* 1.15. *Joh.* 1. 18. *Mat.* 1 23. *Psal.* 85.10. *Heb.* 12.22,24.

meet in one in him; yea, the Spirits of the Prophets, and Apostles, and of all just Men made perfect in Heaven, and of all unfeigned Believers on Earth, meet in one in him; yea, Faith, Love, Desires, Refreshings, all flow from him, and run into him, and meet in one; yea, Jew, Gentile, Bond, Free, Male, Female, all one in him; and by Faith in him, come to enjoy Union and Fellowship in and with him and one another, and enjoyment of his blessing: and this Union with him, the Gospel thus dispensed, effecteth where believed. And thus to understand this gathering together of all things in Christ to be of these things, and this Union, we are led by the 3 *vers.* and other Scriptures; so that the end of this Dispensation is to let Men see all in Christ, and so draw them in to believe in him, to place all their Love, Faith, Desires and Content in him, and so to finde all their satisfaction in him, and so partake of the Blessing of this Union in him. *Col.* 2. 10, 11. *1 Joh.* 5. 20.

Vers. 11. *In whom*, (that is, in Christ) *we have obtained an inheritance:* this he sheweth to be, they had it in hope; and the Holy Spirit as the earnest, till the possession be given: and this they had also to preach to others, and assure all unfeigned Believers of the same, to be theirs in hope; yea, there was a confirmation of the Truth of all this, and of the Blessing of their Ministration in the *Ephesians*, believing on their report, and being therein sealed, though they had not so much light into the Mystery as the Apostles had, for which he also prays after for them, and explicates the Mystery to them, as it was revealed to the Apostles, both in the Doctrine and Effects of it in Believers, and the Priviledges held forth to all Men that they might believe, with experiments in some measure found in all Believers, which I leave to be read in the second and third Chapters, onely here taking notice of what he affirms concerning all he hath said, *Vers.* 11. That to all this, they were predestinated according to the purpose of him that worketh all things according to the counsel of his own will. Mark how he concludes, and approves the purpose of God to be such, and his predestination of them according to his purpose, even from his works in them, that God having so chosen, and blessed, and furnished them above all *Eph.* 1. 11. *Vers.* 13, 14. *Eph.* 1. 11.

all his former Servants, and put them in this Miniſtration for ſuch a Diſpenſation, and confirmed it with ſuch Bleſſings; he working nothing at randome, but all things according to the counſel of his own will: This is an evidence that ſuch was God's purpoſe, and according to his purpoſe did he predeſtinate us to all this, to this end,

Eph. 1. 12. *Verſ.* 12. *That we* (we ſo elected and furniſhed, according as we were predeſtinated, that we) *ſhould to be the praiſe of his glory*, (we in our Miniſtration in this Diſpenſation, ſetting forth his glorious rich Grace in and through Chriſt, as never was before) ſhould lay the Foundation, and deliver the Doctrine and Diſpenſation in which the Glory of his Grace ſhall be diſplayed to the end of the World; ſo that we now in our perſonal doctrinal delivery and Diſpenſation, and we after in the ſame Doctrine and Diſpenſation, delivered and recorded, by us held forth in the Miniſtration of thoſe that believe through our word, in which our Fruit ſtill remaineth and encreaſeth, that ſo *we ſhould be to the praiſe of his glory*, even we, *who firſt truſted in Chriſt*; and ſo were Eye-witneſſes of him, and had our Goſpel immediately from him: in which he puts a diſtinction between the firſt Witneſſes that firſt truſted in Chriſt, and the believing *Epheſians* that alſo truſted in him, after they had heard the Word from the firſt Witneſſes, of which Believers he affirms graciouſly, but

Verſ. 13, 14, *&c.* ſhort of what he affirmed of the firſt Witneſſes, putting a remarkable difference in reſpect of the meaſure of the Furniture between himſelf with thoſe ſpoken of, and theſe he ſpeaketh and writeth unto. So that the whole Series of all the things affirmed from *verſ.* 3. to *verſ.* 12. will agree to none but the Apoſtles and firſt Witneſſes of Chriſt, to none of the Servants of God before Chriſt carried our Nature into Heaven, nor fully in all and every of the things affirmed, ſcarce to any ſince their times: but to all them, all

Verſ. 12. that is ſaid doth fully agree, and in the Text is expreſly affirmed of them, which doth abundantly teſtifie the Truth and Goodneſs of the Goſpel delivered by them, who were ſo abundantly furniſhed with ſuch a full and cleer Revelation of Chriſt, which they received ſo immediately from himſelf, whom they alſo ſaw; and being ſo filled with his Spirit, have according

cording to his purpoſe left the ſame on record for us, who have the ſame Goſpel and Diſpenſation, a revealed by them to believe and declare, as we have it mediately from them; and not to gape after another immediate Reveſation of it to us, but to take it, as in believing we may by the Spirit come to know it in and by their writings; and ſo Bleſſing, Election and Furniture, with the Predeſtination according to his purpoſe for ſuch a gracious end for theſe laſt times here ſet forth, ſpeaks good to, and for all the Sons of Men to whom it comes, that they might believe; and ſweet Conſolation to all Believers: and the wreſting of Election and Predeſtination here ſpoken of, to mean a certain ſet Company of Men ſevered from the reſidue of Men, that they, and onely they, ſhall be eternally ſaved, that were thus abſolutely predeſtinated thereto, before the Foundation of the World; and theſe onely, and all theſe thus choſen and bleſſed, as *Epheſ.* 1. 3,4. ſure there is not one word in the whole Text, or elſewhere, expreſſing or importing ſuch a ſence as this. But there are many things in the Text againſt ſuch a ſenſe, and that will not admit it, as appears in that ſaid, over and beſide the expreſſion of this Company, to be the firſt Truſters in Chriſt, and ſpeaking of them diſtinctly from after-Truſters, changing the perſon from thoſe ſpoke of, to thoſe ſpoken to, with ſome difference in that affirmed of either; yea, this ſenſe pretended in the Face of it, compared with the Text, would cut off all the Fathers from *Adam* to *Noah*, and all the Believers in their times, and all from *Noah* to *Abraham*, and all from *Abraham* to *Moſes*, and all from *Moſes* to *David*, and from him to *John Baptiſt*, from being of the number of the Elect, and predeſtinate to Eternal Life: for the things here affirmed of theſe Elect and predeſtinated, cannot be affirmed of thoſe from the beginning; no, not of *John Baptiſt* himſelf; yea, and by that Trial, few Believers ſince, will ever come to finde themſelves of this elect Company; beſide, this pretended ſenſe pleaded for, weakens and denies the evidence of good and credit this place affords to the Goſpel-Diſpenſation, and darkens the light of the whole Text, ſo clearly ſhewing and intended to ſhew forth the excellency of the Goſpel as now revealed, and the heavenly and rich

Epheſ. 3. 3,4. *Phil.* 3. 1. 2 *Tim.* 1. 13. & 2. 2. 2 *Pet.* 3. 2. *Rev.* 22. 18, 19.

Furniture of the Apoſtles and firſt Witneſſes to deliver it, and the Goſpel and Diſpenſation recorded by them, to be the Diſpenſation for theſe laſt times, and all this according to the purpoſe of God; ſo were they furniſhed, and in the Goſpel recorded, they are in Spirit with all this Furniture with us now. But as this Furniture was in a ſort common to all the firſt Witneſſes, ſo they had alſo a Furniture of ſpiritual gifts, in which was difference; ſome one, ſome another; ſome more, ſome leſs. Let us view theſe alſo.

Chap. 13.

Of the Furniture of ſpiritual gifts the firſt witneſſes had, as in Epheſ. 4.

Epheſ. 4. 7-13. *But unto every one of us is given grace, according to the meaſure of the gift of Chriſt. Wherefore he* 8, *ſaith, When he aſcended up on high, he led captivity captive, and* 9,10, *gave gifts unto men.* (And then there is an inference: read *verſ.* 11, 9,10. and then he ſaith,) *And he gave ſome Apoſtles, and ſome* 12, *Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers: for* 13. *the perfecting of the Saints, for the work of the miniſtery, for the edifying of the body of Chriſt, till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature* (or age) *of the fulneſs of Chriſt.*

In theſe words are many things affirmed and taught, both ſhewing their rich and plentiful furniture of ſpiritual gifts, and worthy our obſerving.

1. That theſe gifts, as here mentioned, were never ſo given to the Servants of Chriſt in this manner, before his perſonal Death, and Reſurrection, and Aſcenſion into Heaven, in that perſonal Body of his that died and roſe again; and ſo, that on his Aſcenſion, he received in that perſonal Body of his, the immeaſurable fulneſs of the Holy Ghoſt to ſend forth; and then, and not till then, but even then, he did ſend forth the Holy Ghoſt upon his firſt Witneſſes, with all theſe his

Epheſ. 4.9,10. *Pſal.* 68.18,19, 20. *Act.* 2.2,6, 16,21,33.

his spiritual gifts: and this is evident in the Apostles fore-inference; and in the Propheſie of it, and in the teſtified performance of it, and in this expreſs Affirmation. As for outward Offices, for Order in Churches, for teaching and leading in the Adminiſtration of Outward Ordinances; they were before according to God's Direction, both for Temples, Synagogues, and Families, as well as thoſe that follow for their time among theſe, as Elders, or Biſhops, and Deacons, which are to be choſen by the Church, which is to follow Chriſt; in chuſing whom he hath fitted, and not enjoyning him to follow them, in fitting whom they have choſen, or elſe to allow him no Miniſters in his Church: but of theſe after, in fit place. *Eph.* 4.7,8,11, 12.

2. That theſe gifts bear not the names of ordinary Officers in the outward polity of the Church, but the names of the Offices and Buſineſs of the firſt Witneſſes of Chriſt, which were to preach him, to bring in ſuch as were no Church, that they might be a Church, and of the Church; and then to edifie the Church: and ſo a true Church in being, which was before, and while as yet there was no ſuch outward ordinary Officers, for the outward polity thereof ordained therein, they being ordained in the Churches, ſome time after the Churches were congregated, and in being. And ſo we finde, That of the Diſciples immediately called by Jeſus Chriſt himſelf, that after they were come to and followed him as Diſciples, he then called them to him: and firſt, of them he choſe twelve, whom he named Apoſtles, whom he ſent forth to witneſs of him, and preach him; and alſo that after that he appointed other ſeventy, and ſent them to go before his face, which could be no leſs then to evangelize: yea, all his Diſciples he appointed, to be a Light to the World, and to let their Light ſhine forth, in Word and Converſation, ſo preaching him: yet with theſe gifts fitting for the great buſineſs that was to be done, were they not yet endued, nor could be, till Chriſt had ſuffered and aſcended; and ſo were to go forth where Chriſt was not named, *&c.* till after Chriſt his Aſcenſion, they were by his pouring forth the Holy Ghoſt on them indued with power from on high; and by this, and their exerciſe, and allegations of Scripture in their Miniſtery, it ap- *Luk.* 24. 48. *Act.* 26.18. *Act.* 14. 21,22, 23. *Luk.* 6.13. *Luk.* 10. 1,17. *Mat.* 5. 14,15, 16. *Joh.* 16.7. *Luk.* 24.49. *Act.* 1.4, 5. & 2.1,33.

peareth, that the first, primary, and choice gift, was the gift
1 Cor.12.28. of Apostle, put in this his first, and by himself immediately gathered Church: and this appeareth to be such a spiritual
Isa.52.15.Rom 15.18,19,20,21. Manifestation, Light, Knowledge, and Gift, for teaching Christ, with such spiritual power and efficacy as apted and enabled them to preach Christ, where, and to those he was not before
2 Cor.3.10,11. known to be The Christ, or else where he was not so much
2Cor.9.2.2Cor. 3.1,2,3. & 13. 3.4,5. as named, and so known at all; and so not to be the first instrumental layers of the Foundation; and such brought in by them, were the seal of their Apostleship.

And in this gift of Apostle this is also to be farther noted, That in it all the rest were included; so, as such as had the gift of Apostle, had therein all the other following gifts, as of Prophet, Evangelist, Pastor and Teacher; though others that had these, had not all that was in the gift of an Apostle.

The next gifts here mentioned, are Prophets and Evangelists; first here naming Prophet, and then Evangelist, because of the double efficacy for convincement and drawing on to believe, else they may be called by one or either of
1Cor.12.28. the Names; and so the Apostle elsewhere includes Evangelist, in that Phrase of Prophet; saying, secondarily Prophets; by which, with the phrase Evangelist used here, and by their Ministration, and the effects, we may discern what these gifts or this double gift is. Prophesie here not to be limited to that gift of fore-telling some events to come; which was more before, then since the Ascension of
Act.21.10,11. Christ; such as that of *Agabus*: but it was such a spiritual Manifestation, Light, Knowledge and Gift for teaching Christ, with such power and efficacy, as apted and enabled them so to preach Christ, as might tend to the convincement
Joh.16.7,8,9, 10,11.1Cor.14. 24,25. of unbelievers, and the throwing down all their strong holds, convincing them of the fulness of all Foundation for trusting in, or doors of approach to God, besides Christ: & that he is the onely Foundation & door of approach to God, which was done in propheſying, and in this respect the gift for this,
Rom.10.15.Act. 11.20,21. called the gift of Prophet: and then the drawing in the convinced to believe in Christ, and so turn to the Lord, which is the proper effect of evangelizing: and so the Apostle

saith,

saith, The Word was evangelized, to those that were brought in to believe: whence the gift is called Evangelist most frequently, though also both are called, Prophet. And this is also to be here noted, That Evangelist includeth Pastor and Teacher; so as those that had the gift of Evangelist, had therein also the gift of Pastor and Teacher, though all that had the gift of Pastor and Teacher, had not also all that was in the gift of Prophet and Evangelist. And so, 1 Pet. 1. 21, 2. 25.

The next gift here mentioned is, *And some Pastors & Teachers:* he saith not as before of the other, *And some Pastors, and some Teachers*; as if these were several, and distinct, and different gifts, as the other: though in this, as in the former, there may be a various distribution in the measure, to some more than to others; yet feeding and teaching is in them all; yea, feeding is by teaching, and right teaching the way of right ruling and feeding; and so as the Apostle includes both these Pastor and Teacher, in one word, saying, thirdly Teachers: yea, Pastors are in and with these gifts, so as Apostles are Pastors and Prophets and Evangelists are Pastors, and Teachers are Pastors, and all of them are Teachers; yet all according to their several gifts, and the measure of Faith given unto them; and so all of them together Stewards and Shepherds: and in this is seen something of the spiritual Kingdom of Christ in this World, as was also typed in the temporal Kingdom of *David*, in which was King Priest, Prophets, and all anointed and called Shepherds, to rule, order, lead, teach, and minister; and so suitable to that prophesie by *Jeremiah*, and a spiritual first Fruits of it: for here is Jesus Christ the anointed of God, into whose Lips Grace is poured, the great and mighty King, the Prophet and great High-Priest over the House of God, the good Shepherd of his Flock, sitting in his Body in the Heavens, at the right Hand of God, (till he come again and take to him his great Power and Raign) that is also the Anoynter, and in sending forth of Spirit hath given gifts unto Men, to get him a spiritual Kingdom amongst Men, and to order it, till he come to take them to raign with him. And so he by his Spirit is present with them, and anoynteth them, and maketh them a spiritual House, an holy and royal Priesthood, to shew forth his vertues, and offer spiritual Sacrifices to God by him, suitable to, and a spiritual first Fruits of that prophecied by *Isaiah*: and so, as he hath put his Word, and therein laid the Foun- 1 Cor. 12. 4, 5, 8. 1 Cor. 12. 28. *Jer.* 3. 15. & 23. 4, 5, 6. 1 *Joh.* 2. 20. 1 *Pet.* 2, 5, 9. *Isa.* 66. 20.

Foundation in them; ſo he hath filled and fitted them in his anointing, with ſpiritual gifts, to hold forth, teach, and ſo lay the ſame Foundation for others, and to convince them of the falſeneſs of all other Foundations, and to draw and build them up on this Foundation, and to help them to growth and feeding thereon, and for direction for walking therein, till they come to the fulneſs of poſſeſſion; ſo richly were theſe firſt VVitneſſes furniſhed in the Faith, having both the Goſpel in ſuch full and clear knowledge, and all theſe ſpiritual gifts, immediately from Jeſus Chriſt himſelf, whoſe perſonal body they both ſaw and heard, even after his Reſurrection. And whereas *Paul* ſeemed to be born out of due time for this, yet it was vouchſafed him; and he did, and was the laſt that did, both hear and ſee him in his perſonal Body, and receive the Goſpel and theſe ſpiritual gifts immediately from him; and by that he proves his Apoſtleſhip: and in this immediateneſs of receit and commiſſion they have no Succeſſors; but do continue with us in all their knowledge and gifts, by and in the Goſpel recorded by them.

*Eph.*2.17,22.

1 *Cor.*15.8,9.& 9.1,2. *Gal.*2.11, 12,21. *Luk.*16. 29. 2*Pet.*1.15. & 3.2.

3. That the end for which all theſe gifts were given them, was for perfecting the Saints (that is, all that are prevailingly called by his Grace, and ſo united to him, and ſanctified by and to him, and for his ſervice; not limiting this to outward Officers, nor engaging it to all them, ſome of them it may be not being ſuch Saints; but limiting it to ſuch Saints, and enlarging it to all them, for perfecting them) for the work of the Miniſtery, (the Miniſtery of the Saints of the whole Body, whereof no Member is Officeleſs or uſeleſs, but each hath ſome Service or Miniſtration and fitneſs for it, and ſpirit of life running therein, and ſo a Miniſtration) for the edifying of the Body of Chriſt; and this ſuch an edification as is for the growth of the Body, both in multitude of converts, and their growth in Union, Fellowſhip and Conformity; every Member in this ſenſe growing, by the influence that proceedeth from the Head; but yet not immediately into every particular Member, nor through ſome outward Officers onely; but as from the Head of the myſtical Body, ſo through every living Member, making increaſe to it ſelf in love; And ſo the growth of the Body by that which every joynt ſupplieth: for ſo gracious an end were theſe gifts given.

*Eph.*4.12.

4. The time of the continuance of theſe gifts, and that is expreſs,

press, *Till we all come in the unity of the Faith, &c.* that is, till the last Man be called that is to be called, before the personal appearance of Christ, till we all (that is, the whole company that is to meet with him, and to come and raign with him) meet in the unity of the Faith, and of the knowledge (and so the acknowledgement) of the Son of God, unto a perfect Man, (a full and compleat Company, a fit and suitable Corporation or Body for such an Head) the measure of the stature (or age) of the fulness of Christ; which, (as the knowledge of the Freedom of Sons was by his first coming, so this) will be at his next coming and appearing in Glory, when this manner of Ministration will cease; but till then, they to continue in this Ministration of the Gospel. True it is, The Gospel, that is, the Faith to be taught and received, it was once and but once, immediately given unto the Saints in these first Witnesses; but that very same Gospel is mediately continued, and so to be received and held forth, and no other Gospel, nor another immediate giving of that (unless to some Jews,) but that kept, and held forth by the Saints till Christ come again; even so these spiritual gifts, to minister the Gospel with, were once given, and that was when Christ ascended up in our Nature to Heaven, and then he sent them down to his Saints at once; and in this immediateness and fulness, as then but once: but these gifts, even all of them, as mediately received through belief of the Gospel delivered by them; which Gospel, whoever unfeignedly believeth, is become of them, and so of Christ, and so of the same seed, the seed of them who are the seed of Christ, and the seed of Christ his seed, and his seed's seed.

Eph. 4.13. *Gal.* 4.3,7. *Jer.* 31.34. 1 *Cor.* 13. 8,9,10,11,12. 1 *Joh.* 3.2. *Jude* 3. 1 *Tim.* 6.13,14. 2 *Tim.* 1.13. & 2.2. 2 *Pet.* 1.13,14,15. & 3.2. *Gal.* 1. 6,7. *Act.* 2.

And so this Word and Gospel given them, and the spiritual gifts given them therein and therewith, and so put in them, shall not depart out of them, nor out of their seed, nor out of their seed's seed, from henceforth for ever: and so will he make good his promise to them, of being with them to the end of the World: and that to this gracious end; That having such a standing and enduring Gospel recorded, and in that record revealed; and in minding, and believing thereof, receiving such known spiritual gifts, as all lead to exalt Christ and draw to, and build on him; We may no more be as Children, tossed to and fro, and carried about with every winde of Doctrine, by the slight of Men, and cunning craftiness whereby they lie in wait to deceive: but speaking the

Isa. 59.20,21. *Mat.* 28.20. *Eph.* 4.14,15.

the truth in love, we may grow up into him in all things, which is the Head, *&c.*

And so much for their blessed Furniture, that is of continuance, and abideth in the Church, believing and professing this Gospel in some good measure throughout all ages. But with this they had some other Furniture tending to confirm their Doctrine and Ministration, peculiar to the first times.

Chap. 14.

Of the peculiar confirming Furniture of the first Witnesses and the Churches brought in by their personal Ministration.

These first VVitnesses had also some other gifts that were for confirmation, which were chiefly to them, yet neither personal to every one, nor peculiar to the first VVitnesses, but peculiar to the first age of the Church, the gifts mentioned that are for continuance, were to some more, to some less, yet to all some; and these were for edifying the body of Christ: but these other gifts are not personally to every Believer; and though they were given to the Church, yet their principal end was for unbelievers, That such as had not heard, and been taught, and so did not know, That the *Messiah*, the Saviour of the world was come, and had offered up the acceptable Sacrifice; and, that this very Jesus was he; this Jesus whom they preached is the Christ; and, that God will be worshipped and approached to in and through him; and, that such as do believe in him, and approach to God by him, shall be saved. Till this was proclaimed, rumoured, and taught through the world, and had been sufficiently confirmed for truth, so, as it was received and professed by many witnesses; signes and miracles were necessary, to convince the unbelievers of the truth of it, and to confirm the weak and unstable in the belief of the same. And indeed for these ends were such signs, wonders, and miracles granted to be done *a*: and so it's evident such

a 1 *Cor.* 14. 20, 21, 22.

effects

effects they had *b*, and such use the Apostles made of them *c*: and these gifts of speaking with divers Tongues, and of working Miracles, and healing Diseases, were given abundantly in the first age of the Church, but not to every Believer: yea, primely and most abundantly to the Apostles, that had the Power or Gift of giving the Holy Ghost, in such-like Gifts of speaking with Tongues, by Prayer, with laying on of Hands. *Philip* was an Evangelist; and God did by him shew many Signs and Wonders: yet the giving of the Holy Ghost in such Gifts of speaking with new Tongues, was not given by him, but onely in Ministery, on the Prayers and laying on of Hands, by two of the prime and immediate Apostles *d*: and so in the Preaching of *Peter* *e*; and so by the laying on of *Paul*'s Hands *f*: though many had the Gift of speaking with Tongues, yet by any thing recorded, it's not like they received it, but in the Ministery of some of the Apostles; though the Holy Ghost, for comforting, renewing, and filling the Heart with joy and some spiritual Gifts, was given in the Ministery of the Gospel by other Disciples *g*: yea, the Promise of the Holy Ghost in this sort, is to all that God calls by the Gospel, that in believing they may receive it *h*. But this Gift of giving the Holy Ghost for speaking with Tongues, appears to be peculiar to the immedately called Apostles, and for their times: but the Gifts of healings, and doing other Wonders and Miracles, was given to divers others, not onely Evangelists, but other Disciples, yet not to every Disciple, nor all to one *i*; and this to multitudes of the first Witnesses, and to divers others brought in by their Ministration, during their times; but not to continue for the times to come, as the Doctrine with the fore-mentioned Gifts were; But to confirm the Doctrine of the Gospel, and the Grace and spiritual Gifts to be received in the belief thereof, which was to continue till Jesus Christ come again, as appears,

b *Act.* 8.13. & 13.12. & 14.3. & 16.29,32.

c *Act.* 2.33,36. & 3.12. & 4.10. & 9.42. & 11.18.

d *Act.* 8.14,15, 16,17.

e *Act.* 10.44.

f *Act.* 19.6.

g *Act.* 8.39. & 9.17, 18,19.

h *Act.* 2.38,39.

i 1 *Cor.* 12.28, 29.

1. By our Saviours manner of promising them: *And these signs shall follow them that believe*, &c. he saith not, *That he* (or every one) *that believeth, shall do these signs*; as he had fore-said, *He that believeth, shall be saved*: but, *And these signs shall follow them that believe, in my Name they shall*, &c. where, by the

Mar. 16.17.

order of the words according to Scripture-Language, *They* signifieth the unity and community of the whole Society of Believers from first to last, all of them participating in that, which but some of them have actually done: and so such as are of that Number, Body and Society, are verily said, in respect of the unity and community of the whole Society, to do the same that any of them do, while they do not oppose or disallow it; yea, more fully, if they like, and be glad of it; as the whole Body may be said to do that, which, with its living force and likement, any one living Member doth: and so *They*, even whole *Israel*, are said not to have hearkened, but transgressed; when but some did personally so transgress: and so *They*, even *Israel*, are said to have sent Messengers to the King of *Edom*, and the King of *Moab*; when it was but *Moses* and the chief of the Rulers that sent: and so *They*, *Israel*, are said to have sinned and transgressed God's Covenant; when it was but one Man that personally did it. And this sense the Apostle counts it a shame for Christians to be ignorant of. And to come neerer this very business, that God did by *Moses*, *Aaron* and *Joshua* to those of *Israel*, personally in their times, is yet counted as done to the whole Society of *Israel*, and the Generations of them, and that after them, many Generations, and many hundreds of yeers; and so looked on and spoke of, because of their oneness and interest as, *Them*; and because of oneness, *Him*, for, and to whom God by *Moses* did these things: and the People of *Israel*, in after-times and Generations, reproved for not acknowledging the same. And though all the Apostles did, be not writ; yet so much is writ, that we may know they, and many of the first Witnesses, and many that believed through their Ministration in the first times, did all these Signs mentioned by our Saviour: and now those that believe in Christ through their word, are one with them: of this they, of the same Society; we theirs, and they ours, of the same unity and community, *Ephes.* 2.17,22. 1 *Cor.* 3.22,23. & 12.26. and so, as they of old are said to rejoyce in God in their Father's rejoycing when they went through the Sea, and to be spoken to by God, when he spake to *Jacob*, or in that speaking: so, and in that sense may they, the whole Society of Believers, both

Exod. 16. 20, 27,28.

Numb. 20.14. with *Judg.* 11.17.

Josh. 7.11.

1 *Cor.* 5.6.

Isa. 63.11,16.

Jer. 12.6,7,19, 20. *Act.* 16.18. & 28.3,5. & 12. 5,19. & 2.4,6. & 10.46. 1 *Cor.* 14.18. *Act.* 9. 33,34,41. & 28.8. & 8.17, 18.

Psal. 66.6.

Hos. 12.4.

both then and now, be said to do these signs, which those of the first times personally did.

2. But this will more appear by the words, *Shall follow them that believe*; for as the Signs and Wonders done by *Moses*, and in his Ministration did follow the *Israelites*, that is, accommodate them in all after-Ages, till the *Messiah* promised came: not in being done over again, but in that, first, they were left upon record, together with the Law and Doctrine confirmed by them; in which they had those Signs, together with the Law and Doctrine to teach their Children and one another. And secondly, in having, and believing, and minding the Law and Doctrine so confirmed, they had all those Signs also to minde and believe. And thirdly, in minding and believing the Doctrine confirmed by those Signs, they had the same use and benefit of those Signs, for farthering their confidence and rejoycing in God, in praying to him, seeking help of him, and resting on him for it in every need, as they had in whose personal sight they were done. And so did these Signs follow them: and it was an evil and adulterous Generation, that did call for the doing them over again; even so the Believers being come into the same Society and Congregation with the first Witnesses, The Apostle in this very sense takes in all the Believers to the coming of Christ, using that word *we*, 1 *Cor.* 15.51. 1 *Thes.* 4. 15. And in this sense we all may be said to have those Signs done by the first Witnesses to follow us, and to accommodate us, in that they are left upon Record for us in the Record of the Gospel that was confirmed by them, that therein and thereby we may have the same use for minding and teaching them, and being confirmed in the Faith of the Gospel, and so for farthering our confidence, as they of the first times had; yea, they are affirmed to be writ for that end: and it is a Sign of an evil heart, to call for these Signs to be done over again; which, if it should be granted, yet would not such evil hearts believe. And as this appears, both by the manner of Christ his promising, and the words in his promise: so it doth also appear,

Mar. 16.17. *Deut.* 6.6,7, 20, 24. *with Exod.* 12.26, 27. *Psa.* 78. *all.* *Psa.* 66.6. *Hos.* 12.4. *Jer.* 32. 19,20,21. *Mat.* 12.38,39. & 16. 1,4. *Mar.* 8.11,12. *Luk.* 11.29. *Joh.* 2.18. & 6.30, 31. *Heb.* 13.22, 23. *Luk.* 2.1,4. *Joh.* 20.31. *Rom.* 15. 4. *Mar.* 16.20. *Heb.* 2.4. 1 *Cor.* 14.20,21. *Isa.* 28.11, 12,13. *Luk.* 16.31.

3. By the Apostles setting them down; having set down the abiding gifts, first, second, third sort, he saith, *After that*, 1 *Cor.* 12.28.

miracles, then gifts of healing, helps in Government, diversities or kindes of tongues. After God had called *Moses* and *Aaron*, and spoken by them to the Children of *Israel*, and sent them to speak to *Pharaoh*, he added Signs and Wonders that made the Enemies say, *This is the finger of God:* and he fighteth for *Israel*, and causeth *Israel* to believe his Words, and sing his Praise. But those Signs were not to be done over again, but remembred in all Generations following: and so much the Apostle intimates here by the word *afterward*, as an addition and over-plus for a time.

All that may seem to darken this sense, is, because helps in Government is named among these Gifts: to which, answer might be given, That the naming them with these, doth no more equal them, and make them of the like Nature for their Tendency and Temporarines, then the naming things indifferent, and evil onely in the use by Circumstance, in one and the same sentence with things simply and absolutely evil, doth equal them, and make them of like Nature and Tendency at all times. And yet this placing helps in Government, among the things that come in afterward, and in the middest of those temporary Gifts, doth instruct us also,

Act. 15. 20.

1. That these helps in Government, Elders, and Deacons, and such outward Offices, were not of the Essence of those spiritual Gifts, which Christ ascended up to Heaven to give: but such as in the Wisdom of those spiritual Gifts given, they might, as occasion and need was, after appoint or elect; and so those came in afterwards, as hath been foreshewn.

2. That these helps in Government, are not of the Essence of the Church, nor simply requisite thereto: the Church was before them, and truely in being before it had them: and these came afterward into the Church for outward Order and Ornament, as is foreshewn; yea, it may be to instruct us,

3. That as those outward Offices had not their rise immediately in the first pouring forth of the heavenly Gifts, but afterward; so they shall not have their continuance in the true Church and Sanctuary, the real and mystical Body of Christ,

Christ, till his personal coming again, as those spiritual Gifts shall, though they were of longer continuance then the Miracles and Gifts of Healing, and diversities of Tongues for outward acting were: a time was fore-seen to come, when some of these outward Officers would fall from Heaven, (from the simplicity of Christ, and receiving their Knowledge and Furniture from the Gospel believed, even the Testimony of Jesus, that is, the Spirit of Prophesie, and came from Heaven; and those spiritual Gifts and Furniture received in belief thereof, which came from Heaven) and so fall to the Earth, in love of the Learning, Philosophy, Arts and Sciences of the Gentiles; and with that, interpret and teach, using it as the Key of Knowledge, and so bring in a smoke, covering the Face of the Gospel and Church with Darkness. And such Officers getting to be the chief in the outward Court, the outward Court would be left unto the Gentiles, and then the Man of sin would enter, and sit therein, and he would be making Apostles, Evangelists, Pastors, and Teachers; and none should be counted so, but those of his making and calling: and if by his usurped Power and feigned Miracles, he could not generally perswade Men of this, yet he would claim such Authority for ordaining Bishops and Deacons, that there should be none acknowledged but of his ordaining; yea, he and the Officers ordained by him, shall bear the Name of the Church and Clergy; as if out of Union with them, no Salvation: and all that will not submit to, and acknowledge this Power in him and his Officers, shall soon be thrust out of Office, and excommunicated out of the outward Court of the Church; and then the Holy City, the true Church and Sanctuary, would be trodden under Foot, and clothed with sackcloth in disgrace and persecution: yet the Testimony of Jesus, and Truth and Verity of all these spiritual Gifts, was in, and would remain and be in this Sanctuary, the true, though despised Church, and stript of her outward Ornaments and Officers: and Power is given to these, by spiritual Gifts and Vertue, to witness the Testimony of Christ still in all this time. And as God forsook *Shilo* where his Tabernacle was in *Canaan* first pitched, for the wickedness there-

Rev. 19.20.

Rev. 11.1,2,3. 2*Thes.*2.4. *Joh.* 6.2.

*Jer.*7.12

of,

Rev.12.5. of, and returned his Tabernacle no more thither; so God may reject this outward Court, (in which his Sanctuary once was, and his Glory shined in it) and for the wickedness of it, never beautifie it with his true Sanctuary again; but preserve his true Sanctuary by his Word and Spirit, till Christ come; and the Holy Ones beneath, and the Holy Ones above do meet, and the false Prophet be slain, and the Church become a Kingdom; which, whether hinted in leaving out the Name of the outward Court, *Heb.* 9. I will not say, but onely that the placing helps in Government, among such Temporary things as came in afterward, may afford these instructions to us: and so leave it to each man, as Light of Truth perswades.

Rev.11,& 19.

But for the Gospel, and these spiritual Gifts given from Heaven, that they have already been abundantly confirmed by Miracles, and they so divinely recorded, as is enough to confirm Faith, and no need of doing them over again, is that affirmed and proved; and yet to make it more cleer and evident, we have it expresly testified,

4. By the Apostles own words to the *Hebrews*, when having set forth the excellency of Christ, as in Testimony of him set forth, and then exhorted them to diligent heed taking thereto; he admonishing them saith, *How shall we escape if we neglect so great Salvation, which at the first began to be spoken by the Lord; and was after confirmed unto us by them that heard him: God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the holy Ghost, according to his own will?* So that the Gospel hath been confirmed above all that the Law of *Moses* was: and as the Miracles confirming that, was no more to be iterated after the Law was once taught, setled and confirmed; but those remembred with the Law; yea, the Prophets that came after, endeavouring to move them to deviate from that Law, with Signs and Wonders, were not to be believed or hearkned to: so we are now warned for these times, that false Prophets, false Christs and Antichrists, will come with signs and wonders to deceive, and draw credit to their false Doctrine with. So that which we are now to heed, is the Word of the Testimony of Christ; in which is testified, Jesus

Heb.1.& 2.1,2,3,4.

Deut.13.

Mat. 24.24. Mar. 13.22. 2Thes.2.10.

to

to be The Christ, the Apostles and first Witnesses to have declared his Minde, even the Gospel, according to the Revelation of the Mystery, and the spiritual gifts with which they went forth; and the Gospel revealing all this, to be taught and left upon record by them, the sound whereof went through the whole World, before the first Witnesses all of them left the World. And it was, and hath been setled in many Churches in divers parts of the World, and sufficiently confirmed with Signs, Wonders, Miracles and miraculous Gifts of the Holy Ghost already; and they also written, that we might believe. *Mat.*24.14. *Rom.*10.18.

And thus have I shewn, according to this last and fullest Revelation of Christ, who were chosen in and by him the first Instruments for laying the Foundation, and beginning the building on it; and so to set this glorious Ministration on foot, and how plentifully they were furnished. Now it is needful also to shew the Furniture of the following Witnesses that are of the same society and house, and to carry on this Ministration to the same end, till the return and personal appearing of Jesus Christ.

Chap. 15.

Of the Furniture of the following Witnesses till Christ come again.

WHo are the chosen of God in Christ, to be, and so are these Witnesses to carry on this blessed business till Christ come again, is already before shewn; and that they are such as through belief of his Grace in the Testimony of Christ delivered by the Apostles, are by his Spirit built on Christ; and so come unto Mount *Sion*, and unto the City of the living God, the heavenly *Jerusalem*; and to an innumerable company of Angels, to the general Assembly of the first-born, which are written in Heaven, and to God the Judge of all, and Part 3. c. 11. *Heb.*12.22,24.

and to the Spirits of just Men made perfect, and to Jesus
1 Joh. 1. 3. Eph. 2. 19, 22. Isa. 59. 20, 21. Phil. 2. 15, 16. Heb. 3. 6. 1 Tim. 3. 15.
thn Mediator of the New Covenant, &c. and so have fellowship with the Prophets, and Apostles, and so with the Father and the Son, being now fellow-Citizens with the Saints, and of the houshold of God, build upon the Foundation, &c. having the same Word and Spirit in their Heart, and in their Mouth, which the Apostles had: these are to hold forth the Word of Life, &c. as hath been shewn: for these are the House of God, and of Christ; the Church of the living God, the Pillar and Ground of Truth. So that,

Isa. 43. 10. Act. 13. 47.
1. As a Pillar was used for a Witness of Peace, *Gen.* 31. 51, 52. so these are God's Witnesses to the World, of Christ being his salvation to the ends of the Earth, to open the eyes of the blinde, &c.

Isa. 43. 10, 11. 1 Joh. 2. 2. 2 Cor. 5. 19. Rom. 3. 25. 1 Tim. 1. 16. Heb. 12. 1.
2. As the Pillar of the Cloud was a Testimony of God's presence, and a Guide to *Israel*, Exod. 13. so these are God's Witnesses and Holders forth of his presence and propitiatorines to the World, as Preachers and Patterns, that they might repent, and come in to follow him. God spake to his People in a cloudy Pillar, *Psal.* 97. 7, 8. and through the same Pillar looked upon the *Egyptians*, and troubled them, *Exod.* 14. 24. and so by and through these, God speaks unto the World, and manifesteth the savour of his knowledge through them, which proves a savour of Life unto Life in them that in believing receive it, and a savor of death unto them that oppose and rebel against it.

2 Cor. 5. 20.

2 Cor. 2. 14, 17.

Eph 3. 3, 4, 5, 8, 9, 10. 1 Pet. 1. 11, 12. 1 Tim. 3. 16.
3. As a Pillar: the word is sometimes used to express some chief ones, as *Gal.* 2. 9. so whereas God hath testified his goodness in that rumour of the Gospel proclaimed in *Paradise*, and in his works of Creation and Providence, and after by Types and Prophesies, and after by the Fore-runner of his Son, and had Instruments suitable to each for Ministration; yet when his Son is manifest as come in the Flesh, who is the Brightness of his Glory, and chief Testimony of his goodness: so in that respect, the Ministers that thus hold him forth, they are the chief, and such are these, and the Church now.

4. A Pillar is used for an upholder and stay, and so the Truth

Truth is the upholder and stay of the Church, and the giver of Authority to it; and not the Church the stay of, and Authority-giver to the Truth; yet even in this respect also, as Christ is the Head of the Church, and his Truth and Spirit; and he thereby an Indweller in the Church: so they in holding forth the Truth, are instrumental upholders of it, and maintainers of the Faith to the World, and so the Light of the World: and in respect of some in the outward Court, that turn the Grace of God into wantonness, pervert the Gospel, deceive the World, and labour to beguile Believers in turning them from the Faith; These are the Keepers of the Faith by teaching it, and opposing and fighting with the sword of the Spirit, against their prophaneſs and errors; and so maintaining the Faith against their falshoods. And in all these senses, the Church that are these Witnesses, is the Pillar of Truth; and yet more fully, in one sense more, including all the former in it, This Church is the Pillar and Ground of Truth, taking in as is given us, both the words; that is to say,

Act.9.15. 2 Tim 4.7. Mat.5.14.

2 Tim.4.1,7. 2 Cor.10.4,5,6. Jude 3,4.

5. As they were of old to write the Commandments and Statutes of the Lord upon the door-posts of their house, and their gates, (as the Ten words were written in Tables of stone) that they might be seen and read: and as some say, The Prophets did hang or fasten their written Propheſies upon one of the Pillars in the Temple, as is the use of the chief Magistrate to have his Proclamation fastned on some noted post or pillar, in the Market-place, where all the Country may take notice of it, and read it: so these are the Church or House, and so that post and pillar the Table or Ground, in, and upon whom the Truth is so written, that all may read it, though some with likement, and some with dislike; as the Apostle hath plainly affirmed, saying to the Church, Ye are our Epistle, written in our hearts, seen and read of all Men; forasmuch as ye are manifestly declared to be the Epistle of Christ ministred by us, written not with ink, but with the Spirit of the living God; not in Tables of stone (as the Law of old was,) but in the fleshly Tables of the heart: in which there is a performance spiritually by Christ of that said to the Prophet of old, Write the Vision, and make

Deut.6.9.& 11. 20.

Heb.2.2.

it plain upon Tables, that he may run that readeth it; and
Isa. 29 11,12. being taken with that read, he may read to others, even that Vision of All: and others may read it on him. And this writing is the very work of Christ, by his Spirit in Ministery of the Gospel. We never read that Christ did personally in his own Body, write any part of the Scripture; that work he left for his Servants by his Spirit to do: yet once
Joh. 8. 6. we finde that he wrote with his Finger on the ground, as not regarding his Tempters; yet what he wrote is not said: but to say the Apostle alludeth to that, I dare not: nor yet will I say it was an intimate Instruction of his own work, so freely to write by his Finger (which oft signifieth his Spirit) his Epistle in the ground of the heart of his unworthy ones: but this I may say in treating of his spiritual writing, To allude to this is no error. But however, it cleerly appears, this Society and Church spoken of, is the Pillar and ground of Truth, where Truth is written and holden forth to be read; yea, even the Truth that is the Mysterie of godli-
1 Tim. 3, 16. ness, that great Mystery, God was manifested in the Flesh, justified in the Spirit, *&c.* And so these unfeigned Believers united to Christ, having his word (as delivered by his Apostles) in their heart, be his Witnesses now, and the Ministers he hath chosen for this Ministration, to minister according to the grace and gifts given them (none presuming
Rev. 21, 1, 2, 3. beyond) these are the holy City and Sanctuary of his building, and the Ministers of the things thereof, to whom he gives Spirit and Power, that they may witness him even to the World; and among these is the true Altar, even in this Temple, and these are the Worshippers thereat: and because of the Gospel in their hearts, and therethrough some portion of these forementioned spiritual gifts, by which they witness him, & hold forth the word of life with their tongues: therefore their tongue is said to be as choice silver, and their lips to
Prov. 10. 21, 22. *Pro.* 15, 10. *Psa.* feed many; their tongue useth knowledge aright, and speaks
35. 28. *&* 71. of God's righteousness and praise all the day; yea, even so
24. *&* 119. 172. as sinners may be converted to him; and so from them the
& 51. 31. 1 *Thes.* word of God soundeth forth. And also by the same Spirit
1. 8. 1 *Cor.* 3. 3, 18. in the Gospel, their hearts being framed to the minde and
Gal. 5. 22, 23. design of Christ, they so have a Christ-like Spirit springing up,

Love,

Love, Joy, Peace, *&c.* which leadeth them to walk in Faith and Love, in Holineſs and Mercy, *&c.* So that alſo hereby they do witneſs of him, and hold forth the word of Life alſo in their converſation in good works and holy profeſſion: whence the Fruit of the Righteous is called, A Tree of Life, (and a way of winning Souls;) yea, their Fruit is for Meat, and their Leaf for Medicine; ſo their Converſation winneth, and their Zeal provoketh many: and becauſe the Spirit of Glory reſteth on them, and giveth them power to glorifie God in witneſſing both theſe wayes, though through ſufferings; Therefore in reſpect of their twofold witneſſing and holding forth the word of Life, to glorifie God and do good to Men, convincing by Truth, and comforting with Truth, and confuting falſhood; They are alſo called the two Witneſſes that witneſs; yea, that witneſs the Truth on God's part againſt the Man of ſin, and God of the World; and the two Olive-Trees that bring forth that good Fruit whence the good Oyl runneth; and the two Candleſticks that hold forth the true Light that ſhineth: ſo that every way it appears that theſe unfeigned Believers, united to Chriſt in him by Faith, and he in them by Word & Spirit, are his choſen Ones, to bring forth Fruit, his Miniſters for carrying an end the Miniſtration of this laſt Revelation of Chriſt till he come again: theſe are the Temple of God, the Houſe of God, the Church of God, (I need not to uſe worldly terms, elſe I might ſhew how;) theſe are the Achademah or School, Univerſity and Colledge, in which are all the Scholars that are taught of God. And I might ſhew how Chriſt is here the chief Maſter, Doctor and Rabbi, and the Prophets and Apoſtles the Maſters of this Aſſembly; the Scriptures, the Library; the Teſtimony of Jeſus, the Original; the Holy Spirit therein, the Interpreter; the way of Learning and coming to knowledge, is Attention and believing; the Fellows and Collegiates are all that are built upon Jeſus, and ſo one in this ſpiritual houſe; the pupils are all that like or deſire to learn the Doctrine of the Goſpel, though yet hardly believing, or weak and unſtable in the Faith; or believing the Truth of the Goſpel, and profeſſing it, but not ſo prevailed with by it, as to be united to Chriſt, and framed to his Minde, ſo as to have his word in

Mark.5.16.

Prov.11.30.
Ezek.47.12.
Rev.22.2.
2Cor.9.2.

1Pet.4.10,11,14.

Rev.11,4.

their heart, theſe not yet to be Teachers but Learners; but the reſidue all Teachers according to the meaſure of Faith and Gifts given them, and their acts are Fellowſhip in the Goſpel; and to thoſe acts the World may come alſo to hear. And all the Miniſters God approveth and ſendeth forth to miniſter Goſpel to the World, they are brought up in, and ſent forth of this Univerſity, being Members thereof, as is proved in that already ſaid; and yet I would add one proof more, even from the Prayer of our Saviour for theſe, in *John* 17. where having prayed for the fitneſs, furniture and bleſſing on the miniſtration of thoſe immediately called, choſen, taught and ſet forth by himſelf, he proceedeth in that Prayer, ſaying, *Neither do I pray for theſe alone, but for them alſo which ſhall believe on me through their word*, (which is no other but his own word, he received of the Father, and gave to them:) and ſo it is through their Miniſtration of the word; and ſo the ſame word, and as miniſtred and recorded by theſe firſt VVitneſſes, who were immediately ſent forth by him, with this Miniſtration, for the Obedience of Faith among all Nations, and for all that believe through their word, He prayeth,

Joh. 17.6,7,8, 9,11,14,15,16, 17,18,19, & *verſ.* 20.

Verſ. 21. *That they all* (he ſaith not ſome onely or the chief Officers they ſhall chuſe, but the unfeigned Believers, even they all) *may be one, as thou Father, art in me, and I in thee, that they alſo may be one in us.* VVhich cannot be meant of the Eſſence of God, becauſe he ſpeaketh of Miniſtration; nor is it meant onely of being one in him by the Spirit of Faith relying on him, though this be included; yea, the union of the Father and Son in will for Miniſtration, and of the Father in the Son, and the Son in the Father, and ſo the union between them, is more then ſo; yea, I may ſay, there is ſuch an union between them, as is higher then we can conceive, and incommunicable alſo, though the benefit of it be communicable; but the union here meant, appears by that foregoing, and this following, with the ſcope of the buſineſs, to be the union of the Spirit for Miniſtration, as the Father was and is one, and of one minde in Chriſt, that he ſhould make peace by his blood, and then preach peace, that Men might believe; and that in preaching peace, he ſhould ſpeak his

words

words, that he gave him, and ſeek his ends for glorifying him, in diſplaying and extending Salvation to Men; and eternally ſaving believing Men. So Chriſt was one in and with the Father in all this: and in the ſame love with the ſame deſign, did both make peace by his Blood, and preach peace in the ſame words, and for the ſame end the Father gave them to him, and ſo are they one in the ſame love and deſign, for the good of Mankinde in this Miniſtration of peace-preaching to bring Men in to believe, and to preſerve Believers to eternal Life. And now having committed the Miniſtry of Reconciliation by peace-preaching to his firſt VVitneſſes, and prayed for, and begun to frame them into union with him in this deſign, he prayeth therewith, for all that unfeignedly believe on him through their word, and ſo are united to him by Faith and Love, that they may be framed by the ſame Spirit of Faith to his minde, and ſo be one in the Father and him, in the ſame love and the ſame deſign, for carrying forth this Miniſtration as he did; and to the ſame ends, though through like ſufferings, as he did, and as the firſt VVitneſſes did, that ſo we may be one together with them, and all one in the Father and the Son in this love and deſign purſued in the ſame way for Miniſtration. And this to be the union meant, appears alſo in the next words, which are, *That the world* (that is, ſuch as yet believe not) *may believe that thou haſt ſent me:* (which can be no leſs, then that through their Miniſtration carried forth in ſuch love and union of Spirit and way, ſuch as yet believe not, may believe, *&c.*) And this to be the meaning, the next words ſhew, *Verſ.* 21.

Verſ. 22. *And the glory which thou gaveſt me, I have given them,* (which is not the glory he had with the Father before the world was, and with which he is now glorified at the Father's right hand, for that was not then as yet given to him, as he was Man, but to be given him on the finiſhing his whole work for ſuffering and overcoming death, and his own immediate perſonal Miniſtration, and his Aſcenſion into Heaven, and offering up the acceptable ſacrifice, and then was that glory given him; ſo that of this glory he ſpeaketh not, but of) the glory of the Miniſtration, given him immediately of the Father; which was a more great and glorious Miniſtration then ever before given to *Moſes*, or any of the Prieſts, or Prophets, or *John Baptiſt:* and ſo it's called the glorious Goſpel. And this Miniſtration with commiſſion;

miſſion, with power, and authority, and Spirit he received immediately from the Father, and ſo gave it as immediately to the firſt VVitneſſes, and now here mediately through the belief of their Goſpel, unto all unfeigned Believers in every age that through their word believe; to them, and all them, our Saviour gives this glory of the commiſſion, power and authority for Miniſtration: and that to theſe ends, both that they may be
Verſ.22. one, even as we are one, (in that union forementioned;) and ſo,

Verſ.23. I in them, and thou in me, that they may be made perfect in one. I in them: The Nature of all Mankinde is in me, in which I have died their Death, and ſuffered the Curſe that was due for their ſins, and made peace for them by my Blood, and offered the acceptable Sacrifice, and obtained eternal Redemption, and received in the Nature of Man, Remiſſion of ſins, and fulneſs of Spirit, Grace, Truth, and Eternal Life for Men; that in believing, Men might receive me; and in receiving me, receive it all. And now theſe believing, though not by my immediate perſonal Miniſtration, yet by my mediate Miniſtration, through the VVord recorded by my firſt Witneſſes that received it immediately from me, they in believing come in to me; & receiving my words, they receive me. So that I by my word, and in that by my Spirit, with all the heavenly riches and treaſures I am filled with in their Nature, am thus ſpiritually in them, and pray that I may ſo be ſtill, and
Verſ.23. more abundantly. *And thou in me:* the Father is in the Son, and all that is the Fathers is the Sons; ſo that as he that in believing receiveth the Goſpel, doth receive Chriſt therein; and he that receiveth Chriſt, receiveth the Father; and ſo from both that Holy Spirit, that uniteth both to Father and Son, and frameth to oneneſs of minde, love and deſign: and ſo for that farther end alſo here expreſt, that being made perfect in one, and ſo in this unity of Spirit in love and deſign, their deſign may proſper in this,
23. *That the world may know that thou haſt ſent me* (the Saviour of the World, and that the World through me might be ſaved, and ſo that I am the Chriſt) *and* (that thou) *haſt loved them* (theſe that believe in me, and in love miniſter Goſpel to them in my Name) *as thou haſt loved me.* Which if any one come to know and believe what a one Chriſt is, and how he loves and approves them and their Miniſtration, who alſo are as patterns

to

to them: this will draw them alſo to believe, and be pulling them out of the VVorld into the Church. The next Petition is for glory to be conferred on them after their Miniſtration; the hope whereof, is an encouragement and ſupport to them in their Miniſtration through all ſufferings. *Joh.*4.10. 1*Cor.* 2.8.1*Joh.*1.1,2, 3,4. *Joh.*17.24.

And by all this our Saviour gives us to underſtand, both who be his choſen Miniſters, and alſo what their Furniture is; and the ſame that appears in our Saviour's Prayer, is to be ſeen likewiſe in the practice and counſel of the Apoſtles, who were ſo filled with, and guided by the Holy Spirit, as to be unerring both in delivery of their Doctrine, and direction for the Miniſtration; ſo as it is well done of their followers, to keep both Goſpel and Miniſtration as they delivered the ſame: and they committed the Goſpel and things thereof, to ſuch as were known to be faithful, and endued with the Holy Ghoſt, and charged them to commit the ſame to faithful Men, not limiting it to outward Officers, (though in ſuch an Epiſtle as was moſt needful to name them, if ſuch a thing had been intended) but to faithful Men (whether ſuch Officers or no.) But more need not be ſaid of this: enough is ſhewn before, proving theſe the ſpiritual Houſe, the royal Prieſthood, the choſen Generation, his choſen Miniſters to ſhew forth his praiſes. 2*Tim.*1.13.*Gal.* 1.8.2*Tim.*3.14. &4.5. 1*Cor.*11. 2,23. 2 *Tim.*1. 14.1*Tim.*6.20. 2*Tim.*2.2.

But yet a word or two more, to make plain the Furniture thoſe following Miniſters have: and in this Revelation of Chriſt, we ſhall alſo finde that for Furniture,

1. They have the VVord or Goſpel diſcovering Chriſt; and ſo Chriſt in that Goſpel in their heart, and ſo are come to *Sion*, and ſo are of *Sion*, and the Foundation is laid in *Sion*, (that is Chriſt as ſet forth in the Goſpel) for *Sion* to hold forth to others the ſame Foundation, that they may come in and be built thereon; yea, this word hath come from *Sion*, *Jeruſalem* that is above, and is the Mother of us all, *Joel* 2.23. *Gal.*4.26. and is in the Heart, Fellowſhip and Miniſtration of *Sion*, that part of it, which though in heart and Spirit above, *Phil.*3.20. *Col.*3.1. yet in *Sion* hath God taken up his reſt, and will abundantly bleſs her: he dwelleth there; yea, the Lord loveth the Gates of *Sion* more then all the dwellings of *Jacob* beſides; And ſo we may ſay, This Miniſtration, more then all that fore-went it. So that the word of Truth, of Life and Salvation is here, as in the outward record; ſo *Joh.*14.21,22, 23.1*Joh.*2.14, 24. *Iſa.*59.21. 2*Joh.*2. *Eph.*3. 17.*Heb.*12.22. *Iſa.*78.16. & 46.13. 1*Pet.*2. 6.*Iſa.*40.9. *Pſa.*132.13,14, 15. *Joel* 3.21. *Pſa.*77.2.

in

in the understanding and heart, and floweth forth from hence as a first fruits of that, *Isa.*2.3. *Mic.*4.2.

*Isa.*59.21.*Rom.* 8,9,10. 1*Joh.* 2.20. &3,24. *Eph.*4.7. 2*Cor.* 12.4,7,11.*Jer.* 30.17. *Isa.*35. 2,3. *Cant.*6.8, 9.*Cant.*1.7,8.

2. They in believing and imbracing this word, have with it the Holy Spirit, effecting the Spirit and Minde of Christ in them all: and in some good measure enduing them with all the first mentioned spiritual gifts among them, to every one some, though not to all and every one alike. Thus are they furnished. And this may be truely said of *Sion*, whom no Man seeketh after, they are in worldly appearance made so like their Lord, and there are so many Concubines; though this Beloved be but one, and the onely one of her Mother, that for discerning her, that prayer is needful, *Shew me where thou feedest*, &c. and the direction there given, needful; and to such as do discern it, it may be said, as *Psal.* 48. 12,13,14.

But now because these following VVitnesses, that part of *Sion* yet below, have not the Gospel, and these spiritual gifts, so immediately from Christ, and so not in so full a measure, as that they are alwayes infallibly freed from erring in every particular thing altogether in delivery of Doctrine and Ministration, as the first witnesses were: but as they have received their Doctrine and Ministration mediately in belief of, and receiving the Doctrine and Gospel as delivered by them, that are *Sion* now above: so their preservation from error in Doctrine and Ministration, is mediate likewise, even in heeding the Gospel received from God and Christ, by them, and delivered by them to us: and so both the Commandment of our Father, and the Law of our Mother in one, to be imbraced and kept by us: and so we are directed, and commanded, and promise of guidance given us therein. And so,

*Prov.*6.20,23. 1*Tim.*4.15,16. 2*Tim.*3.14, 17. *Col.*3.16.

3. They are furnished with Matter, Rules, Directions and Cautions in this Doctrine of the Gospel, as delivered and recorded by the Apostles; and which they also in believing it have in their hearts savingly working. And this helpful,

*Rom.*1.16.1*Thes.* 2.13.

1. For speaking right and wholesome words in Faith and Love, and to edification, learning, and comfort, *Rev.*19.10. 2*Tim.*1. 13. 1*Cor.*4.6. and 14.3.

*Pro.*22.20,21. *Eccles.*12.10,11.

2. For keeping measure and due order in our speakings, that upon no pretence or presumption of Learning, Parts, Invention or Office, we presume to speak of things we have not seen in the word of the Gospel; having that also to testifie withal: And so,

1*Cor.*4.6. *Prov.* 22.21.*Rom.*15. 4.*Col.*2,18.

that

that none go beyond the proportion of Faith dealt to him, even that which he is, without taking it on truſt from others; enabled to ſee and underſtand in the Goſpel; ſo as verily, thereby to believe: and that his venting be not in imitation of other Men's Gifts and Adminiſtrations; but according to the Manifeſtation of the Spirit and Grace given him, freely operating and leading him forth, and not ſtraining beyond that. *Rom.* 12. 3, 4, 6, 7, 8. 2 *Cor.* 12. 4, 5, 6, 12.

3. For giving this honour to no Man on Earth, how learned ſoever, or in what Office ſoever, or of what parts, excellency, or appearing godlineſs ſoever, as to make, count, or call him our Rabbi, Maſter or Teacher; ſo as to take any matter of Faith on truſt from him for Truth: or to be waved from the belief of, or holding forth the Truth of the plain-ſayings of Chriſt in the Goſpel, out of fear to make ſuch a one a liar: or to temper our Doctrine and delivery, ſo as it may ſuit with any croſs ſayings of his; yea, to give this honour of taking this upon truſt, to none but God and Chriſt; and ſo to him for his ſake, taking it from his Prophets and Apoſtles, by whom, in the Record left by them, he ſpeaks to us ſtill. And that none deſire or take this honour to himſelf: but let God and Chriſt by his Spirit in the Goſpel delivered, and recorded by his firſt Witneſſes, be our Father, Rabbi, and Maſter, for Faith and Love, and all holy walking; and we as Brethren. *Mat.* 23. 9, 10. *Iſa.* 8. 20. 1 *Theſſ.* 5. 20, 21. *Col.* 2. 8, 18. *Gal.* 1. 6, 7, 8. *Rom.* 3. 4. 1 *Cor.* 7. 23. *Gal.* 1. 10. 2 *Cor.* 4. 5, 6. 1 *Joh.* 4. 6. *Mat.* 23. 8.

4. For keeping the Unity of the Spirit in the Bond of Peace, that we be not any of us puft up with the excellency of our own Gifts or Adminiſtrations, nor diſcontent at the meanneſs thereof, in reſpect of others; nor deſpiſe or diſcountenance others, for their meanneſs therein; but acknowledging God and Chriſt in all, and in love preferring one another, that we judge not, & deſpiſe not one another for difference in ſome outward things, through the knowledge or want of the knowledge of our Liberty in Chriſt, nor trouble the weak Brethren with doubtful diſputations: But with all lowlineſs and meekneſs, with all long-ſuffering, forbearing one another in love, endeavouring to keep the unity of the Spirit (in the Goſpel-Love and deſign forementioned) in the bond of peace, that we may all ſpeak the ſame thing in the Teſtimony of Chriſt, confirmed *Eph.* 4. 2, 3. 1 *Cor.* 4. 6, 7. & 12. 4, 11. *Phil.* 2. 3, 4, 5. *Rom.* 14. 3, 22. & 15. 1, 4. *Eph.* 4. 2, 3, 4. 1 *Cor.* 1. 6, 10 *Phil.* 3. 14, 15.

firmed among us: and if in any thing any of us be otherwise minded, to wait for God in the Miniſtration, to reveal the ſame to him: nevertheleſs, to walk by the ſame Rule of faith and love, according to that we have attained; and ſo minde the ſame thing, that there be no diviſions among us, ſo ſhall all men know us to be Chriſt's Diſciples.

*Joh.*13.35.

5. For keeping cleer and fair the Name and Truth that is written upon us: that we follow after Righteouſneſs, Holineſs, Purity, Mercy, good Works; and flie all Pride, Wrath, Malice, Covetouſneſs, Fraud, Lying, Uncleanneſs, Intemperancy, *&c.* that we do not blur or deface the Name and Writing that is upon us, but adorning the Goſpel we profeſs, doing all things heartily as to the Lord in the Name of Chriſt, to the glory of God, and good of Men.

1 *Tim.*6.11,12, 13,14. *Tit.*2.10. *Phil.*2.27. *Col.* 3.17. 1 *Cor.*10. 31.

6. For the profiting in ſpeaking and walking, that it may take place with, and be edifying to others, to ſee that all our ſpeakings and doings be done in charity, with the love and bowels of Chriſt moving us with deſire of the good of others; without which, all Knowledge, Faith, Gifts, Works or Sufferings, will not avail us in this profiting: and ſo in deſire of ſpiritual gifts, that we deſire them not for our own applauſe or exaltation, but for the edifying of the Church; and that in this deſire alſo, we do more earneſtly deſire and follow after charity.

1 *Cor.*16.14. 2 *Cor.*5.14. 1 *Cor.* 13. 1 *Cor.*8.1,2, 3. *&* 14.1,2,5, 12.

And theſe with ſuch-like are the conſtant and abiding helps given in the Goſpel for Believers, which in living by Faith, they may alwayes have and uſe, and ſo be preſerved from erring in Doctrine, Miniſtration or Manners: ſo that here is a ſufficient gracious helpfulneſs and Furniture, always needful, and always at hand, for all times till Chriſt come again: yet in reſpect of ſome occaſions, there is yet needful to them ſome other helps, as order and helps in Government, with which they are alſo furniſhed in this Revelation of Chriſt in the Goſpel.

CHAP.

Chap. 16.

Of the helps in respect of occasions which are given these witnesses.

For the encrease and multitudes of Believers and Professors of the Faith brought in by this Ministration, because their Societies and Assemblies may come to be both many, and many of them great and numerous; and because their employments in this World be many and various; and because many brought in to believe the Report of the Gospel to be a Truth, are not yet by it convinced of their own unbelievingness, vileness, and the emptiness of their own righteousness; and some though convinced, yet not prevailingly wrought upon to be through-hearted, in cleaving and submitting to Christ to have all their life in him, and live to him, though in abiding in this belief of the Truth, and attending this Ministery of it, it will save them, and work them up to the Truth that will make them free; both which, though Attenders, and of the outward Society, yet not the true Sanctuary; and so to be Learners, and not the Teachers: yea, it may be also, some in some measure unfeignedly believing, and yet Novices, newly come to the Faith, may be ready to speak beyond the proportion of Faith given them; yea, and it may so be, that some feigned and dissembling ones, yea, and disorderly ones also, may creep into the outward profession, and so be of this Society in profession, and so the outward Court, though while such, not in nor of the Sanctuary and holy Place, of which hath before been spoken: and by reason of this, if help be not had, disorder and confusion will be found in, and blemishes befal the whole Society: but for remedy hereof, there are helps afforded:

Joh. 2. 23, 24. & 8. 31, 36.

1 *Tim.* 3. 6.

One for Constancy; and that is order in speaking in the Assembly, that but one speak at once, and the rest be silent: and so two or three may speak one after another, so it be in order:

and after, while time and silence is, may be a sober Questioning, as in 1 *Cor.*14. at large.

And the other Help, is Helps in Government, which is to be used, when and in such times and places, as they may be enjoyed. And this is to ordain certain Brethren into certain Offices, and set them in the same, for better carrying on of the Ministration in the several and great Societies and Assemblies, and for the comfort and enlargement, and more orderly and beautiful proceedings in the Church, and of the Affairs in her Assemblies, and for convincing and stopping the mouths of unbelievers, that may come into their Assemblies to hear them. And these Officers chosen into these Offices, are, first, Bishops or Elders, (for both these Names are the Names of one and the same Office.) And secondly, Deacons, called also Ministers. And about these the Gospel affords us many Directions, some intimate, some express; all plain: which for understanding I will instance some, as,

*Tit.*1.5,7. *Phil.* 1.1. 1 *Tim.*3.1, 2.& 5.17. *Phil.* 1.1. 1 *Tim.*3.8, 10,12,13.

1. That these Offices appertain to the Church; & the Officers are to execute their Office in & to the Church in those Assemblies, for and in those Assemblies where they are chosen and set: as for their preaching to the World & Unbelievers, or service they may do in other places or Assemblies, it is by vertue of the Gospel in their hearts, and the spiritual Gifts received, and so with Churches consent their Authority is from Heaven, by which any of their Brethren so gifted, and according to their Gifts, may do the same as well and as approvedly of God as they.

*Act.*14.23. & 20.17,28. *Col.* 1.7.& 4.12.

Act. 11. 19, 20, 24.& 15.22,32

2. That there is nothing in these Offices, or given therein to these Officers to do, but what was vertually in the Church before it chose them, and which she had Authority from Christ, and Love in her Heart to lead her to do: for Christ himself is the chief Bishop of our Souls; and when he was on Earth, he was as a Servant, Deacon or Minister also, and did in that give us example: and so the Apostles by vertue of their commission, and the business they were called to, were Bishops, and their Office a Bishoprick; and by vertue of the Grace and heavenly Gifts given them, they were Bishops or Elders, having the care and oversight of all the Churches;

1 *Pet.*2.25. *Mat.* 20. 26, 27,28. *Joh.* 13. 13, 14, 15. *Act.* 1.20.

1 *Pet.*5.1. 2 *Cor.* 11.28. *Act.*4. 35.& 6.1,2.

yea,

yea, and they were Deacons or Miniſters alſo; yea, and thoſe grown in Grace, and indued with ſpiritual Gifts, going as Fathers before others, are alſo Elders, and were to be ſound in the Faith, in Charity and Patience, ſober, grave, temperate, as well as Elders by Office, and to be ſubmitted to by the younger alſo; yea, all the Brethren were to overſee, and look to the things of one another, to exhort, comfort and edifie one another, to warn them that are unruly, to comfort the feeble minded, ſupport the weak; yea, even to admoniſh thoſe that were Elders by Office, and likewiſe to ſubmit themſelves one to another in the Fear of God, as well as to thoſe that were in outward Office; yea, to them all it belonged, to viſit the ſick and releave the poor; yea, the Liberty for uſe of all the Ordinances of God, belonged to the Church and holy Place; yea, where two or three of them, by his Grace, in the belief and love of his Name, were met together, they have the promiſe of Chriſt, his own preſence with them; they may preach, pray, receive in and baptize ſuch as freely offers themſelves and theirs to them; and when need compels, caſt out. Nor do we read of any of theſe things limited to Officers of a Church choſe for doing them, or ſo as if the Believers cannot with ſafety have theſe Officers, they ſhould be deprived of uſe and enjoyment of any of theſe Ordinances; yea, it is moſt probable the *Corinthians* wanted theſe outward Officers when *Paul* wrote his firſt Epiſtle to them, yet had they all the Ordinances in uſe: yea, this Liberty and power continues in the holy Place, when by the power of the Gentiles getting into the outward Court, they are ſo kept down, that they can chuſe no Officers in the place of the outward Court. So that the chuſing and ſetting ſuch Officers in the Church, is not to give or make up the being or true being of the Church, which was truely a Church in being before it choſe them, and they were ſet in the Church, which was a Church in being before they were ſet in it; neither do they give the Church the Liberty and power of uſing the Ordinances of Chriſt: but the Church gives the power of officiating by Office unto them, the original of that power remaining in her ſtill. Nor are they choſen to infringe the Liberties of the Church, or to free-

Heb. 11.2. *Tit.* 2.2. 1*Pet.* 5.5. *Phil.* 2. 4,5. 1*Theſ.* 5.11,14. *Col.* 4.17. *Eph.* 5.21. 1*Theſ.* 5. 12. *Col.* 3.12. *Jam.* 3.17.

Mat. 18.15,20.

1*Cor.* 5.1,5,8. & 11.2,23.. & 14. 29, 30, 40. 11.34.

Rev. 11.2,3.

Act. 14. 23.

free any of the Members of the Church from any service of Love, Grace obligeth them to; but to help forward and promote the same: for all Believers are not alike, either filled with Grace or Gifts, some of them weak: all have not like victory over their passions, but some will be ready to vent disorderly: all that are faithful and well gifted, cannot have that Freedom and Liberty to oversee all their Brethren, to afford help according to all the needs of the Society, by reason of their outward callings and imployments in Domestick and Commonwealth-Affairs, and the distance of their habitations and places of imployment; though as God by providence opens the door, and gives them ability and opportunity, they moved with charity, do readily and diligently minde how it is with their Brethrens Souls, and what their needs are for their Bodies; and according to the proportion of Faith given them, do teach, exhort, rebuke, comfort, &c. and according to the ability given them of God, minister to them for their relief: which still belongs to all Believers to do, even when they have Officers also; yet cannot they give themselves wholly to this Ministration, so to search the Scriptures, and attend the Doctrine of the Gospel, and oversee the state of all their Brethren, and look into their distresses, as need requires, and is to be desired. Wherefore, as the Church or holy place hath power, so she may chuse of the Brethren to attend to, and give themselves to this Ministration; which, when so set in Office, these Officers are to look to their Ministration, to fulfil it, and the Brethren accordingly to attend and obey them in the Doctrine of the Gospel they teach, and submit to them in all lawful outward Order for Church-Affairs, and as they labour in the Word and Doctrine, to count them worthy double honor for their Works sake, that so they may more cheerfully and fully perform their Ministery; and to reprove and warn them, if they neglect their Ministration; so that these Officers are for the help, commodity and service of the Church, and so not for bondage but enlargement.

Rom. 12.3,11. *1 Pet.* 4.10,11.

Rom. 12.7. *Col.* 4.17.

1 Thes. 5.12, 13. *1 Tim.* 5.17,18. *Heb.* 3.7, 17. *Col.* 4.17.

3. That the Men that are to be chosen into these Offices must be of their Brethren, of the holy place, such as are known to be faithful and spiritually gifted, holding the Mystery

1 Tim. 3.2,3,5, 8,12. *Tit.* 1.7, 8,9. *Act.* 6.3.

stery of Faith, even the faithful Word as it hath been taught from the Apostles, in a pure Conscience: That they be not double-tongued, not self-willed, not soon angry, not covetous, not greedy of filthy lucre, not given to Wine, no fighters or brawlers; but found in the Faith, and also, sober, vigilant, holy, temperate, and apt to teach; each Man having but one Wife, and ruling well his own House; that they also be not accused of Riot, *&c.* These, even such of the true Sanctuary, are by them of the true Sanctuary to be chosen for this Ministration, that the Church may be edified, well ordered and governed, as is at large shewn in the Epistles to *Timothy*, and to *Titus*.

4. That for the Officers to be chosen, and set in Office, they are of two sorts, called by several Names: 1. Elders or Bishops: 2. Deacons.

1. The first is, Elder or Bishop; for both these signifie one and the same Office, as is beforesaid; and he is to be such a one, as aforesaid: as for his skill in divers Tongues, and Philosophy, and Liberal Sciences, and Arts, so much extolled in the Wisdom of the Gentiles; or his Collegiate Education, in the Worlds Universities, nothing is mentioned or required in that; but onely, that he be not a Novice, or one newly come to the Faith, that *is*, not spiritually learned and established in the Faith, lest he fall into the Condemnation of the Devil, not content with his place, to abide speaking according to the proportion of the Faith dealt out to him, but puft up with his Function and Office, or with that humane Learning (if he have it) intrude into things he hath not seen, and pervert the Scriptures to maintain it, and Lord it over his Brethren. But that he be one that is found in the Faith, and endued with spiritual Gifts: in fore-exercise whereof, he is known to hold fast the faithful Word, and to be apt to teach, and so also to be such a one, as is foresaid: and his Office is especially to oversee and watch over the Souls, and spiritual state of his Brethren, and so to divide in his Doctrine to every one suitably, that they may grow in Faith and Love, & the Fruits thereof, as one that is to give account of the same to God.

1 *Tim.* 3. 6. *Jude* 6. *Col.* 2. 18. 2 *Pet.* 3. 16. 1 *Pet.* 5. 1, 2, *&c.* 1 *Tim.* 3. 1, 2, 3, 7. *Tit.* 1. 6, 7, 8, 9.

1 *Tim.* 3. 15, 16. 2 *Tim.* 2. 15. & 3. 14, 17. *Heb.* 13. 17. 1 *Tim.* 4. 6 12.

In

In all which also, they are with their Doctrine, in their Life to be a pattern and example to their Brethren: and they also are to counsel, direct and help in the order of the Assemblies, and sometime also themselves to baptize, and to order the times of Assemblings, and manner of proceedings in the Assemblies; and to lead in the Administration of the Supper, and give counsel in ordering distribution of Church-Almes, and to be sent for to pray when any is sick.

Act. 6.2,7.&8. 12.1*Cor.*1.14,17. 1*Tim.*3.15. *Tit.* 1.9. *Jam.*5.5, 14.

And in respect of Church-Officers, by an outward Ecclesiastical choice, these may be said, to be the first-born, of the strength of the Church, the first chosen, the first that we read of by their Names: (yea, the Apostles were also Elders:) and being such, and so demeaning themselves as the Servants of the Church in their Ministration, as the Apostles and prime Christian Elders did; They are blessedly useful and profitable, and meet to be highly esteemed, submitted to and followed.

Act. 15. 4,6. 1 *Pet.*5.1.2*Cor.* 4.5.*Heb.*13.7.

But if any of these, under the pretence of this Office, should assume to themselves to be the onely Pastors and Teachers, and so to be the Church, and God 's Clergy or Inheritance, the onely Priests and Levites; and that none is to presume to preach the Word, and to be Pastors and Teachers, but such as have the Authority from them, and come into their Order: And that Believers must understand the Word according to their Interpretation, & submit themselves to their Injunctions and Traditions; and so Lord it over their Brethren, and become Lords of their Faith, and Lords of their Gifts, so assuming the place or bed of Christ himself: Then the Church may say of them, as *Jacob* of his Son *Reuben: Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power; unstable as water: thou shalt not excel, because thou wentest up to thy Father's bed*, &c. yea, this would come neer to, and make way for that sin of the Man of sin; and so be the in-let and way-making for the outward Court to be left into the hands of the Gentiles, and to have the Holy City trodden under foot. Whence the Apostles abhorred all such lording it over their Brethren, and so did all the prime Elders, and warned following Elders to beware of the same: and when such an evil

*Gen.*49.3,4. 2*Thes.*2.4. *Rev.*9.1,2,3.& 11.2. 2*Cor.*1. 24. &4.5.12. &10.18. &11.2. 1*Pet.*5.3.

vil time comes, the witnesses in the true Sanctuary, may go on in the strength of the Lord without measuring or fighting for the outward Court, and letting it be where it is; and chuse and take as need is such of themselves, and in such manner, as they may safely and lawfully have, and so prosper though in disgrace and persecution. *Rev.* 11.1,3,4.

2 The second sort are called Deacons, whose Office is especially to oversee the necessities of the poor, and exhort their Brethren to a merciful relieving of them; and these to receive and faithfully and wisely to dispense the benevolence of the Church. And these were first ordained upon a necessity of the prime Elders, lest they who before had done it, should by continuing that business, be hindred from attending the Ministration of the Word and Prayer: and these Deacons were also to help the Elders in Ministration, and to assist in preaching and baptizing, and also in breaking bread, as is seen in the *Acts* and *Timothy*; and these also were to be found in the Faith, and such as is aforesaid, yea, and proved and approved to be such. *Acts.6, & 7,& 8.5, 2. 1 Tim. 3.13. Act. 13. 15. & 15.4. 1 Cor.1,14.* *1 Tim.3.9,10.*

5. That for the chusing, order, and number of these Officers, it is to be according to the fitness and necessities of the several Churches, and the Liberty God in his Providence gives them: the Church among the *Corinthians*, among whom were many divisions, and many puft up; for some against other were exhorted, (to that which should be constant) even to order in their proceedings, and to let such of them as had prophetical gifts, have the precedence in leading; but not being fit, because of being puft up for one against another, *&c.* they were not yet permitted to chuse their outward Officers, that so all things might be so set in order till the Apostle came and did that: Believers furnish'd with Apostolical, or Evangelistical gifts at least, needful in such a case. But the Church among the *Philippians*, a gracious, sweetly-framed people in their fellowship in the Gospel, they had their Bishops and Deacons among themselves, and were well approved of. And the Churches among the *Ephesians*, had also their Bishops and Deacons; but still needed more and more helpfulness about them: and *Timothy* that was an Evangelist by his Gifts, and to do the work of an Evangelist in his preaching, was left as a Bishop or Elder there, to oversee both the several Churches, and the Elders or Bishops and Deacons in the several Churches, to *1 Cor. 14. 26, 29, 40.* *2 Tim.4.1,2,3, 4,5,6. 1 Tim.1. 3,8. &3,&4, &5,&6.*

charge some, that they teach no other Doctrine beside that delivered them in the Gospel, and to silence and stop the Mouths of perverse erronious Ones by the Word, and to help them in choise of Officers, and for the right ordering of all their Assemblies and Manners: and for the same cause, was *Titus* left in *Crete*, both to ordain them Elders, and oversee both them and the people, and give directions to them; yet were all these in *Corinth*, *Philippi*, and *Ephesus*, and *Crete*, true Churches; and fought not one with another about these outward Forms, it being in and to each according to their fitness and necessity.

*Tit.*1,&2,&3.

Now while the immediate Apostles, Prophets, Evangelists, Pastors and Teachers lived, and those mediate Ones that had heard and seen them; and that the Officers were chosen by, and of those of the true Sanctuary, who were clothed with the Righteousness of Christ, and gloried in the Doctrine of Christ delivered by the twelve Apostles, and contemned the glory, riches and pleasures of this World: and that the outward Court was in the Hands of the Saints, and they the Ministers, and these the Officers therein also; the Church appeared beautiful and glorious indeed. But in that time the outward Court is left into the hands of the Gentiles, the true Sanctuary is trodden down, and as one dwelling in a Wilderness, among Briars, & Thorns, and wild Beasts, and then cloth'd with Sackcloth; and yet patiently bearing this, shall carry on their Work, with the rich, spiritual and constant Furniture given, which is shewn to be very good and great, though they have not all their Priviledges in the outward Court: and to encourage, I will name one Help more.

*Rev.*12.1,2.

*Rev.*12.14. & 11.1,2,3,4,5.

*Joh.*11.25. & 7.38,39.&14. 16,26.&16.7, 13,23,26.*Mat.* 28.20. &7.7. *Mar.*11.23,24. *Luk.*17.6.*Phil.* 4.4,5,7,13.

6. To fit and furnish for, and in all the former Directions, and against all that comes to oppose or hinder us, he hath given us his gracious promise to be with us; that believing on him, his strength and Spirit shall support, lead and go forth with us, and whatever we finde wanting, ask in his Name, and it shall be done for and to us, that so we may be able to do all things through Christ that strengthneth us: so wonderfully are these chosen Ministers fitted for the Ministration of the Gospel, according to the Revelation of the Mystery. And thus much of the several Revelations, and so of this last Revelation of Christ,.

CHAP.

Chap. 17.

A Corollary from the Teſtimony of Chriſt in the three Branches, together with all theſe ſeveral Revelations of Chriſt to the fulleſt.

From all that hath been ſaid in the ſecond and third Part of this Treatiſe, and the Scriptures alledged, and ſo in the whole Scripture-Teſtimony of Chriſt, it appears,

I. That there is one Faith, and but one Faith, that is, Faith indeed, real and true in its kinde; and ſo not divers kindes of Faith, each true in its kinde. The whole Teſtimony of Chriſt holds forth to us one, and but one kinde of Faith, that is, true Faith: yea, upon exhortation to keep the Unity of Spirit, this is given as the ground of it; There is one Faith, as there is one God and Father, one Lord and Saviour, and one Spirit, and ſo one true Church in which he is: ſo there is one Faith, and no more kindes of true Faith, then of Gods, *&c.* we may ſee this, in every ſenſe the word Faith is uſed in the Teſtimony; the word Faith being uſed ſometime for the object of Faith, and for the Word or Goſpel in which that object is ſet forth; and ſometime for the Grace of Faith, or believing in that object; and ſometime for both the object and believing; ſo as the Believer is united to it: and ſo ſtill the Faith one, and of one kinde. For, *Eph.* 4. 5. *Rom.* 1. 5. & 10. 8. & 16. 26. *Gal.* 1. 23. & 3. 2. *Rom.* 4. 19, 24. *Eph.* 2. 8. *Act.* 13. 8. *Rom.* 3. 20, 30. & 4. 5. & 5. 1.

1. The object of Faith, is every way one and the ſame: the Goſpel, that is the diſcovering Medium, the Word of Faith and of Grace, though it hath many Branches and Uſes, yet they flow from, & meet in one; and there is but one and the ſame Goſpel, and not another: and Jeſus Chriſt ſet forth, and as ſet forth in this Goſpel, he is one, and there is not another, though he be ſet forth as indeed he is, The Son of God, and the Son of Man, God-Man; and what from Eternity he was, and what in time he became; what he hath *2 Cor.* 11. 4. *Gal.* 1. 7, 8, 9. *Col.* 1. 5, 23.

done, and what he is thereby become, and what he is furniſhed to do, and what he doth and will do, as the mighty God, and the Son of Man, as the Saviour of all Men, eſpecially of thoſe that believe; and the Judge of all; yet he is one, and but one Lord Jeſus Chriſt; the Chriſt, the Saviour of the World, and there is not another Jeſus that is the Chriſt: and ſo God the Father that is in Chriſt, and dwells in him, though his works be manifold, yet he is but one God, he is one: and ſo the Holy Spirit that proceedeth from the Father and the Son, and diſcovereth Chriſt, and God in Chriſt, and beareth forth the Teſtimony, though his Gifts and Operations be manifold; yet the Spirit is one in the ſame; yea, the Father, and Son, and Holy Spirit are one and the ſame God; one in Eſſence, Will, Deſign, Teſtimony and Power, and God in Chriſt propitious to Men: and having prepared Eternal Life in Chriſt for Men, this is the Object of Faith to be preached and believed; and if this were not, there could be no ſuch thing as the Goſpel calls Faith, to be preached, obeyed, or enjoyed. And this is one.

1 Cor. 8. 6. Joh. 4. 42. 2 Cor. 11. 4. 1 Cor. 8. 6. & 12. 6. Gal. 3. 20. 1 Tim. 2. 5. 1 Cor. 12. 4, 11. 2 Cor. 11. 4. 1 Joh. 5. 7. Mar. 12. 32, 34. Joh. 10. 29, 30. 1 Joh. 5. 10, 11.

2. The Grace of Faith, or that believing in the Goſpel that is called Faith, it is that believing which is begot in the heart by the Diſcovery and Teſtimony, the Spirit in the means he uſeth, hath given of Chriſt; in which a Man diſcerneth the Truth and Goodneſs teſtified, is perſwaded of it in his heart. And this is one, one way and manner of believing that Object of Faith; and from thence it is called Faith, and ſo truely ſtill one Faith, the Object diſcovered having drawn to it ſelf a believing.

Heb. 11. 13. Joh. 6. 40. Act. 6. 7. Rom 3. 25. & 10. 8, 9, 10.

3. So when through the Operation of Grace believed, the Heart imbraceth the Object believed, and ſo by Faith is united to it, in truſt and well-pleaſedneſs, &c. it is ſtill but one and the ſame Faith, the ſame Object uniting to it ſelf: whence indeed it hath the name of Faith; ſo as ſtill Faith is one, and but one.

Heb. 11. 13. Rom. 10. 10.

II. That as Faith is uſed for the prevalency of the Object of Faith, drawing the Hearer and Beholder to believe: and ſo for the Grace of Faith or Believing, though the Faith be one, yet there are divers Degrees in and of it, and divers Acts and Operations of it.

1. One Degree of Believing (which in reſpect of the Teſtimo-

ny

ny by which it is begot, and which it believeth, and which if abiden in it will unite to, may be called faith) is yet short of a real new-birth: it is such a belief of the Gospel-Testimony, as according to light seen, one believeth Jesus to be the Christ, so far as to count his saying true; and yet not so overcome by that believed, to see and acknowledge his own vileness, and the vanity of all his own best righteousness, and his sin in not sooner believing by evidences foregiven, and so see not yet the fulness and liberty in Christ for them, and so are not by the knowledge of the Truth made single to Christ: they are sprinkled with water, and moved with Spirit, but not yet born of VVater and Spirit; they believe Righteousness, but not yet with the heart unto Righteousness: they are by the hearing of Faith so far born of God as to believe Jesus to be the Christ, and confess him to be the Lord; but not so far born of God, as to be emptied of themselves, and united to Christ, and so are not yet inwardly renewed and regenerated; and so though in the outward Court, not yet really translated out of the Power of Darkness into the Kingdom of God's dear Son: and yet even these Believers, if they abide in this Faith of the Testimony of the Gospel, and give heed to the plain sayings thereof, and abide therein, they shall be saved, shall know the Truth, and the Truth will make them free. To say these did but pretend or seem and profess to believe, and so are said to believe in respect of their seeming and profession to believe, in the judgement of Charity, is too much presumption, and sawciness, and derogation from the Holy Ghost; for the Evangelists writ this after Christ was ascended, and they indued with the Holy Ghost, and so writ by his inspiration; so that those sayings such did believe, were not the sayings of Men imperfect in knowledge, and judging according to the judgement of Charity by conjecture; but the sayings of the Holy Ghost that knoweth all things, the Spirit of Truth that cannot erre or be deceived. And he saith, they believed on his Name, they believed on him: and who will be so proud of his VVisdom and Knowledge, as to direct the Spirit of the Lord, and undertake to counsel him, and teach him to speak more rightly and safely, and say, they seemed to believe, they professed to believe; in the judgement of Charity they ought to be counted Believers, though in the issue it appears they did not believe? That which some bring to help this conceit,

Joh. 2. 23. & 12. 42.

Rom. 10. 9. *Joh.* 8. 30, 31.

helps

helps it not; namely, that Christ did not commit himself
*Joh.*2.24,25. to them, because he knew all Men, *&c.* for it is not said
*Gen.*6.5. *&*8. Jesus knew they believed not, or that he knew there was no
21. truth in their believing: but he knew what was in Man, an evil and unfaithful disposition, *&c.* and he knew that his Words or Miracles that brought these to believe on him, were not so submitted to, as that their evil disposition was yet mortified, and they made faithful to him; and so they might have served him as he did, *Joh.* 5. 14, 15. but believe, the Spirit saith, they did. And so in the other place the Holy Ghost affirmeth, That as Christ spake, many believed on
*Joh.*8.30,31. him: and that our Saviour then spake to those Jews that believed on him. And again the Holy Ghost saith, *A-*
*Joh.*12.42. *mong the chief Rulers many believed on him; but because of the Pharisees, they did not confess him.* So that these were Believers, and therefore so called: and not called Believers, because they seemed or professed to believe, which the Holy Ghost saith they did not; nay, the praise of Men had that prevalency with them, that it kept them from profession of believing, though it had not so great prevalency with these, as with those *Joh.*5.44. whom it kept from believing, or yet put them in an incapacity of it: so that these pointed to, did believe, is evident; that it was not a feigned but true believing, is evident; for else in continuance in it, they could not be saved: that they were yet short of the knowledge of the Truth, *&c.* is express: that if they continued in his words received by this Faith, they were even then his Disciples, and they should know the Truth, and the Truth should make them free, is express: so that here is one Degree of Faith, yet short of a real New-Birth; which yet abiden in, is certain to be effected; and was after in many of these, as appears in comparing *John* 3. 1, 2, 3, 4, 5, 6, 18. and *John* 7. 50, 51. with *John* 19. 38, 39, 40.

2. The other Degree of believing, in which by the pre-
Col. 1, 12, 13. valency of the Light seen, and Grace believed, the Heart
1 *Pet.* 2.3,5,9. is convinced and brought off all things, to accept of, and
*Phil.*3.7,8,9. confide in Jesus, and so brought out of the power of Darkness into the Kingdom of his dear Son; and so by his Love

be-

believed, framed to love him: and that this is true Faith indeed, none that I know, but the deniers of Jesus to be the Christ, gainsay; yet is this but the farther Efficacies of the same Object of Faith beheld, and so one and the same Faith still, though in this degree united and made one with the Object, so as it was not in the former Degree: yet even in this Degree also there are divers Degrees, and so some weak, some stronger, some stablish'd, some Babes, some young or strong Men, some Fathers; yea, and in every of these Degrees, some may be more grown then others, and be before others, yet all still in one and the same Faith, and still also in this one Faith. *1 Joh. 2. 13, 14. 2 Thes. 1. 1, 3. Rom. 3. 21, 22, 25, 26, 27. Act. 6. 7. 2 Pet. 1. 1.*

3. There be divers Acts and Operations of this Faith, as to say, a receiving Act, in which is received the Word or Testimony, and therein Remission of sins, Justification, Sanctification, Liberty of access to God, the Spirit of Faith, Love, Power, and a sound Minde, a springing act, raising up prizings of Christ, Love of God and Brethren, bowels of Mercy, *&c.* a streaming Act, Faith working through Love, and so bringing forth the services of Love, in Confession, Prayers, Praises, Works of Mercy and Righteousness; yet the Faith it self is still one and the same, and so called the same, the same Spirit of Faith; yea, when it produced Miracles, the Faith was still the same, though the Act extraordinary. The belief of the History, is the belief of the Testimony of Christ; which whoso believeth with his heart, shall be saved; and when through the Grace believed, one is brought upon Christ, he is justified from all sins past; and in that believing, receiveth continual justification: and if any depart from the Faith, that proves temporary; but he that endureth to the end, shall be eternally saved; the Faith it self being one still, and but one Faith. *1 Thes. 2. 13. Act. 10. 43. Gal. 2. 3, 5. 2 Tim. 1. 7. Joh. 7. 38, 39. Gal. 5. 22, 23. Gal. 5. 6. Rom. 10. 10. Psal. 16. 1, 10. 2 Cor. 4. 13. Act. 4. 10, 11, 12. Rom. 10. 8, 9. Rom. 3. 25, 26, 27. Gal. 5. 7. Mat. 24. 13.*

III. As Faith is used to express the Object of Faith, so it hath been revealed, for the full and cleer Demonstration of it, at divers times, and by divers parcels and degrees; and at last fully and cleerly by Jesus Christ; and yet that Object of Faith still one and the same; each Revelation agreeing with, and opening the former, and so still one, as hath been shewn in this whole third Part of the Treatise. And because there *Heb. 1. 1.*

is

is no Faith by the Holy Spirit called Faith, but that which by his Discovery of this Object, is drawn towards it in believing, that the Believer might so be united to it; Therefore the Faith is one; yea, and this Demonstration to lead us into unity, because, as it unites Believers in one Foundation to one Head, so it makes them of one Heart and Fellowship; For, *there is one Body*, (that is, one Mystical Body or Corporation, Fellowship and Society, though the Members of this Corporation, and their Offices, be many, yet) the Corporation and Society, in Faith, Love and Fellowship of their Priviledges, is one, and all bear one Name, (the Name of Christ) being called Christians. And so there is but one true Church and Sanctuary that is united to Christ, and shall be in and with him for ever; and by vertue of their Union with Christ, they are all in respect of kinde, one Seed and one Son; though in respect of their several particular Persons, Heirs, Children and Sons of God by Faith. And as there is *One Body*, so there is in it,

Eph.4.4. 1Cor.12.12,20. Eph.2.19,22. 1Joh.1.3. Cant.6.9. Gal.3.16,29. Hos.11.1. Rom.8.17. Gal.3.26. Eph.4.4. 1Joh.5.6. Joh.15.26. Eph.2.17,18. 1Cor.12.13. 1 Cor.2.16. Eph.4.4.

One Spirit, even the Spirit of the Father and the Son, that beareth forth the Testimony of Christ, and enables to believe in Christ, and brings to God by Christ, and into this Fellowship working the Minde of Christ, and so called the Spirit of Faith, by whom all he calleth, and so all Believers, are called *in One Hope* of their calling, The same Grace proclaimed, The same looking and believing required, and for the same end, To be saved, and to the same Hope in believing, even the obtaining Eternal Life and Glory; and so *One Lord*, even the Lord Jesus Christ, in whom the fulness of the Godhead dwelleth bodily; and so *One Faith*; as one Object, so one Manner of believing, which is Faith indeed, that is produced by the Holy Spirit, through the Gospel, and closeth with Christ the Object of Faith: and so also *One Baptism*, one kinde and end of the gracious Operation of the Holy Spirit in Baptizing into Christ, and through his Name (by all the Mediums of baptizing, called also Baptisms) into conformity to Christ in his Death, that they may partake of the vertue of his Resurrection, and so into the Fellowship of his body, drinking into one Spirit, and

Isa.45.22. Joh.3.14,16. 2Thes.2.14. Eph.1.18. Eph.4.5. Rom.10.6,15. 1Pet.1.20,21. 2Thes.1.10. Joh.1.12,13. Eph.4.5.

1Cor.12.12,13. Rom.6.3,6. Gal.3.26,27,28.

and so becoming of one minde, and that the minde of Christ the Son of God, even as also there is, 1 Cor. 6. 11. Phil. 2. 1, 2, 5. Eph 4. 6. Eph. 1. 3, 17. 1 Cor. 2. 6. Mat. 10. 40. Rom. 16. 20, 25, 26. 1 Pet. 5. 10, 11. Psa. 138. 8.

One God and Father of all, who is above all, and through al, and in them all, (that are Believers) he is the Father of our Lord Jesus Christ, and in him, and shines forth his Glory through him, that Men might believe; and so in and through him, he is the Father of all that believe in Christ; and above all, able to overthrow all their Enemies and Opposers, and to perfect all that concerneth them all; so, as all flows from and leads into Union, and this Union of the Spirit bringing into the Union of the acknowledgement of the Son of God, is that which the Spirit teacheth, and to which all the Degrees and Operations tendeth: whence we are exhorted to keep the Unity of the Spirit in the Bond of Peace: and so but one Faith, which the Gospel calleth Faith: and he that would finde out another Faith really true and holy in its kinde, must first finde out another true Body, that is, the Church, another Spirit, another Jesus to be the Christ, another Gospel, and another Hope to call to, and another God, all real, true and holy in their kinde: which is altogether impossible for any to do: so that there can be but one Faith that is really true and holy in its kinde. 2 Cor. 11 4. Gal. 1. 6, 7, 8.

IV. That the fullest and clearest Revelation of the Mystery of Faith, is that given immediately by Christ himself, and left upon Record by his Apostles and Evangelists, and so the clearing up of all the former Revelations: and the sense and meaning of the Prophets is most cleerly and in plain Words to be found in their Writings; and so the Gospel as delivered by them, because of the abundance and plainness of Truth, and fulness of spiritual Evidence in it, is truly and indeed, and so called, The Power of God unto Salvation, to bring every one that believeth, *&c.* for therein is the Righteousness of God, (not any deceit, or fable, or pretence, equivocation or falshood, but the Righteousness of God in his Words, saying, or promises) revealed (not hinted in parabolical and cloking terms; but revealed, opened, brought to light) from Faith to Faith, from one Revelation of Christ the Rom. 16. 25, 26. Eph. 3. 3, 9. 2 Cor. 3. 12, 14. Rom. 1. 16, 17.

Object of Faith, to another, and so to another more cleer; from assuring him to come & suffer, to assure him to be already come, and to have suffered, and to come again in Glory; from Faith in him, being so come; from believing in him, through Types, Shadows & Prophecies, to believing in him now from a cleer Demonstration of his having compleated Righteousnes, and the Father's face shining in him; and so now; and from believing this Testimony of him, to confiding in him; and so from one Degree of Faith to another, till he come to Vision; and yet all the way one Faith still: as it is the same strength encreasing in them, in which they are said to go from strength to strength, till they appear in *Sion*: and so the Just shall live by Faith. And here we have the fullest and plainest Revelation of it.

Psal. 84.7.

And so we are to heed all, and none but those Purposes, Promises and Covenant of God, which are set forth in this Testimony and Revelation Christ.

An

An Explicite Declaration of the Teſtimony of Chriſt, &c.

PART IV.

CHAP. I.

Of the Purpoſe of God in general.

THE Eternal and Immutable Will of God, or his Decree and Purpoſe concerning all that in his infinite Wiſdom, Soveraignty and Goodneſs he hath freely purpoſed to do, hath in his ſeaſons from the beginning, now doth, and for ever ſhall take place and be done, even ſo as he hath purpoſed; and no power of Creatures can or ſhall hinder the ſame; yea, none can alter it, or add thereto, or take therefrom. *Pſal* 33.11. *Iſa.* 14.24,26,27. *Eccleſ.* 3.14.

And it muſt needs be ſo, for he is of one Minde, and none can turn him, and his Word is eſtabliſhed for ever in Heaven, and his Kingdom ruleth over all, and he ruleth by his power for ever, and all are his Servants; yet of this his Will, Decree and Purpoſe, in reſpect of the particulars, no more belongs to us to ſearch into, then himſelf hath revealed to us, but what he hath revealed by his Works, in which his Purpoſes are brought forth; for he worketh all things according to the counſel of his own will: ſo that in the event, *Job* 23. 13, 14. *Pſal.* 119.90,91. & 103.19. & 66. 7. *Deut.* 29.29. *Eph.* 1.11.

as things are indeed done, we may so far know his Decree and Purpose; and so far to know the same, is of good use for us; and likewise what he hath revealed in his holy Word of his Decree and Purpose, concerning those things that are already done, and those things that he will yet now and hereafter do: which Word of his, is, as himself, true from the beginning; and being breathed forth by his Spirit, is the most cleer declarer of his Decree and Purposes, his Word being pure, and without any wreathedness; yea, the Truth, and therefore written, that we might know the certainty of the Words of Truth; and that which is written is upright, even Words of Truth.

Psal. 39.9. & 118.23. & 126.

Psal. 119 140, 160. *Prov.* 8.6, 7, 8. *Joh.* 17.17 *Pro.* 22.20, 21. *Eccles.* 12.10.

And according to the discovery of the Decrees and Purposes of God in his holy written Word, and by his Works, they are to be heeded and believed by us, as true, certain and good, and of good usefulness to us, and other imaginations and devices by whomsoever, and how appearingly goodly soever, we are not to heed, believe or own.

Isa. 8.20.

Now then the Purpose of God, (which in respect of the things purposed, are called Purposes) that I am to treat of, are, That or those about the Eternal Salvation or Damnation of Men; which by these two, the Word and the Works of God, are revealed to us; which, though the Will and Purpose of God be one, yet in respect of the things willed, purposed and decreed, are called Many, and so Purposes: of which is here to be spoken, these being all ordered and set in that one Will, Counsel, Purpose and Decree of his: that we are to know and believe hereof, is that which by his Word and Works is revealed to us, whether in terms of Counsel, Will, Purposes or Decrees, all which terms signifie the same thing; and so to begin with that which prepares to the right understanding of all: and then so to proceed, as by Word and Works we are led, we finde,

Isa. 49.20. *Job* 27.12. *Isa.* 25. 1. *Psal.* 2.6. & 148.6 *Job* 14.5. & 26.10. & 28. 26. *Prov.* 8.29. *Jer.* 5.22.

1. That the Purpose of God was in the first place, To exalt his only begotten Son, The Word, The Wisdom of God equal with God; to shew forth his Glory through him, and by him bring forth all his glorious Works; to glorifie him with his own self, to establish him the supream Lord and Governour of all in his own person: and all this freely, before any view or con-

Prov. 8.22, 23, 24, 25, 26, 30.

consideration of any his following Works, as moving causes thereto. And this he did to his Son the Word: and so he was possessed in the beginning of his way, and exalted from everlasting, and brought forth before all things, one with the Father in all his Decrees, glorified with the Father's own self; and by, and for, and to him, were all things decreed and made that are decreed and made. *Joh.* 1. 1, 2, 3. *Col.* 1. 15, 16, 17. *Heb* 1. 2, 3. *Joh.* 17. 5. *Phil.* 2. 6. *Rom.* 11. 36.

Now in the Son of God, The Word, The Wisdom, The Power of God, in this consideration, as thus purposed and exalted, it was peculiar to his Person, as the Son of God onely; and there was not in him the Nature of Man in this consideration, nor any one of Mankinde, elected or purposed to be elected in him, into Union, and Fellowship, and Conformity with him in this Prerogative and Glory, in which he was equal with the Father: no Scripture so saith, yea, all quoted, and the rest are against it.

2. In this Purpose of glorifying his Son, and shewing forth his Glory through him, he purposed also to do both in this; by creating by him, an infinite or numberless company of Angels or heavenly Spirits, all holy and good, to attend on, and minister to this his Son, and so to serve and glorifie God in serving and glorifying his Son, whom only he had exalted & glorified with equality to himself; and to endue them with fitness and ability for this service, and to free them from any seducing Tempter without them, to turn them aside from it; and in their rejoycing in him, and acknowledge him their supreme Lord, rejoycing in his Exaltation, and well-pleasedness with their own place and service of him, to establish them by his Son, as his Sons for ever. But if any of them contented not themselves with this their place and service; but aspired to a likeness and equality with God, as was peculiar to his first-begotten Son, then to cast them down for ever, and reserve them in chains of darkness to the judgement of the great Day. All which, according to his Purpose he hath done. *Heb.* 1. 4, 6, 7. *Psal.* 104. 4. *Job* 38. 7. *Psal.* 9. 7. *Luk.* 20. 36 *Jud.* 1. 6. & 2. 1. *Jude* 6. See Part 1. chap. 11.

3. In this Purpose of glorifying his Son, and shewing forth his glory through him, he also purposed to create by him, the Heaven and Earth, and a World of Creatures for Mankinde, and so to create Man righteous, *&c.* for his Glory, and

and the good of Mankinde, as hath been ſhewn.

See Part 1. chap. 9. 4. In foreſight of Man's Fall and Miſery, thereby he purpoſed till the ſhining forth of his Glory through his Son, in working by him a Redemption and Reſtauration for Mankinde, and a New Creation for all that by his Glory ſhined through, ſhould believe on him, and that he ſhould be the Judge of all, as hath been foreſhewn.

See Part 1. ch. 12, & 13. And of the Purpoſe of God as now laſt mentioned, and the Purpoſes included in it, it is that comes within the compaſs of this Diſcourſe, and of no other; for, in conſideration of this Purpoſe, and Purpoſes included in it, we ſhall meet with all that is revealed for us to know, concerning the Purpoſes of God about Eternal Salvation for Mankinde, or the Eternal Damnation of any of them. And yet before we proceed, it is needful to obſerve and minde well a few Cautions, to prevent Miſtakes.

Chap. 2.

Of ſome Cautions to be heeded, to prevent Miſtakes.

Caution I. That we diſtinguiſh between Foreknowledge, and Purpoſe or Decree. By *Foreknowledge*, I mean not foreowning or pre-approbation; in which ſenſe, the word is frequently uſed in Scripture: but, *knowing before, foreſeeing*, or *preſcience*. In which ſenſe, the word is commonly uſed among ordinary people, and ſometime ſome word alſo bearing that ſenſe uſed in Scripture; and ſuch foreknowing I mean.

Reply. If any ſay, *Nothing could have any being, life, ſtrength, and ability of motion and action for God to foreſee, if God had not forepurpoſed, and did not according to his purpoſe give and preſerve the ſame.*

Anſwer. If it be meant of created beings, and ſuch life and power of moving and acting as is in Creatures, then this is very true; but

but if it be meant of all the demeanor of those beings, and their various movings and actings, in and with that power of acting and moving, which God hath given them; then this is not true. Doubtless God did foresee how *Jerusalem* would abuse all that Life, Beauty, Riches and Ornaments he gave them: but he did not will, purpose or decree they should so abuse them, though he purposed how to deal with them for it; yea, he expressly saith, They did both chuse such ways, and do such abominations, as he not onely not commanded them, but as came not into his Minde; which can be no less then not purposed by him. So surely God foresaw when he purposed to make the first *Adam*, and to give him that life and power of moving and acting which he did, and that Furniture he furnished him with, how he would abuse his power and Furniture, and sin against God: but God never willed, purposed or moved him so to sin, much less approved he should so do; yea, according to his purppose he afforded him sufficient means, by heeding which, he might have been preserved; And farther, he would not withstand and hinder him: and so onely permitted, but decreed not his Fall; yet in foreseeing it, he purposed to shew forth the Glory of his Goodness more, in provision of a fit remedy for restoring of Mankinde: of which Purposes, we are to treat. And indeed, he said well, that said, *God is so good, that he would never suffer evil to be, if he knew not how to work good out of it.* So that Foresight is one thing, and Purpose another.

Ezek. 16. 2,27.

Isa. 66.4. *Jer.* 19.5. & 32.35.

Jam. 1.13.

If any reply, *But then God foreseeing these miscarriages, did decree to permit the same*; Reply.

I answer, If this be put in, if Men by the means used by him to keep them from sinning, would not be so kept back from sinning; but, notwithstanding all helps to preserve, will transgress, then I will confess the saying true; else, not: though I finde not the Scripture anywhere calling such permissions, decrees; nor do such decrees, if in such sense they may be so called, come within the compass of such purposes, as we have before us to treat of. And so let this first Caution be heeded. *Answer.*

That the Purposes of God we are to treat of, are his Pur- *Caution II.*

poses

poſes of Eternal Salvation, and of Eternal Damnation, and not of ſuch Purpoſes of God concerning Men, as being verily fulfilled, yet even of thoſe perſons on whom they are fulfilled, ſome may be Eternally ſaved, and ſome may be Eternally damned: ſo as the fulfilling of ſuch Purpoſes, neither neceſſitates the perſons on whom they are fulfilled to be Eternally ſaved, nor to be Eternally damned, they being fulfilled, both on the righteous, and the wicked: as for ſome inſtance,

1. As God hath made of one Blood all Nations of Men for to dwell on all the face of the Earth; ſo did he alſo purpoſe, and in his Purpoſe, determined the times before appointed, and the bounds of their Habitation; and this with a gracious end and tendency; for their good alſo in his way; yet in this Purpoſe, onely thoſe, and all thoſe, in all times, ages and Nations of the World that fear him, ſhould be accepted of him; ſo that, though purpoſed, and according to purpoſe, ſome be Kings and Magiſtrates, ſome Subjects, ſome Rich, ſome Poor; and all in a gracious tendency, that they might ſeek and acknowledge the Lord in theſe condition, & ſome of all ſorts have been found in every of theſe conditions, ſeeking and fearing God, and ſo walking on to Eternal Salvation: but alſo ſome of all ſorts, if not moſt of all ſorts, perſiſting in rebellious waves leading to Eternal deſtruction: Scripture and Mens manners ſo fully ſhew this, that it needs no farther proof.

Act. 17.26,27

Act. 10.35.

Rom. 3. 10.20. & 1.18,28.

2. As God in his Works hath put, ſo in his Purpoſe he decreed to put a great difference between ſome Nations and other Nations, as one to be greater and endued with more Priviledges then the other; yea, ſometime the leſſer people or younger, to be the chief; and the greater or elder people, to ſerve the younger: and yet neither doth this Purpoſe, or the fulfilling of it, neceſſitate or imply the Eternal Damnation, or hindring the Eternal Salvation of the inferior appointed to ſerve, or of the Superior to be ſerved. So *Iſrael* a peculiar people above all other Nations, though feweſt in number, yet were not all this *Iſrael* the *Iſrael* of God indeed, in acceptance of and anſwering their Priviledges, and ſo not every of them eternally ſaved; nor were all and every of the other Nations Eternally damned: that Rule true, according to

Deut. 7 & 7. & 14 2. *Pſal.* 147. 19,20. *Rom.* 9. 6,27. *Act.* 10. 35.

his

his Purpose, *Rom.*2.6,11,25,26. and 3.9. but this is most cleer in those two people mentioned, *Gen.*25.23. *And the Lord said unto her*, (that is *Rebecca*) *Two Nations are in thy Wombe, and two manner of People shall be separated from thy Bowels; and the one People shall be stronger then the other, and the elder shall serve the younger*; or, (as some read it) *The greater shall serve the lesser.* Now Christ being to come of *Jacob*; *Esau*, or any of his Posterity, in serving Christ that was to come of *Jacob*, and so in a willing service of their Brethren the Sons of *Jacob*, attending the Word and Oracles given them, might through Grace be saved, as no doubt some of them were; and means was by God appointed thereto. And whereas many for their wilful refusal and violence (though constrained, did yet in another way serve, yet for that refusal and violence) did perish; yet of that Race, it is found in Scripture, *many are eternally saved*, Isa.60.7-14. And as God in his Purpose differenced one Nation from another in superiority and inferiority; so he purposed divers means for divers Ages in the World, and to divers People, and some means excelling other: to some People, the Word, Oracles, Gospel, *&c.* to other People, onely a rumour of these, with such teachings as are natural, or by natural Mediums, in the Works of Creation and Providence; yet the Repentance (and so the Faith and Obedience) he requireth, being no more or greater then according to the means he vouchsafeth, and that such will be accepted; and where more is given, more is required.

Rom. 9.11. *Deut.*23.7,8. *Obad.* 9,10,21. *Amos*9.12. *with Jer.*49.7,11. *Job*2.11. *Psal.* 87.4,5. & 60.8.

This Purpose of such difference, and the fulfilling it in extention of such different means, hindreth not, but that, of those that have but the lesser means, yielding to repent, believe, and obey, according to the help therein afforded, shall be Eternally saved: and those that have the greater means, rebelling against the help therein afforded, and so persisting in Impenitency, Unbelief and Rebellion, shall be Eternally damned. Let this Caution be heeded.

Rom. 2. 3,4,9. 12,13,14,15,17, 26,27.

Caution III. God hath purposed some things that he will bring on all Men, both those that shall be Eternally saved, and on those that shall be Eternally damned; as namely, That,

1. All Men, one and other, shall come before him and his Son Christ; and he by vertue of his great suffering and Sacrifice offered for Mankinde, and the Power, Authority and Spirit received thereby, shall draw all Men to him, and they shall come and bow before Jesus, and confess him Lord to the Glory of God: yet onely those that by his goodness discovered, and bands of love extended, are prevailed with in this Day of Grace, and so found coming to him, and believing on him here with the Heart unto Righteousness, and confessing him with the Mouth unto Salvation: these shall say, Surely in the Lord have I Righteousness, and shall be Eternally saved. All shall come to him; but him that cometh (now in the Father's drawing) he will Eternally save; and all that rebel against these drawings, and persist so doing, shall yet by his irresistable Power be raised from the dead, and convinced of their sin, for not believing on him in the Day of Grace: and then to their shame, and his Glory, confess him Lord, to the Glory of God, before the sentence pass on them.

Isa. 45.23. *Rom.* 14.11,12. *Joh.* 12.32. *Phil.* 2.9,10,11. *Rom.* 10,9,10. *Isa.* 45.24. *Joh.* 6.37,40. *Joh.* 6.37. & 16. 8,9. *Isa.* 45.24. *Phil.* 2.10,11.

2. All Men shall once die, or suffer a change sutable to Death, which is the way of all Flesh; yet of these, some die in the Faith, and so sleep in the Lord; and these shall be Eternally saved: but others die in their sins and unbelief; and these shall be Eternally damned.

Heb. 9.27. *Heb.* 11.13. 1 *Thes.* 4. 14. *Rev.* 14.13. *John* 8. 24. *Eccles.* 11.

3. All Men shall also rise again by the Power and Authority of Jesus Christ at his voice; but the Just, such as have believed in Christ, and done good, shall rise in the Resurrection of the Just unto Eternal life; and the impenitent and unbelieving, in the Resurection of the unjust, unto Eternal condemnation.

1 *Cor.* 15.21,22. *Joh.* 5. 28,29. *Luk.* 14,14. *Act.* 24.15.

4. After Death, all being raised, they shall all come before the Judgement-Seat of Christ, and be judged by him according to the Gospel; and then all those that have believed in him, and lived to him in the Day of Grace, shall enjoy Absolution, Eternal Life and Joy with him: and all that have throughout the Dayes of his Grace and Patience rebelled against him, shall then be cast into the Lake of Fire, which is the second Death. Let this Caution be also heeded.

2 *Cor.* 5.10. *Rom.* 2.16. *Mal.* 25,34,46. *Rev.* 20.13,15.

For

For of all Purposes, as set forth in these three former Cautions, is not in this business directly, but onely inclusively to be spoken.

God hath set in his Counsel, and Purposes concerning the Eternal salvation of Mankinde, or the Damnation of any of them, an holy, wise, and heavenly Order, agreeing with the Nature and Being of God, his Soveraignty, Wisdom, Holiness, Love, Mercy, Truth, Justice, and the Testimony of his Spirit concerning his Son Jesus Christ, and his Love to Mankinde manifest through him: all agreeing in one, without any contrarying of one by another. Hence his Purposes called his Counsel, and said to be brought forth according to the Counsel of his own Will: and so in respect of this wise and heavenly Order in his Counsel, for the manner and way of his Purpose taking effect, we shall finde different effects, and different sorts of Men also, on whom it hath different effects; that is to say, *Caution IV.* *Psal.* 145.8,9. 1 *Tim.* 1.17. *Job* 12.13. *Jer.* 32. 18,19,20. *Isa.* 25.1. & 40.14. *Prov* 22.20,21. *Act.* 20.27. *Psa.* 33.11. *Eph.* 1.11.

First, for the manner and way of his Purpose taking effect on Men for their good; it is by discovery of his Love to Mankinde, to sinners, enemies, in discovering his Grace in and through his Son that died for sinners; and in that Discovery, in some measure opening their blinde eyes or understanding, to see or understand his graciousness: and so calling and moving them to behold what he discovereth, and hear what he saith; assuring them, that in beholding him as discovered, and as understanding is given them to discern, and so attending him, he will save them, and so bring them in to believe, and so out of darkness into his marvellous light: and this the first proceed for his Purpose to take place; for saving Men out of their sinfulness, and according to his Purpose he proceeds so far with all Men in some measure, at one season or other. *Isa.* 45.21,22. & 55.1,4,6. *Job* 15.3. *Prov.* 1.22,23. *Joh.* 1. 9. & 5.25.34.

Secondly, When he hath so far proceeded with Men in discovery of his graciousness through Christ, and so far opened their eyes or understanding, that they begin to discern, and he calls or moves them to behold and turn; then such as in hearing do hear, and in seeing do see; and in that motion and strength of his extended in this call, do according as by that enabled, turn and believe, he will save, enlive, renew,

and change, and farther enlighten and confirm in Faith and Confidence, and so enamour them more with Christ, and he shall appear and become more precious to their Hearts, so as for the well-pleasedness they finde in him, they count all things loss for Christ, and are willing to be deprived of them to win him, he being all in all to them. And through the Grace thus believed, and the Sanctification of the Spirit, he chuseth them into Union and Fellowship with Christ, and so to Conformity to him, and to Eternal Salvation: this being the Order of his work, who worketh all things according to the Counsel of his own will; we may be sure such was his Counsel for the manner of his purpose taking effect, or standing according to the Election of Grace.

*Isa.*45.22. *Joh.* 5.25. 2*Cor.*3. 18. *Rom.*5.8,10. 1 *Pet.*2.6,7. *Phil.* 3.7, 8. *Psa.*73.23,24, 25. *Col.*3.11. 2 *Thes.*2.13,14. 1*Pet.*1,2. *Eph.* 1.11. *Rom* 9.11.

But such, as when this light cometh, and Grace therein extended, so as light and hearing is given, and heart moved, do not then in hearing hear, and in seeing see; but take offence because of some discovery of evil, and reproof and condemnation of something by them highly esteemed and dearly beloved; which reproof this Light and Grace worketh in its convincements: and so do harden their hearts, close their eyes, shun the light, love darkness rather, being unperswadeable, and so willingly disobedient, and refuse to turn at his reproof; these he gives up to blindness and hardness; so, as the more brightly the gracious minde of God in Christ is discovered, the more such stumble and take offence; of which we have a notable example, *John 6.* And this being the manner of God's working; yea, so as if by his chastisements for such follies, and his renewed strifes, they are not humbled to return, but persist in their former willing rebellion, he reprobateth them to Eternal Damnation; we may be sure such was his Counsel in the Order of his Purpose: and so we see two divers and contrary effects of the Purpose made known.

*Joh.*3.19,20,21 1 *Pet.*2.7,8. *Mat.*13.11,15. *Act.*28.26,27. *Luk.*2.34. *Isa.* 8.14.

*Joh.*6.27,28, 60,66. *Rom.*11. 23 *Jer.*6.16,17, 30. *Ezek.*24. 13,14. *Prov.*1. 24,32. *Rom.*1. 21.23,28. 1*Pet.* 2.7,8.

Thirdly, For the different sorts of Men under different considerations, that were according to this wise and holy order, in the Counsel of God's will, the objects on whom the several effects of his purpose made known should take place, they appear to be the Sons of *Adam*; he, and his natural Race diversly considered, and not in one and the same consideration:

ſideration, but in reſpect of the diverſity of effects, diverſly conſidered, either ſimply as ſuch, or elſe though ſuch, yet under another conſideration; and that either, as better then ſuch ſimply conſidered, or as worſe then ſuch onely.

1. For his Purpoſe of finding out a ranſome, making an Atonement, preparing a Sacrifice, and accepting it, ſo as to remove the enmity that was in the mid-way, and opening a door for Mankinde to come in to him, the objects or ſubjects of this Purpoſe, and thoſe for whom it is efficacious with God; ſo as he hath given all into the diſpoſe of the Sacrificer, are *Adam*, and all his natural Race, as fallen, as ſinners, ungodly, enemies to God, ſimply as ſuch, and in no better or worſe conſideration: but as ſuch, men, all men, ſinful, unjuſt, and ungodly men. And ſo for our ſins he ſuffered, 1 *Tim.* 2. 6. 2 *Cor.* 5. 14. *Rom.* 5. 6, 8. 1 *Pet.* 3. 18. *Iſa.* 53. 5, 6. 1 *Cor.* 15. 3. *Gal.* 1. 4.

2. For his purpoſe of diſcovery and making known his Grace and Goodneſs through Chriſt in and by means extended, and the efficacy thereof, for opening the eyes of the blinde, and the ears of the deaf, and moving at their hearts, and ſo calling them and ſtriving with them, affording ſuch help to them, that they might turn at his reproof, and ſo believe and live. The objects or ſubjects of this purpoſe, and thoſe on whom theſe effects ſo far ſhall be produced, are *Adam* and all his natural Race, even all Mankinde, as in ſin, ignorance and bondage, *&c.* yet theſe in ſome better conſideration, then meerly as *Adam*'s ſons, and fallen in him, under the power of the Law, and Sin, and Death, and the Devil, namely, conſidered, as a Ranſom is given, a Sacrifice offered, Peace made, and Redemption wrought for them, though not yet applied to them, nor they knowing or enjoying any of the choice benefits thereof; for Jeſus Chriſt by vertue of his Oblation being aſcended, hath received Spirit in the Man and for Men, with Power and Authority to preach the Goſpel, and extend Gifts even to the Rebellious, that the Lord God might dwell among them. And on this ground they are called: and in this reſpect alſo they are ſaid, To be written in the Book of Life, though not yet written among the Righteous. And while they remain ſuch, and no worſe then ſuch, there is yet hope for them. 1 *Tim.* 2. 6, 7. *Pſa.* 68. 18. *Iſa.* 42. 1, 2, 7, 8. & 61. 1, 2, 3. 2 *Cor.* 5. 14, 15, 19, 20, 21. 1 *Tim.* 1. 15. *Pſa.* 96. 28. *Rom.* 5. 18. *Joh.* 6. 51. *Eccleſ.* 9. 4.

3. For his Purpoſe of Election to Union and Fellowſhip with his Son Chriſt, and ſo to conformity in holineſs, Son-like Priviledges,

ledges and Eternal Life, the Objects or Subjects of this Purpose are still in this Life, and till Death, the Sons of *Adam* and his natural Race; but they are not onely so, but much better; not onely in respect of a ransome given and made known, but also in respect of a new Birth begun in them; they being such, and so beheld and considered, as those that through the efficacy of Grace discovered; and opening their eyes, are in beholding him, drawn unfeignedly to believe in him, in which, being spiritually in him, they are by the Election of Grace, rooted in, united more to Christ, and so chosen and owned in Christ, and conformed in some measure to him, and have the beginnings of Eternal Life.

*Isa.*28.16.1*Pet.* 2.3,4,5,6,9. *Joh.*3.16.

4. For his Purpose of blotting out of the Book of Life, and not writing among the Righteous, but reprobating and giving up to Satan, and so to Eternal Damnation, the objects or subjects of this Purpose, and those on whom its efficacy shall take place, are also of the natural Race of *Adam*, and such also as were bought by Christ into his dispose: but not onely or simply such, but a great deal worse then as coming from *Adam*, and fallen in him, by reason of their wilful contumely against him that bought them, being such, and those, and so beheld, as will not see when their eyes are opened; will none of Christ, when and as offered; will not turn at his reproof, though he call and stretch out his hand to help them; hate, and rebel against the light, close their eyes, and stop their ears, and harden their hearts, when he hath opened and moved, and wilfully persist so doing against means, light and warnings, till there be no remedy: These (and none but such, *Rev.* 3.5. *Rom.*11.23.) are the subjects of this Purpose, and those on whom it will take place, *Psal.*69. 21,28. & 109.1,8. *Act.*1.16,20. *Exod.*32.32,33. *Rev.* 22.19. *Jude* 4.

*Mat.*13.13.*Psa.* 81.11.*Prov.*1. 24,31. *Joh.*3. 20.*Job* 24.13, 24.*Mat.*13.13, 14,15.*Act.* 28. 27.2*Cor.*36.15, 16.

So that though the Sons of *Adam* as fallen, be the very objects or subjects of the Purpose of God, for whom he gave his Son to become Man, and so to die, and rise, and offer Sacrifice; and by vertue thereof through him to extend means, and light in the means, that they might turn at his reproof; and in turning, believe; and in believing, not perish, but have Everlasting Life: yet his Purposes of chusing in Christ, and conferring Everlasting Life, and of reprobating to eternal destruction, any of the Sons

of

of *Adam* fallen, was not as they were simply so considered, either as fallen onely, or onely as they were also bought, and means extended to them; but in another consideration, as they were beheld and found to become of another seed, either of the *Woman*, of *Abraham*, of *Christ* through belief and receit of Grace, which all and none but the Children of the promise are, they the elect; or by rebelling against Light and Grace, become of the Seed of the Serpent, of the wicked one, which none are but those that wilfully against light and warning, do and will do his will. *Rom.* 9. 8. *Gal.* 3. 16, 29. 1 *Pet.* 2. 9. 1 *Joh.* 3. 10, 12. *Joh.* 8. 44.

And between these two Seeds, God hath put enmity, so as the one is an abomination to the other; yea, this Seed of the Serpent were forewritten of old at the beginning, and so fore-ordained to this contention, condemnation or judgement, to be the triers and troublers of the Saints, and receive judgement accordingly; against whose wickedness the Saints are to contend, and for the Faith. *Gen.* 3. 15. *Pro.* 29. 27. *Jude* 3, 4.

These Cautions minded according as given us in the Scripture, we shall finde, that all the Purposes of God agree with the whole Testimony of Christ in the Gospel concerning his Oblation, Intercession, and coming again, and all the Covenants of God, and all his Promises, and all his Threatnings; none clashing or jarring with other, but all agreeing in one: and though there be not first and last, and one thing after another in God's Counsels, Foreknowledge or Purpose; yet, as in the counsel in his Purpose, he hath preferred something before other, and ordered one thing for another, and appointed to bring forth something before another, as the natural Man before the spiritual; so to our thoughts and conception, and in being for our knowledge and use, there is something before, and something after another, according to God's order, for us to observe. And thus understood, I will now proceed to view these Purposes.

CHAP.

Chap. 3.

Of the Purposes of God concerning the second publick Man, Jesus Christ the Redeemer.

Prov.8.22.Col. 1.17,18.

AS in all other the Counsels and Works of God, The Word, the Person of the Son of God, is in his Purpose to have the pre-eminence; so, in this he is the prime and first in this high Purpose of God, even concerning Mankinde fallen: and so concerning him,

1. His Will and Purpose was, That he should do his Will in taking away transgressions, and destroying the works of the Devil; and for that cause to give him a Body, that having the Nature of Man, he might be a perfect Man, and so *Emmanuel*, God with us, in our Nature for us, even he; for there was no other with or in him, to lay aside such Glory, or to descend and to be made flesh in a supernatural way, none in and with him that might joyn with him in this business; This was peculiar to him, and him onely, and none with him. This is express and plain in the Testimony of Christ himself, by his Spirit both in the Prophets and Apostles, *In the volume of the book* (or role) *it is written of me, that I should do thy will.* Which as it is written in the Role or Book of the Scriptures that testifie of Christ; yea, even in *Gen.*3.15. though not in so cleer a Revelation of the mystery, as after he had offered up the acceptable Sacrifice: so there is nothing written therein of him, but what was in the Bosome, Will and Counsel of God before, as appears in comparing *Heb.* 10.7. with *Psal.*40.7 8. where onely the same saying is plainly written, and that also in the same words, *In the volume of the book it is written*, &c. which seems to carry us farther then any Prophets forewritten, even including the Book of his Counsels and Purposes; according to that of *Peter*'s saying of Christ, *Who was verily ordained before the foundation of the world.* And so it follows, *Psal.* 40. 8. *I delight to do thy will, O my God; yea, thy Law is in the middest of my bowels.* Which shews plainly

See Part 1. ch.13.

Psal.40.7,8. Heb.10.7.Deut. 18.15,18,19. Act. 3.22,23, 24. & 7.37. Joh. 5.39,46. Rom.1.2,3,4,5. & 16.25,26. 1 Joh.3.5,8.

1 Pet.1.20.

plainly, both that he was one with the Father in this, as in all other his Decrees and Purposes; and also, that he did accept to undertake, and do the same, as his own words verifie, *Psal.*40.7. *Lo I come:* rendered by the Apostle, *Heb.* 10.7. *Lo I come to do thy will, O God:* and then opened, descanted and pressed again. From which Will of God, of the Father, and Christ his oneness in the same, the vertue of his Sacrifice is affirmed to be, and to have been from the beginning, vertuous and prevalent with God for Men; and with and in all that believe in him. And as in order to the performance of this his Will, concerning, and for, Mankinde, he in his Purpose, prepared and gave him a Body, so as he might be truely and verily man, and the Son of Man, and so capable of suffering for Man, having right as a Kinsman, and fitness as having the Nature of Man, to undertake and do the whole business of Mankinde, being according to this his Father's Purpose, a perfect and publick Man; yea, the Word and Son of God made Man; and so having the Divine and the Humane Nature in one Person; and so one with the Father, and one with Man: a fit Mediator between God and Man, to deal with God for Man, and with Man in the behalf of God; and so the digging or opening of the Ear, (as it signifieth in Men the fitting and preparing for obedience to that which God calleth to, that they may obey; so in respect of Christ) it signifieth the giving him, and fitting him with such a Body as in which he might have capacity and fitness to suffer and do his Will; which being given him, he was not rebellious, nor did draw back; but being one with his Father in his will and love to Man, he accepted, and delighted to do the same: and so the Spirit by the Apostle teacheth us to understand it; who knowing that to be the meaning, cites that very Text according to the Translation then extant and known, *A body hast thou fitted* (or *prepared*) *me.* And that he might do his Will in that very Body, he in this Purpose,

*Prov.*8.29,30, 31

*Heb.*10.7,8,9

*Heb.*10.10,12,14

*Rom.*5.14,18

Job 33.16,17, 24

*Isa.*50.5,6 *Psa.* 40.6,7

Heb. 10.5

2. Purposed concerning the Man Christ, the second publick Man, first, an Abasement of him: secondly, by vertue thereof, an Exaltation.

1. He purposed and decreed an Abasement of him for Man- *Gal.*4.4

kinde, as that he should be made under the Law for Men; and though without sin, yet to have on him all the infirmities of the Nature of Man, which befel it for sin meerly through the Fall; and so though true and sinless flesh, yet in the similitude of sinful flesh: and so that he in the stead of, and for all Mankinde should die that death; yea, all that death in the ignominy and pain of it; yea, suffer the Curse in it, which was due to Mankinde for the first offence, and all the sins that necessarily flow from it, and which the Law on that account can charge Men with, and also make such full satisfaction, and such a vertuous Atonement by his Blood, as by it even following sins against himself, might in his way be taken away and freely forgiven. All which he hath done, as was fore-purposed and fore-written of him: and because of the certainty of God's Purpose, and his being one with God in that Decree, having accepted to do it, it is spoken of before the actual and visible performance, as done; and when manifestly performed, he is said truely to go as it is written of him, and to be delivered thus to suffer by the determinate counsel and foreknowledge of God: so his Abasement was according to Purpose.

Rom. 8. 3

2 Cor. 5. 14, 15 1 Tim. 2. 6 Heb. 2. 9 Eph. 2. 13 Heb. 9. 14 & 7. 27

See Part 2. ch. 7.

Luke 24. 26, 46 Mat. 26. 24 Isa. 53. 2, 7 Psa. 22. 6, 11, 18 Act. 2. 23

2. He purposed and decreed the Exaltation of him in that personal Body, in which he was so willingly abased; and this Exaltation to be in his Resurrection, and in his Ascension into Heaven, and in the acceptation of his Sacrifice for all that for which he offered it; and so filling him with the immeasurable fulness of the Spirit, even glorifying him with his own self; so that the fulness of the Godhead dwells in him bodily, and he set at the right Hand of God in all Power and Authority; Angels, Authorities and Powers being made subject to him: and all this now done, as was fore-purposed.

Psa. 16. 10, 11 Isa. 53. 8 Act. 2. 25, 33 & 13. 29, 33, 37 Psa. 68. 18 & 47. 5 Luke 24. 52 Heb. 10. 12, 13 & 8. 1 1 Pet. 3. 22 Col. 2. 9, 10 Joh. 17. 5 Psal. 20. 3, 4 & 110. 1

3. God in Approbation of all this his own Purpose, and of his Son becoming the Son of Man, and suffering and doing all this for Mankinde, and in his own well-pleasedness in his Son in Man's Nature thus exalted, the heavenly and spiritual Man, the Lord, the quickning Spirit; He in this Purpose did also purpose to elect and chuse, and so did and hath elected and chosen him to be, and so made him

his

his Servant or Minister, by whom he will do all his choice works of saving and judging; yea, his delight in whom he takes his rest and well-pleasedness for ever; yea, the very he in whom and through whom, he will shew forth the brightness and excellency of his Glory, and with whom his Covenant stands fast for evermore. And so in this Purpose and choice of his, and by the vertue of his sufferings and Sacrifice, and by reason of, and in, and with all his Furniture, he hath fitted and made him to be: and so, *Isa.* 42.1 *Mat.* 12. 18 & 3.17 & 17.3 *Psa.* 89. 19, 20-28

4. He hath purposed, and according to Purpose confirmed him to be,

1. The Lord of all, even of the Devils and fallen Angels, as his Captives and Slaves, by vertue of his Conquest and Victory over them, in the Nature of Man, whom they had overthrown, and by conquering death, which they brought Man under; yea, by reason of the transcendent excellency of his Person, and his Work and Office, even Lord of the holy Angels also, but Lord over all Mankinde by vertue of his Death suffered, and his Resurrection, and his Sacrifice offered for them: so, as they are all released over to him, who in his time will bring them out of that Death he died for them, and shall judge them, for they are his, and ought of right to live to him; which, if according to the Grace he extendeth to them, they do, they shall not perish in another death, but have everlasting life. *Act.* 2.36 & 10. 36 *Mat.* 4.3, 11 *Heb.* 2.14 *Col.* 2. 15 *Eph.* 4.8 *Heb.* 1.3, 4, 5, 6, 7, 13, 14 *Rom.* 14.7, 8, 9 1 *Cor.* 6.20 2 *Cor.* 5. 14, 15 *Rom.* 2.16 2 *Pet.* 2.1 *John* 3.16

2. The Mediator between God and Men, the chief and Prime Caller of Men, to come to God by him, and the special Advocate and Intercessor for all that come to God by him, and so the chief Priest, Prophet and King, *Heb.* 5, & 7, & 8, & 9, & 10. 1 *Tim.* 2.5 *Isa.* 43.1, 8 & 55.4, 5 & 61.1, 2, 3 1 *Joh.* 2.1 *Heb.* 7.25 & 9.15, 19

3. That by the means he useth, and Spirit he sendeth forth, as it is in earnest to all, and hath a sufficiency in it, that they might be saved, so he shall see his Seed: many shall thereby run in to him, and so come to God by him, and shall be blessed in him, and inherit with him, and they that persist in willing rebelling against him, when by the means he useth they might come in to him, and will not, he shall judge also justly. *Joh.* 3.17 1 *Tim.* 1.15 *Isa.* 53. 10, 11 & 55.5 *Joh.* 12.26 & 17 24 *Psa.* 68. 18, 19, 20, 24 *Rom.* 2.16

4. That he shall have the Kingdom in the new Heaven and

new Earth, and shall sit on the Throne of *David* raigning in *Jerusalem*, and over all the Nations under the whole Heaven; and all his Seed, even all that have believed on him and lived to him in the days of his Grace and Patience, shall then have the Kingdom, and raign with him, and all his Enemies shall be destroyed.

2 *Chron.* 17.9,14 *Psa.* 2.6,9 & 72 *Dan* 7.13,14,27 *Luke* 1.32,33

5. That to bring all this about, in making it known, and extending Divine Power in giving forth his Knowledge, to bring Men in to Christ, and so to God by him, that they might not perish, but become his Seed, and have Eternal Life: and so he may see his Seed, and of the travel of his Soul, and be glorified and satisfied according to that promised him, and is dayly fulfilling, and will be openly and manifestly to all, when all shall come before him, and confess him Lord to the glory of God: and he gives the Kingdom to all those that believed on him in the Day of Grace, whom by his Knowledge he justified, and then shall be admired in them; and be glorified also in his equitable and righteous judgement on them, that in the Day of Grace refused to believe on him by the means he used; and so shall see the travel of his Soul, and the excellency and acceptableness of his sufferings and Sacrifice with God in both, to the Glory of God; his Will and Pleasure all the dayes of his Patience, being, that by the means he useth Men should turn to him, and live; yea, rather rest, that though he will have his Glory on the scorners, and not suffer loss to himself; and that all this may be by this Knowledge of him, and his Divine Power therein, and so he have a numerous Seed, and Refusers be altogether excuseless; He in his Purpose and choice of the Man Christ, did therein also purpose and chuse him; and according to his purpose hath put his Name in and upon him, to declare and make it known in, by and through him, and for that cause to make him known, to cause him to be lifted up and displayed, and in that discovery of him to glorifie him, that Men might behold him; and in beholding, believe in him, and so come in to him, and to God by him, and so be of his Seed, and have Eternal Life: and for understanding this, we may briefly view three things in this.

Isa. 52.13,14,15 & 53.10,11,12

Isa. 45.23,24 *Phil.* 2.10,11 *Joh.* 12.32

Mat. 25.31,46 2 *Thes.* 1.8,9,10

Isa. 45.22 *Ezek* 33.11 *Prov.* 9.12

Exod. 23.21 with 1 *Cor.* 10.9 *Heb.* 1.3 *Isa.* 55.4,5. 1 *Pet.* 1.21 *Joh.* 14,15,16,17

1. What the Name of God is: and that by his own De-

Exod. 6.2,3,4

cla-

claration, appears to be himself, and his memorial, or the appearance of him in his Titles, Word, Works; and so he is *Jehovah* (he that is, that was, that is to come, that hath his being of himself, and giveth being to all things, and to his Word) *The God of Abraham*, *The God of Isaac*, and *The God of Jacob*, (with whom he made the everlasting Covenant.) This his Name for ever, and his Memorial to all Generations: and so, *The Lord*, *The Lord God*, *merciful and gracious*, *long-suffering*, *abundant in goodness and Truth*, (great in mercy, good to all, and his tender mercies over all his Works) *keeping mercy for thousands*, *forgiving iniquity*, *and transgression*, *and sin*; *and that will by no means cleer the guilty*, (that is, such as refuse and rebel against this mercy and goodness, when in the means tendered to them, and so will not come into him for Life, will none of him and his wayes, *but*) *visiting the iniquity of the Fathers upon their Children*, *and upon the Childrens children*, *unto the third and to the fourth generation*, explicated, *Exod.* 20.5. *upon them that hate me*, (that hate me that am so gracious and merciful, and so reward me with evil for good, and hatred for love) on such, and no other but such as so hate him, will he execute sore punishment. *He is the Lord God of Hosts*, *All-sufficient*, *that ruleth by his power for ever*; *a just God*, *a Saviour*, *and there is none besides him*, *that calls all the ends of the Earth to look to him*, *and be saved*. This, and much more abundantly explained in many places of the Holy Scriptue, is the Name of God, which is so excellent, glorious and gracious, that they that know his Name will put their trust in him, and are allowed therein to rejoyce.

Rev. 1.4 *Act.* 17. 24,25 *Psa.* 105. 8,9,10 *Exod.* 3. 6,14,15 *Exod.* 34.6 *Psa.* 145. 8,9 *Exod.* 34.7 *Job* 21. 14,17 *Psal.* 81. 11,12 *Mat.* 24. 37,38 *Pro.* 1.24 *Ezek.* 24.13 *Joh.* 5.40 *Deut.* 5.9 *Psal.* 109.2,3,4 *Ezek.* 18. 2,30,31,32 *Prov.* 8.30 *Psa.* 89. 8 *Gen.* 17.1 *Psal.* 66.7 *Isa.* 45.21,22 *Psal.* 9.9,10 *Jer.* 9. 24

2. That this his Name, (even Himself, and his Memorial) he hath put in and upon his Son, that is, The Man Christ, he is *The Angel that Israel tempted in the Wilderness*, *the Messenger of the Covenant*: in whom his Name is, and he is, and is called; so that he and his Name is *Emmanuel*, (that is, God with us, in our Nature, and for us) *Wonderful*, *Counseller*, *the mighty God*, *the everlasting Father*, *the Prince of Peace*, *Jehovah our righteousness*, *the mighty God*, *and our Saviour Jesus Christ*, *God over all blessed for ever*, *The Saviour of the World*, Joh. 4. 42. *God's Salvation to the ends of the*

Joh. 14.9,10 & 1.18 *1 Cor.* 10.9 *Mat.* 3.11 *Isa.* 55. 4 *Exod.* 23.21 *Isa.* 7.14 *Mat.* 1. 23 *Isa.* 9.6 *Jer.* 23.6 *Tit.* 2.13. *Rom.* 9.5 *1 Joh.* 4.14

the earth, Isa. 49. 6. Act. 13. 47. who hath declared the Father's Name, *Psal.* 22. 22. *Heb.* 2. 11, 12. *Joh.* 1. 18. & 17. 6. *Psal.* 18. 49. with *Rom.* 15. 9. and so calleth all to look to him, and come to him and be saved; for in and by him the peace is made, the price is payed, and all fulness and perfection of Furniture is in him for every Man: in him dwells the fulness of the Godhead bodily; in him is life; yea, in him God hath given us Eternal Life, and in him it is; in him are all the Treasures of Wisdom and Understanding; yea, the fulness of Spirit to shew forth the same; yea, in his appearance, presence or face, as in the Glass of the Gospel presented, the Face of the Father shineth: and in that shine, the Divine Power and Spirit goeth forth, to draw the Beholders to desire after, and believe in him, and to confirm the Believers while beholding him, and conform Believers to him: so that the Father's Name for Goodness, Power, Excellency, *&c.* is in and upon him; he is the brightness of his Glory.

Isa. 45. 22 *Phil.* 2. 7, 10 *Col.* 1 28 *Col.* 2. 9, 10 *Joh.* 1. 4 1 *Joh.* 5. 10, 11 *Col.* 2. 3 *Isa.* 42. 1 & 61. 1, 2, 3, 4 2 *Cor.* 3. 18 & 4. 6 *Isa.* 55. 4, 5 *Joh.* 4. 10 *Isa.* 65. 1 2 *Cor.* 3. 3, 4 *Heb.* 1. 3

3. That God in his Purpose hath appointed and approved this to be the way to call and bring in a Seed to Christ, namely, to declare his Name, and set him forth as the Holy Ghost hath testified of him, and left that Record in the Gospel: and so to preach him the Saviour of the World, the only Rock, Foundation, the Wisdom of God, the Beloved of God, and Lover of Men, *&c.* as is foreshewn.

See this in Part 2. chap. 10. & c. 11.

And thus of his Purpose, and in that his Purposes concerning the Man Jesus Christ; from which known and believed, we may learn,

Rom. 1. 2, 5 & 16. 25, 26 1 *Joh.* 1. 1, 2, 3 1 *Pet.* 1. 20, 28 *Eph.* 3. 3, 9

1. That the Gospel in the whole Testimony of Jesus Christ, it is in that which he is become and hath done according to the Purpose of God, now manifested according to the Revelation of the mystery; so as the Gospel is the Revelation of the Purpose of God.

Prov. 8. 4, 9 & 22. 20, 21 1 *Tim.* 2. 6, 7 *Prov.* 26. 23, 26

2. That the Gospel in all the Sayings and Promises of it, is really true, and true to all to whom it's declared: there is no wreathedness or equivocation, no Declaration or pretence of Love, no tender of Mercy to any, but what is really true; no fair words with an inward covered hatred,

which

which God abhorreth; but all Truth, even that which is in, and came forth of the Bosome and Heart of the Almighty God of Truth, it being the opening of his Will and Purpose. *2 Cor.* 1.18,19, 20,21 2 *Pet.* 1.16

3. That the Purposes of God beginning in his Son, and being through and for his Son, and so made known by him, they all as revealed and written in the Holy Scriptures, are all and altogether true, like himself, his own Minde, and in that manner to be performed, being all the Breathings of his own Spirit by the Mouth of his Holy Prophets: and so there is no secret or unrevealed Purpose in God, that is in any wise contrary to those he hath revealed. *Luke* 1.70 2 *Pet.* 1.20,21

4. That Purpose, and Approbation of that purposed, and so Election, are distinct; and Purpose in order first, though they meet in one. *Isa.* 42.1 1 *Pet.* 1.1,2

5. That Jesus Christ, even as the spiritual Man that died, and is risen and exalted at the right Hand of God, is the first and choice Elect in order and manner of choice, before and above all others, and no other but in and by him. *Col.* 1.15,19

1. He had his Being in and with the Father, even from Eternity, and the Lord possessed him in the beginning of his way: he is before all things; but that Being of his, and the Glory he had with the Father, was incommunicable to Mankinde; yea, without his taking Man's Nature, and the consideration of his Abasement and Exaltation in that Nature; the Excellencies and Priviledges thereof was incommunicable to fallen Mankinde: and he as Man is God's first Elect; and without that, could none be elected in him: and had any been otherwise fore-elected in him, he would without doubt have kept them, and so must have laid aside their Glory, when he laid aside his own; which I suppose none will say he did, nor that any were in him as he gave his life for the World, and so Redeemers with him. *Joh.* 1.1,2 *Pro.* 8,22 *Col.* 1.17, 18 *Heb.* 2.7,12 *Isa.* 42.1 *Eph.* 1.3,4

2. He was one with the Father, and with him in his being, and in all his Purposes and Decrees and Ways, and so in the Election of himself as the second publick Man, his first-begotten Son, *&c.* I hope none will affirm or conceit the like of any other elect ones. *Prov.* 8.22.31.

3. He

Psal.40.6,7 Heb. 10.5,10 Isa.42.1

3. He accepted the Fathers appointment of him to suffer and sacrifice, and do all his will, which being accepted of him by the Father, was vertuous from the beginning; and so he as the spiritual Man was approved of God; and being pre-approved, was also in that sense elected before the beginning of the World: but so, and on such account was no other besides him elected.

Luke 1.35 Heb. 2.10 & 8.1 Joh. 1.13,16,17 Eph. 1.3

4. The actual and visible election of him was begun in his birth, perfected through sufferings, and compleated in his exaltation at the right hand of God, and so filled with all fulness of Grace, Truth and spiritual blessings: and the blessed election of others is in him thus considered.

Psa.89.19 Deut. 18.15,18 Joh.8. 23 & 15.19

5. He was chosen from among Men, being made Man, and born of a Woman; but he was not chosen out of the World, of which he never was: but others that come to be chosen in and by him, are chosen out of the VVorld, of which they sometime and in some sense were.

Joh.15.16

6. He was chosen in and by no other Man, but all other Men that are chosen, are chosen in and by him: all these things are shewn in that foresaid. By all which it appears he is the first, prime and choice elect, and the fountain, medium and root of election for others.

Joh.1.18 1 Joh. 5.20 Mat.7.27

6. That no man of us can rightly understand and know the Purpose, and in it the Purposes of God, or his election of any in Christ; but by first knowing Christ, and the purposes of God concerning him, and God's election of him: all right knowing of God, being in knowing of Christ; and so all right knowing of his Purposes and Election, in the knowledge of his Purposes concerning Christ and his election of him, as appears in all foresaid. And according to this knowledge, with the Cautions fore-premised, I will proceed to speak of his Purposes concerning Mankinde, as included and ordered in this great Purpose, and Purposes therein concerning Christ already spoken of.

Ch.2.before.

CHAP.

Chap. 4.

Of the Purposes of God concerning Mankinde.

God in these his Purposes concerning Jesus Christ, and in his Election of him, hath purposed also concerning Mankinde for the honor of his Son: which Purpose, as ordered in his counsel, is not conceiveable and expressable for us, but in distinct and several parcels: and so in Scripture I finde,

1. The Purpose of God to be, To give all Mankinde unto his Son Christ, to be his, and under his Dominion and dispose, as their rightful Lord, to whom they ought of right to live; and so living to him, not to perish, but have life: and this upon the account of his death and sacrifice for them; yea, whether they yield willingly to live to him, or rebel against him; yet upon the account of his death, resurrection and sacrifice, he would give them all unto him, even the Heathen for his inheritance, and the utmost parts of the Earth for his possession, and he shall rule them, and dispose of them, and judge them. And upon the same account of his sufferings and sacrifice, in the Name of Jesus (in the power and Authority of him) every knee shall bow, *&c.* and every tongue shall confess that Jesus is the Lord, to the Glory of God: and all shall appear before his Judgement-Seat, and be judged by him on the same account; so that Jesus Christ, by vertue of his Ransom given, is Lord of all, according to the Purpose of God; according to which Purpose also, all Men ought of right to acknowledge him, and live to him. And those that by the cords of a Man, and bands of Love, will not be drawn to it now, shall by his Iron-Rod, and irresistably putting forth of his power, be brought in the last Day to that acknowledgement, to their wo. And all this the purpose, and according to the Purpose of God, who is of one minde, and hath no secret Purpose, contrary to this revealed.

Rom. 14.8,9 1*Cor.*6.20.2*Cor* 5.14,15

*Psa.*2.8,6,7,8, 9

Phil. 2.7, 8,9, 10,11 2 *Cor.*5.10 *Rom.*2.16 & 14. 9,10,11,12

*Hos.*11.4 *Joh.*16. 8,11 *Phil.*2.10,11

Isa.45.22. Act. 14.17 & 17.26, 27,28,31 Rom. 2,4 Psa.33.6,8

2. God also in this Purpose purposed, That means should be extended by and through Christ to all Men, according to such Revelation of Jesus Christ, and evidence of his Grace through him, as God hath given forth to them, to evidence and make known his Grace through the Redeemer and Mediator to all Men in several ages, to call and lead them to Repentance and Faith in him, that they might not rebel against their Redeemer and rightful Lord, and so lose their own Souls, and procure to themselves perishing in a second death; but by coming in to the acknowledgement of him in this Day of Grace, escape that perishing, and have everlasting Life. And all this he hath done and doth according to his Purpose, as is shewn in treating of the several Revelations of Christ: and as he purposed, so according to his purpose, he sendeth forth in his seasons, light and power in the means, and in an especial manner, where the Gospel, in which is the fullest Revelation of Christ come forth, is sent: in which Language I am to speak: he giveth this light and Power in the means, working and moving at the Hearts of Men, that they might repent and believe, and so be saved; yea, he leaveth none, till he have in some measure stretched forth his hand; so, as by his Spirit he hath enlightned them in some measure to discern, brought his Word nigh them, and moved at their hearts, that they might believe, being at hand to succour and enable them thereto, it being his gracious minde they should accept: and all this according to his purpose, which is seen in his works, as hath been often shewn before.

See the first 15 Chap. of the 3 Part.

Gen.6.3 Psal. 78 Isa. 55.4,5 Ezek. 24.13 Joh.3.17 Act. 26.18

Joh.1.9 Isa.42. 7,8 Rom 10.8, 9.2 Cor.6.2

3. God in his Purposes also purposed, his Purpose as so ordered in the counsel of his will and purpose, is, That having thus given Men into the dispose of Christ, and through him used such means towards them, that those of them, that believe in Christ according to the means and light therein with help extended, shall not perish but have Eternal Life; and such as persist, rebelling against the light and means therein, and so will not believe, shall be damned. This is verily the declared purpose of God, and it is sure according to his minde and heart: and this appeareth in God's speaking to *Abraham*, in whose loyns, Christ, according to the flesh, was, and forth of him to come: and to him God said, *Thou*

shalt

shalt be a blessing, or *Be thou a blessing*, (which is no less then a promise and command of the blessing to be on him for others:) and who they are, is opened. And, *In thee shall all the families of the earth be blessed.* And this explicated to be meant of his Seed, which is Christ, that was to come of him. So God opening his will and purpose to *Abraham*, in preaching this Gospel to him, assures him of blessing in Christ for all Nations: and this to be held forth in the Gospel given him to preach; in which preaching, he should also be a blessing, as their feet are beautiful that bring glad tidings of peace, and this to and for all, that they might receive it. But who are they that shall indeed partake of it according to this purpose of God? the Lord tells *Abraham*, *And I will bless him that blesseth thee*, (acceptеth and rejoyceth in thy Message,) *and curse him that curseth thee*, (that despiseth so great blessing and salvation) suitable to that said by Christ to his Apostles: which rightly understood, his purpose cleerly is declared. And suitable to this is that spoken of Christ in means using, He shall speak forth the words of blessing; but he that hearkneth not to him, shall be cut off. And yet more plain by the following Prophets, *He that believeth in him shall not make haste*, or be ashamed: *judgement also will I lay to the line*, &c. explicated by the Apostle to have this meaning: and yet still more full by *John Baptist*: *He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life.* But most plain and expres is this in our Saviour's own words to *Nicodemus*, where he plainly shews what the will and purpose of God was and is in the gift of his Son the Saviour of the world: and the means he useth towards them by him, even expres, That they might be saved; namely, That men according to the means & light vouchsafed, might believe in him: for our Saviour speaks both to *Nicodemus*, a man to whom means was extended, and of others as means should be extended to them. And then in plain terms, he farther opens and affirms the will and purpose of God to be, That *whoever believeth in him should not perish, but have everlasting life; but he that believeth not*, (namely, when this light in the means is vouchsafed to him) *is condemned already*, (namely, in the tenour of the Gospel-Declaration,

Gen. 12.2,3 & 18.18 *Gal.*3.8 *Gen.*22.18 *Gal.*3.16 *Act.* 3.25

*Gen.*12.3

*Luk.*10.16

*Deut.*18.15,18,19 *Act.*3.19,23 *Isa.*28.16 1*Pet.* 2.6,7,8 *Job.*8.24 *Job.*3.36

Joh. 3. 14,15, 16,17

*Vers.*17

*Vers.*14,15

*Vers.*15,16

Joh. 12.47,48. & 15.22.) and even for this condemned, *because he hath not believed in the Name of the onely begotten Son of God*, which hath been displayed to him in the Gospel: and this is evident in that which follows: *And this is the condemnation, That light is come into the world, and men loved darkness rather then light, because their deeds were evil.* This is the sin for which, and that which shall be laid to their charge, as that for which they shall be even so condemned, and if not now taken that they might repent, yet hereafter the same Spirit in this Gospel shall convince them of sin, because they believed not on Christ: so as if they persist in refusing his words, and to believe in him, the word or Gospel preached to them, shall judge them at the last day, when Christ will judge them according to the Gospel, when he will be admired in his Saints, that in this Day of Grace have believed the Testimony of him; and the rest, that by the means he used, have not known God in his gracious Minde, nor obeyed the Gospel, shall perish from his presence. And to conclude this point, our Saviour, in giving commission to his Apostles to preach the Gospel to every Creature, tells them plainly the purpose and will of his Father and himself, saying, *He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.* Nothing can be said more plain and full.

Vers. 18 Vers. 14,15,16,17

Vers. 19

Joh. 16.7,8,9

Joh. 12,48 Rom. 2.16

2 Thes. 1.7,8,9, 10.

Mar. 16.15.16

And thus have we this Will and Purpose of God revealed in the Scripture, and cleerly opened and revealed by the Son of God, that is in the bosome of the Father, and knows his Minde and Secrets, and in this hath so cleerly declared him, and made known his Father's Name, Words and Counsel to his first Witnesses; and shall not we believe God's Son? As for that saying of Mr. *Owen's*, That conditional promises or threats are not declarative of God's purposes concerning persons, but of his moral approbation or rejection of things, it cannot turn us out of our way in this; for our Saviour was not setting out a conditional promise or threat to *Nicodemus*, but the general Doctrine of the Gospel, & therein the will and purpose of God in means extended, concerning all Men: and so declares the same in his commission giving to his Apostles; yea, here all along in every Scripture alledged, it is cleer he speaks

Joh. 1.18 Joh. 15.15 & 17.6,8

P. 53. Sect. 10, 1.

Joh. 3.14,15,16, 17,18,19 Mar. 16.16

speaks directly of persons; for they speak not in these terms; Blessing, hearing, believing and obeying, shall be accepted; which yet were very strange, if they should be accepted, and not the person so blessing, hearing, believing, obeying: nor are the terms, cursing, not hearkning, not believing, *&c.* shall be rejected and condemned; which yet how that may be, and the person guilty, not repenting, saved, is a riddle: as for any approbation or rejection in and by God of these things, that is not Divine, I say nothing. But if promises or threats be understood in the terms they are given forth by God, That Repentance, Faith and Obedience called for should be morally by God approved, and the person repenting, believing and obeying, damned; or that such as heed neither promises nor threats, but persist in impenitency, unbelief and disobedience, should have their impenitency, unbelief and disobedience morally rejected by God, and yet be in their own persons without any repentance, *&c.* saved, I loath to believe, and I think Mr. *Owen* would hate to perswade any; I wish none, for fear of being conquered by Truth, would devise such expressions so Scriptureless, as are apt to take off the edge and force of all such promises and threats for the end for which they are given, in the hearts of all that heed such expressions, whose tendency is to wave Men from believing the verity of the plain import of Scripture: to which with this expression, it's contrary, as to the rule, and his own sayings. See Part 1. ch. 7.

But some may say, *All this while you have told us of no purpose of God, concerning the persons of Mankinde, who shall certainly believe, and who shall not believe.*

To which I answer, I finde no such purpose revealed in the Scripture concerning the Sons of *Adam*, as *Adam*'s Sons: but those purposes of God I finde revealed in Scripture, I know to have come forth of the bosome of God, who is of one minde; and I also know, that there is no purpose in his bosome contrary to that which he hath revealed, and a purpose of some Men as *Adam*'s Sons meerly considered as such, and fallen would be; and a purpose of some as such, That they shall not believe, would be cross to the will of God revealed in the Gospel. Nor could I ever finde any, the acutest wits, that ever could either finde out such purposes or expressions in the Scripture, importing a probability of it; nor can they tell the persons who are under such purposes: as for

their

their term *Elect*, it hath been, and will again be fully shewn, how it's abused and wrested to such an end: yet of the Sons of *Adam*, under some consideration, who, his purpose is, shall believe; and who not, after Caution given, I shall endeavour to shew.

Caution. The Caution I desire to be heeded is this, That for the Sons of Men, as that is true which is affirmed of them in the two publick Men, *Rom.* 5.12,18. and that by Christ, being made under the Law, and a curse for them, they are redeemed from the curse of the Law, and shall not be judged by it, but according to the Gospel by Christ: so, for those of them that die or depart this life, before they come to the use of understanding, and so have not sinned against their Redeemer, by refusing any means, nor mis-believed, or chosen any Idol; So actual believing is not required of them: nor will he that looks not to gather where he hath not sown, impute unbelief to them; and if not that, then no sin that can bring them under a Gospel-Condemnation; and so by interpretation, in his gracious account and acceptance they are as Believers, and of the Kingdom; and he can regenerate them in the very taking away their breath, if not before; and he will compleat their Regeneration with the rest of the Saints in the Resurrection of the Just: and of these he hath an innumerable Seed or Generation. But these come not in the number I am to speak of, nor was any purpose against these. Let this be heeded.

Gal. 3.13 & 4. 4 *Rom.* 2.16

Mat. 25.25, 26 & 18.3,6 & 19. 24 *Mar.* 9.36, 37

Again, for the Sons of Men, as Men fallen and meerly natural, and come to the use of understanding; yet if no day of gracious visitation hath passed on them, so as in some measure to open their eyes, and give them to discern, and move in their hearts towards convincement and turning: these are all yet in blindeness, darkness, and under the power of sin and Satan, corruption in sinful lusts working in them; and so are blinde, deaf, dead, in respect of the Life of God in Christ, and so are unable to hear, see, understand and believe the Testimony of Christ; yea, all that come to the use of understanding, till by some light and power from God, they be so visited as to be touched in heart, somewhat lighted and touched with some convincements in means used, are in this evil case, and none better then other in that respect. And these are not the objects or subjects of the purposes I have to

speak

ſpeak of; but as there is in the will and purpoſe of God, a Day or Dayes of Viſitation for all that are come to the uſe of understanding, eſpecially where the Goſpel comes and is preached among them, as it is among thoſe I can ſpeak or write to: So of ſuch as this Day of Viſitation hath paſſed upon, let me be underſtood; namely, of thoſe towards whom God in uſing means, doth in the means he uſeth, and by the light and power he therein extendeth, open their ears to hear his voice, and enlightneth their minde to diſcern; ſo opening their eyes, to ſee in ſome meaſure what is preſented to, and required of them; and moveth in their hearts by his word ſounded, and grace preſented, that they might in ſeeing ſee, in hearing hear, and ſo underſtand, and turn towards him; and ſo he would heal them. In all which, there is no betterneſs in one more then in another; yea, they that in ſeeing ſee, have nothing to glory in, but the Riches of his Grace, in giving them ſuch an eye, and alluring them with ſuch an object, in ſeeing to ſee, and extending ſo freely following Grace to heal them. But they that in ſeeing ſee not, when an eye is given them, and ſuch an object preſented to their view; but for the love of any other thing, diſlike the light, and ſo cloſe their eys, ſtop their ears, and harden their hearts, have therein willingly made themſelves much worſe then either themſelves or their Fellows forewere, and this not through any want on the part of God or Chriſt, but meerly through wilfulneſs in themſelves, and ſiding with the Tempter. And of Men thus viſited, and under this conſideration, I am now to ſpeak: and ſo in the Scripture I finde, 1 Pet. 2. 22.

4. God's will and purpoſe concerning theſe thus deſcribed, and under this conſideration, and ſo beheld, That thoſe, who when he hath ſo opened their ears and eyes, and ſounded his Word, and preſented Truth to them, and moved in their hearts, that they might in hearing hear, and in ſeeing ſee, and they then do in hearing hear or attend his voice, and in ſeeing ſee, and minde what he diſplayeth and preſenteth to them, and ſo in the motion and ſtrength given them, are aſſaying to turn at his reproof, he will heal, that is, ſave, enlive, and enable them to believe, and ſo pour out his Spirit, and make known his words unto them: ſuch his purpoſe, his word, his promiſe. But thoſe that when he hath ſo opened their ears and eyes, and is moving in their hearts,

as

as hath been said, that they having eyes and ears, might in seeing see, and in hearing hear, and then they for the love of any lust or conceited goodly thing or opinion, or supposed righteousness, close their eyes at the light, reproving it, and so will not in seeing see, &c. lest they should understand and be converted; these he will blinde and harden, so as they cannot believe, but stumble at the word discovering Christ, and convincing: yet will he not altogether give over these at the first repulse, but come again with some chastisements, and renewed reproofs and strivings: and if they abide not still in impenitency and unbelief, he will receive and save them: but if they still wilfully persist in their rebellion, he will reprobate them, and then they cannot believe, but shall be eternally damned, and so eat the fruit (he saith not, of his decrees, but) of their own wayes; so that their destruction is of themselves, they have lost their own Souls. And these to be the purposes of God, and in this manner to be fulfilled, is abundantly cleerly revealed and affirmed in the Scripture, *John* 5.25. *The dead* (as all by nature are in sins and trespasses, and that meant here, expresly shewn, by mentioning that as another manner of death, when Men are in their Graves, *vers.* 28, 29.) *shall hear the voice of the Son of God, and* (he saith not, *all they shall live*, but) *they that hear shall live.* Which can be no other, but they that in hearing hear: he that quickneth whom he will, will quicken them, and they shall live, *vers.* 21-26. the Father and he being one in will and purpose; and so our Saviour openeth it himself, declaring this to be the way of his Father's and his proceeding according to his purpose; and so his purpose, when he telleth his Disciples the cause why he spake to the people in Parables, to whom it appears in all the three Evangelists, he had before preached the Gospel plainly, and they had not so received as to become his Disciples she saith to them that in hearing were become his Disciples,

Prov. 1.31,32 *Hos.*13. 2 *Pet.* 2.1. *Mat.* 16.26

*Joh.*5.25 *Eph.* 2.1,2,3

*Mat.*4.23

Mat. 13. *verſ.* 11. *Becauſe it is given unto you to know the myſteries of the kingdom of heaven: but to them it is not given:* (now minde the cauſe or reaſon) *for whoſoever hath, to him ſhall be given, and he ſhall have more abundance; but whoſoever hath not, from him ſhall be taken away, even that which he hath.* (And this explicated by himself,) *Therefore ſpeak I to them in parables, becauſe they ſeeing ſee not, and hearing*

*Mat.*13.*v.*11, 12, 13,

hearing hear not, &c. which is plain to be They have their eyes opened, and their ears opened, and by ſpiritual motion the word ſown in their heart. And ſo hath, that is, hath had given him an eye to ſee, an ear to hear, and the Word with motion brought to his Heart; and ſo hath a price put in his hand. Now he that hath, that is, that here-through hath an heart, and ſo hath in uſefulneſs, doth in hearing hear, and in ſeeing ſee; and minding the Word come to his heart, doth underſtand, and ſo in heart turneth to learn of the Lord; he ſhall be healed, and have more abundance, and ſo be enabled to believe; that in believing, he may underſtand the myſteries of the Kingdom, and be eternally ſaved. But whoſoever hath not; that is when an eye to ſee is given him, *&c.* and ſo he hath a voice, and an ear to hear it; a demonſtration, and an eye to ſee; yea the word came with motion to his heart: and yet, though he hath all this, he hath not; that is, he hath not by all this an heart, he hath not in uſefulneſs any of this given him, he doth not in ſeeing ſee, *&c.* but for love of ſome other thing, cloſeth his eyes, *&c.* leſt by hearing, and ſeeing and heeding that word that moved at his heart, he ſhould be turned from that thing he loveth; from theſe ſhall be taken away even that they have: that ſight, and hearing and inward moving of the Word in their heart, which they have, ſhall be taken away; yea, even therefore, and for that cauſe: and ſo God will blinde and harden them: and ſo *Joh.* 12. 35-40. thoſe that while light was with them, the Goſpel plainly declared to them with ſuch power and helps, yet did not believe the report in the plain ſayings thereof, are ſaid to have the purpoſe of God in ſo blinding, *&c.* according to the propheſie fulfilled on them; yea to be ſo and on that very ground fulfilled on them; and then, when ſo fulfilled, they could not believe. And the Apoſtle alſo, in *Acts* 28.27. renders this alſo, even their own dulneſs of hearing, and cloſing their eyes, leſt they ſhould ſee *&c.* as the very ground and cauſe of that judgement of not perceiving, fulfilled on them; and ſo of their not believing. And the Apoſtle *Peter* ſaith in effect (by the Spirit of Chriſt) the ſame, when having mentioned the excellency of the foundation laid in *Sion*, and held forth by *Sion*, to ſo gracious an end, he ſaith,

Pro. 17.16 *with* 9.12

Mat. 13.13,14, 15,19

Compar. Iſa. 53. 1 *&* 6.9,10 *with* *Joh.* 12. 35,38 *&* v. 39,40

Iſa. 6.9,10 *with* *Act.* 28.26,27, 28

1 *Pet.* 2.6 *with* *Act.* 26.18

1 *Pet.* 2.7. *Unto you therefore which believe*, (that is, which having eyes opened to diſcern, do in ſeeing ſee, and ſo are per-

Isa.42. 1 Pet. 2,3,4,5,7 Rom. 1,9 & 16.26 Eph.5.6 Act.4.11 Mat.21.42 Psa. 118,22 Mat.21. 43.1 Pet.2.8 Joh.3.19 Isa.8. 23,16. Luk. 2.34. & Isa.8,14,15,16 with Jer.5.3,4 & 8.12 Prov.1. 23,24,25-31 Isa.5.3,4,5 Jer.6.16,30 Ezek.24.13

perswadable, and brought in to believe) *he is precious*; (he is beauty and glory, comliness and excellency, alluring and drawing you more and more in believing upon him) *but to them which be disobedient*, (that is, to the Faith preached to them, being unperswadable when means is used, and such an object demonstrated, and sight afforded, will not in seeing see, and so are disobedient, even children of disobedience or unperswadableness) *the stone which the builders* (the Ecclesiastical pretended Teachers) *disallowed, the same is become the head of the corner.* (By which, notwithstanding their disallowance and opposition, you are brought in and builded on it, and united together by it; and they that so disallow it, rejected: and so that also follows,) *And a stone of stumbling, and a rock of offence to them which stumble at the word,* (which can be no less then when by light discovered, do of themselves first stumble, being so distinguished from them, that upon the discovery, sanctifie God in their hearts, for this gift of his Son) *these being disobedient, wherennto also they were appointed.* Which is very cleer to be, that such as when Christ in the Gospel is set forth to them for their fall and rising again, in discovery of whom, all other Excellencies are cried down, and the glory of God's rich Grace in Christ onely exalted; they discerning the light what it discovereth, do refuse to own their shame in the fall, that they may by him onely be raised: and so Christ is to them a sign and a rock of offence, and they stumble. And these, and such as these, even for this cause, were appointed to farther stumbling, and so cannot believe; yea, this is held forth cleerly to us also, in many other places of Scripture, all speaking in this Language, as also in that example forementioned, *Joh.* 6. 28, 30, 41, 42, 60, 66. So that concerning the Purpose of God, who shall be helped to believe, and who not; we have it cleer from Jesus Christ by his Spirit in the Prophets and in the Apostles, and in his own personal sayings, to be men under such considerations: and it becomes us to desire no other knowledge of this. And to this also very well agreeth that which is said, *Rom.* 9.18. *He hath mercy on whom he will have mercy, and whom he will he hardneth.* For God hath not left us in the dark, nor spoken as a Barbarian to us; so as none can know by his revealed will on whom he will have mercy, or whom he will harden: but hath made known his minde, that as he first sheweth

mercy

mercy on or to all, and this that they may repent; And therefore discovers the evilness of their hearts and wayes, and the emptiness of all their righteousness, and of all earthy things to help them; and that help is onely in and of him that sheweth mercy; yea, and afflicts them for not turning in to him by his mercy: so also he lets us know, to whom all this mercy shewn, and means used, and transgression still found, he will yet shew mercy, namely, to such as by his continued mercies and chastisements for so gracious an end, do, in sight of his goodness, against which they have transgressed, fall down in confessing their sinfulness; and in belief of the Testimony of his graciousness, desire mercy of him, he will shew mercy on them, he will give Grace to them, and lift them up. But to such as in his call by the mercies and chastisements which he useth, refuse to hearken and behold, and so scorn to fall down and humble themselves under his mighty hand, but still persist to go on in their own wayes; he will not shew mercy on them, but harden them; and in the continuance of their persisting, give them up to a reprobate minde, and to Satan; as is full and plain in many places of Scripture besides these quoted.

Rom. 2.4 & 9. 16 *Hos.* 13.9 *Job* 33.15,16-24

1 *Pet.* 5.5,6 *Jam.* 4.6 *Prov.* 3.34 *Mat.* 23. 12 *Luk.* 18.14 *Prov.* 28.13,14 *Deut.* 29.19,20

And thus the Purposes of God concerning Mankinde as revealed in Scripture, are verily such as is said; and in this written of them in these four Branches of his Purpose, compared with that said in the second Chapter of this fourth part, in the Cautions there given. But now, because we read of many that depart from the Faith, some may desire to know what his Purposes are concerning such as are once brought to believe, who of them shall be eternally saved, and who not. To which a short answer might serve, That no unfeigned Believer shall perish, but have everlasting life: and so all that live and die in the Faith shall be eternally saved; only those that fall from their Faith, and die in unbelief, shall be eternally damned: which is a true & full answer; but it will not satisfie all that enquire. I shall therefore endeavour to set forth the Purpose of God concerning these, as set forth and explicated in Scripture, concerning these who are once brought to believe, and in that sense called Believers; and so let the term be understood.

Joh. 3.16 *Heb.* 11.13 2 *Pet.* 2. 20,21

Chap. 5.

Of the Purposes of God concerning Believers.

BY *Believers* I mean not such as onely feign, pretend and profess themselves to believe, and do not; nor doth the Scripture any where call any upon that account Believers but Hypocrites. But as in Scripture-account, so by Believers I mean, such as do indeed in some measure believe the word or Testimony of Christ; and so, though that Testimony be but one, and Faith one, and but one true believing; yet of those that do indeed believe the same Testimony, confess the same Faith, I finde two sorts of Believers, as is before shewn at large.

See Part 3. ch. 17.

First, such as in hearing and minding the Testimony of Christ, do indeed believe it to be true and good, but are not yet prevailed with and overcome by that believed, as to part with all other designs and confidences for life, and to believe on Christ for all promised, *&c.* as foreshewn. Now the Purpose of God concerning these, is, That they continuing in his Word, (that is, in belief, and minding his word they have heard and believed, attending it, and beholding him as discovered therein; in which they are his Disciples indeed, that is, such as he teacheth, and do begin to learn of him; and so are the Sheep of his Ministration) they shall know the Truth, and the Truth shall make them free: which, as yet appears in the following Verses, was wanting to them. This said Jesus that was in the bosome of the Father, and spake nothing but what the Father gave him to speak; and so declared nothing about this, but what was in Truth the real Minde and Purpose of his Father and himself; yea, this suits with that declared by the Prophet; and this is affirmed to be the End (and so the Purpose of God) in sending forth his Son the Saviour of the world, and declaring him in the Ministration of the Gospel. And thus hath Christ spoken since concerning every one that believeth the Testimony of the Gospel, He shall be saved: and by his Spirit in all his Prophets and Apostles, Such shall receive Remission of sins, they shall be saved: he doth not so express it,

Joh. 8.30,31

Joh. 10.26,27

Joh. 8. 32,33, 36

Isa. 45.22 *Luk.* 2,60,69,70,71, 76,77 *Joh.* 3. 14, 15, 16,17 &5.34 *Mar.* 15. 15,16 *Act.* 10. 43

as affirming of them all that which may be affirmed of some, even as many as believe with the Heart unto Righteousness, and confess with the Mouth unto Salvation, that they are saved. Neither doth this hinder this understanding of this phrase, That there is for these saved Ones, a continued saving, in preserving them from error in Judgement and Life, in the believing remembrance of this Testimony, in which they shall be so saved, and a compleat Salvation with which they shall be saved after they have endured to the end; inasmuch as in respect of the begun Salvation, they are already saved, and so affirmed to be; which our Saviour saith, was yet wanting to these Believers he spake to, *Joh.* 8. 30-36. Nor can this said of this Purpose be waved off with this; That here is no more said to these Believers, then to all unbelievers and mis-believers; of whom also it is said, his sending forth of Christ in the Ministration of the Gospel, is, That they might be saved; and that also in looking to him, and believing on him, they shall be saved. All which is true; and yet not all said to these Believers: for unbelievers and mis believers are not entring the way of Salvation, nor anywhere said to believe in his Name, or believe in him, so far as to believe the Testimony of him true and good; and so it's never said to them, If you continue in your minde or way, that is, in your unbelief or mis-belief, ye shall be saved: but the very contrary. Nor is it said, If they continue in his words; for if they have not rejected them, yet they have not received them in believing, though it may be in memory, to abuse and make ill use of. But these spoke of, believed his Words; and in believing, had so received them, that our Saviour saith, *If ye continue in my words, ye are my Disciples indeed; and ye shall know the Truth, and the Truth shall make you free*; and elsewhere, shall be saved, which yet they were not: and if the Word of Faith they believed, though yet they saw not all that was in it, were not true, and saving; or if their believing were not true, and of a saving Nature; such as though yet it had not, would in continuance drink in more saving efficacies, then by continuance therein, they could no more be saved, then by continuance in unbelief or mis-belief: but our Saviour affirms of these Believers, If they continue in his words they believed, they should be saved. In which saying he hath plainly asserted the Minde and Purpose of God concerning such:

Rom. 10.9 *Rom.* 10.10. 1 *Cor.* 1. 18. 2 *Cor.* 2.15 *Eph.* 2.5 2 *Tim.* 1.9

1 *Cor.* 15.1,2,3,4

Mat. 24.13. 1 *Cor.* 6.11 *Col.* 1.12,13

Joh. 2.14,17 & 5.34 *Act.* 26.18 *Isa.* 45.22

Joh. 3.36 & 8. 24

Joh. 12.47,48 & 15.20 *Mat.* 26.61

and

and that there are many Believers in the outward Court of the Church, that yet are no farther wrought on then these, is evident enough; & probable also, such were in the outward Court in the first and choice times, by that phrase, *Act.* 2.47. The Lord added to the Church dayly such as should be saved: it's neither said, Such as were saved, nor such as against all contradiction shall infallibly be eternally saved; but, such as should be saved (that is, according to our Saviour's Doctrine, continuing in his words they had believed) and of these added Ones, we read of two notable Ones among them, that miscarried for want of heeding the Word testified by the Holy Ghost: and for this cause, because the Devil knows, That when the Word is come into the Heart of any, if it continue in the Heart, and they abide in it, they shall be saved; Therefore he stirreth himself to steal it out of the Heart, lest they should be saved. And indeed Men thus far brought to believe, if they continue not in his Word, they lose the livingness and quickning of the Spirit in the Gospel, and so close their eyes again; and then, though they continue a profession of Faith, yet it is but a dead Faith, destitute of that Life and Motion of Faith, the Spirit in the Gospel affordeth: as the Body of a Man, though for a time retaining its form, yet when Life and Motion is gone, is dead; yet as that is no good Argument to prove there never was Life in that Body, so neither is this deadness of Faith any proof that there never was livingness in it: but it rather evidenceth the Truth of our Saviour's Testimony, *If a man abide not in me, he is cast forth as a branch, and withereth* &c. which could not be, if he never had sap, moisture and greenness.

Act. 5.1,10

Luke 8.12

Jam. 2.26

Joh. 15.6

Pag. 429. Answ. 1.

Yea, Mr. *Owen* confesseth thus much, That *before their falling away, they were in a fair way for life and salvation, and that their falling away is from gifts and common graces.*

Now this is certain, they could not be in any way for Salvation, if Christ by his Death had not made satisfaction for them, and received Spirit in their Nature to send forth and apply it to them: nor could they be in a fair way to Salvation, if there were no will in God through Christ by the means extended to save them; yea, they could not be in a fair way for Life and Salvation, if the Word they believed, and their believing, and the Gifts and Graces they received, were not all true, of the right kinde, and of a saving Nature and Tendency, so as abiding and dying in it, he

is

is certainly saved: for what Faith or Gift soever a Man hath, that continuing and dying in, he is yet damned eternally: he was in the having them in a deceitful way, a way to death, and not in a fair way to Life and Salvation. But enough is said to shew the Purpose of God concerning such Believers as these. But to proceed:

Secondly, There are Believers, that through the Testimony of Christ, having their eyes opened, and their Hearts brought to believe the Testimony to be true and good, and not so onely, but in that believing, to minde and believe the greatness and immensness of the Love of God commended in this, that while we were sinners, and enemies to him, his Son Christ died for us, and made peace by his blood, and now hath as freely made it known to us; so, as thereby they are reconciled to God, and enabled to believe on him for that eternal Life he hath promised; and in that renewed in heart to a child-like disposition: and concerning these thus believing in him, the Purpose or Purposes of God are, *Rom.* 5. 6, 8, 9, 10 & 4. 22-25 *Tit.* 2. 14 & 3. 4, 5, 6. 1 *Pet.* 1. 20, 21, 22

1. That he will put his Spirit in them, and cause them to walk in his Statutes, that he shall not onely be with them, to give them now and then some Light and Motion to make him known in his Words, and affect their Hearts, as before he did; but he shall be in them, that is, take up such an Habitation in the Word put in their Heart, that he shall be an indwelling Advocate and Comforter thereby within them, to bring the Sayings of Christ to their remembrance, and teach them; and so to take of the things of Christ, to shew them; and so glorifie him, and make him precious to their Hearts, and write his Minde therein, and enable them to pray, and so comfort and guide them. *Ezek.* 36. 27. *Joh.* 6. 68, 69. *Mat.* 16. 16, 17 *Isa.* 59. 21 *Joh.* 14. 16, 17, 26 *Joh* 16. 13, 14, 15, 16 *Heb.* 8. 10 *Rom* 8. 26 *Psa.* 73. 23, 24

2. That by his Word and Spirit he will give them to answer their Adversaries, and subdue their sinful lusts and corruptions, and give them issue out of all their temptations, 1 *Cor.* 10. 13. and shortly (in due time) tread Satan under their Feet. *Mat.* 10. 19 *Mar.* 13. 11 *Luk.* 21. 15 *Mic.* 7. 18, 19 *Rom.* 16. 21

3. That he will never leave them nor forsake them, but uphold them in his way, and so be with them in the worst of hours, when they are most opposed, and pass through fire and water, that they shall not be overthrown; yea, he will keep their feet, and preserve *Deut.* 31. 6 *Heb.* 13. 5 *Isa.* 43. 1, 4, 5. 1 *Sam.* 2. 9 *Psa.* 97. 10 *Pro.* 2. 8

Psal.91 preserve their Souls in the way, and so through Faith to the inheritance; so that though thousands miscarry, yet no evil shall befal them: he will command safety, and deliverance, and victory for them.

These are not onely Promises, but the declared Purposes of God concerning those that believe in him; and so are the Sons of God by Faith: and they are made known to imbolden them confidently to abide in the wayes of God without fear, (in which way he will keep them) and that they may have a ready recourse to the sure Rock and Object of Faith in all these Promises; and according to all these revealed Purposes in believing be united to him, and so live by Faith, through which Faith, he will by his power keep them even to the Inheritance; and that such is his Purpose, is plain, and in many places plainly declared.

Luk.1.71,72, 73,74,75 Pro. 10.29. 1Pet.1. 5

4. That such of these unfeigned Believers, as shall be found living upon this earth, at the visible and glorious appearing of our Lord Jesus Christ, shall at that time, at the very beginning of his appearing, in a moment, in the twinkling of an eye, be changed with a change suitable to Death and Resurrection; so, as though they sleep not in Death, yet Death and Resurrection both are included in this change; in which Mortality is put off, and Immortality put on: and in the same moment, the same short time, as the twinkling of an eye, all that from the beginning of the World to that time, have died in the Faith; and so, though slept in Death, yet dying in the Faith they are the Dead in the Lord, and so in Christ, & sleep in Jesus: these shall all be raised at once, in the same moment the other are changed; so that all at once, and none before another, or preventing another, but all together shall see the Lord and be caught up in that sight, to meet with him in the Air; and so to come with him, and receive together the promised Inheritance, and so be ever with the Lord.

1Cor.15.50,51, 52,53,54,55 1Thes.4.14,15, 16,17 Heb.11. 13,14,39,40 Psa.105.9,10, 11 Dan.12.13

And to conclude the discoursing of Purposes in this way, I shall onely add that which is fore-included and mentioned, namely, That,

5. For all this good purposed for and to Believers, he hath so ordered his Purpose in his Counsels, that it shall take place for effecting and communicating all this rich, free, and spiritual Goodness, not according to Man's natural or first birth, of what Family or Man soever born, or by what Name in respect of that birth soever

Jab.1.13 Rom.9. 6,7,8,9,10,11 & 11.4,5,6

ſoever called; nor according to the Dignities, or Degrees, or Eſtates conferred on Men in this World; not according to the Learning, Wiſdom or Workings of Men of what ſort ſoever: but according to the Election of Grace; that is, as his free and rich Grace in Chriſt, being diſcovered, gains in to believe; and in being heeded and believed, doth chuſe or elect, that is, ſever from the manners and fellowſhip of the World; and unite, and bring into oneneſs, fellowſhip and conformity with Chriſt, and ſo with his. And this is that aſſured to *Abraham*, That in his Seed all the Families of the Earth ſhould be bleſſed: ſo, as there is bleſſing in Chriſt for all Nations and Families: and that bleſſing truely held forth for all in the Goſpel given him to preach, as is foreſhewed: ſo that any of all the Families of the Earth, however bounded, or different in their earthy or natural Births, Habitations, Prerogatives, Names or Works, may in beholding this Grace of God in Chriſt, as diſplayed, be brought in to believe in Chriſt, and ſo receive of the bleſſing that fore-was in him for them; and ſo in views and heeding the Grace ſeen and believed, be by it elected, choſen out of the Worlds Fellowſhip and State, into union and Fellowſhip & Conformity with Chriſt, and ſo to enjoy the Priviledges of the Elect. And ſo the Children of *Iſhmael*, or *Eſau*, or any Nations of the VVorld, in beholding this Grace in Chriſt as diſplayed in the Goſpel, may come in to believe, and therein to the ſervice of Chriſt that is now come forth of *Jacob*; and abiding in believing that electing Grace, be through the belief of it, elected. And this the Apoſtle renders as the proof of the Righteouſneſs of God, and the Immutability of his Purpoſe, in taking the Goſpel from the Children of *Jacob*, that heeded not this electing Grace, but ſtrove to attain by their works; and giving it (in a ſort to the Children of *Eſau*) the Gentiles that in the Goſpel-Call imbraced it; and yet affirms this caſt-off *Iſrael* in returning to view and imbrace the ſame, ſhall alſo be again received. So that the Purpoſe of God remains firm, That his Purpoſe of all theſe good things pertaining to Eternal Life ſhall ſtand, take place, come to paſs, not according to Men's works, but) according to the Election of grace, is that is heeded and takes place, and goes on in the Believers, as is ſhewn in the Cautions in the beginning of this Diſcourſe of Purpoſes, and needs not be repeated again.

Joh. 1. 12, 13 & 3. 3, 5. 2 *Theſ.* 2. 13, 14. 1 *Pet.* 1. 2

Rom. 9. 5, 6, 11, 13, 14, 24, 25, 30, 31, 32, 33 & 10. 1, 2, 3, 4

Rom. 11. 23

Rom. 9. 11 & 11. 5, 6, 7

And yet becauſe of the ſtumbling of ſome, by ſome differen-

Phraſes and Terms, in which theſe Purpoſes, and this Election of Grace is ſet forth; I ſhall a little farther treat of them in another way, namely by conſidering that famous place to which every Diſſenter from us in this, reſorts, to ground his Opinion on in this buſineſs of the Purpoſes of God, in *Rom.* 8. 28, 29, 30. let us mind what is there ſaid.

Chap. 6.

Of Romans 8. 28.

Rom. 8. 28 *And we know, that all things work together for good to them that love God, to them who are the called according to purpoſe.* The Apoſtle had before intimated a certainty of the ſufferings of thoſe that are the Sons of God by Faith; and yet comforting them with the greatneſs of the Glory to be revealed, he alſo intimately admoniſheth them to patience of Hope, from the conſideration both of the expectation of the Creature (now ſubject to vanity, till that glorious Day of the Manifeſtation of the Sons of God) whoſe deliverance is earneſtly expected and waited for; and alſo of the Adoption, that is, the Redemption of the Body, together with the fulneſs or harveſt of the Spirit, then certainly expected, and till then to be waited for; yea, he ſecretly ſtirreth them up more abundantly to this patience of Hope, by the Grace of God, in affording them an enjoyment of the firſt Fruits of the Spirit; and to this alſo, opens the way of their ſafety and preſervation, and the certainty of it in that way, that is, by hope, even hope for that not yet ſeen or enjoyed, but onely patiently and confidently waited for: and becauſe, beſides the afflictions befallen them, they are yet but weak: and though God be a God hearing Prayers, yet they know not how to pray as they ought; he comforts them with this, That the Spirit they receive in belief of the Goſpel, helpeth them, *&c.* and now againſt all afflictions, oppoſitions and temptations he gives them this farther great conſolation, *All things work together for good to them that love*

Verſe 17, 18, 19, 21, 22, 23, 24, 25, 26, 27, 28

God.

God. God is good, and doth good, and his tender mercies are over all his works; and they work from him for good, even to lead Men to Repentance; and so doth his chastisements likewise. But to them that believe not, and so love not God, but return him hatred for love: those things work not so in them to the same end; but that which was their welfare, turneth to them into a snare. But to them that love God, all things work together for good. *Psal.*145.8,9 *Rom.*2.4 *Job* 33.13,24 *Psa.*69.21,25 *&*109.2,6 *Rom.* 11.9

Let this be well heeded, That the Apostle doth not say, To all that God hath loved or loveth; for some that he hath loved or loves, have rewarded him hatred for his love. Nor doth he say, To all for whom Christ hath died and offered himself a sacrifice; for some of these tread him under foot, & deny him that bought them. Nor doth he say to all, That by gracious means or Ministration of the Gospel, he hath called or calleth; for some such rebelliously refuse; and many not mixing the VVord with Faith, are not yet chosen: much less doth he say, To a Company under a secret Purpose, the greatest number of whom cannot yet be known. Nor doth he say, That all things work together for good to any because they love God, as if that were the deserving cause; which is but the way and frame of the Heart, in which things so work: But he saith, ***To them that love God:*** and mark, that he speaks it not as a peculiar thing revealed to, and so known by him, and some few; but as a thing learned, believed and known of all that unfeignedly believe in Jesus: and we know, all we are assured of this, That all things work together for good to them, *&c.* So that we have here to note for this business, is a double or twofold Description of those that are the Sons of God by Faith, to whom all things shall work together for good. *Psal.*109.4,5 *Heb.*10.29 *2Pet.*2.1 *Pro.*1.24 *Jer.*6.16,30 *Heb.*4.1,2 *Mat.* 22.16

The first Description of the Sons and Heirs forementioned, is this, ***They are Lovers of God.*** The second Description is this, ***They are called according to Purpose.*** The words are plain, ***To them that love God, who are the called according to purpose.*** In which words it's plain, That none love God, but such as are called according to purpose; and that such as are called according to purpose, do love God; and that the Apostle speaketh here, in *Vers.*28.29,30, &c. of none but such as love God, and are called according to Purpose. Let these evident things be minded in these three Verses. *Vers.*15,16,17

Pro. 20. 6 & 26. 23, 26 Gal. 6. 3 1 Joh. 3. 18 Tit. 1. 16. 1 Joh. 2. 4 Rom. 11. 35. 1 Joh 4. 9, 10, 16, 19

1. Those spoken of here, are such as do love God. Now every Man will be ready to say, He loveth God: but Mens own saying so, is no proof of it; his own Heart is deceitful, and his perswasion and profession no sufficient Testimony: for love in conceit and tongue, when it's not in deed declaring it, is not love indeed: nor is that love indeed, that we love God first, and so claim right in his love; but that he loved us, and gave his Son to be the Propitiation for our sins; and making that known, so as we believing it, do therefore love him because he loved us first: and so this true love of God is, that love,

1 Joh. 4. 10, 16, 19 & 3. 16 Tit. 3. 4, 5 1 Pet. 1. 8 Rom. 5. 5, 6

1. Which springeth from the great love of God to Mankinde, appearing in the gift of his Son to be the Saviour of the World, believed by us.

Joh. 8. 44 Cant. 1. 2 Joh. 14. 7, 10 Rom. 8. 32 & 15. 30 Joh. 14. 21, 23 Psa. 119. 97, 155, 165 Psa. 26. 8 & 27. 4

2. Which in this springing floweth upon and is set upon God in his way, that is, first on Jesus Christ the Son of God, whom he hath given; and so loveth God for giving Christ; and so loveth him in and through Christ, and so loveth the Spirit and whole Government of God that proceedeth from him, and therein the Word, and Doctrine, and Sayings of Christ, and so the Ordinances of God in fellowship with his people, and so with intire affection and delightfulness, the Brethren that believe in, and love the Lord Jesus Christ, 1 *John* 4. 20, 21. and 5. 1, 2. and with

2 Cor. 5. 14, 15, 19, 20 Psa. 119. 127, 159, 167 1 Joh. 2. 4, 5 2 Tim. 4. 8

compassion to all those in that Nature in which Christ died, and so purchased them with his Blood, though not yet congregated them to himself thereby; so, as though hating their evil wayes, yet pitying them, and desiring their Salvation, and endeavouring it: and in this love of God, and Men for his sake, loving to walk in his Commandments, in exercise of Faith and Love: and so loving the appearing and coming again of our Lord Jesus Christ.

Gal. 5. 6 Joh. 14 21, 23. 2 Joh. 11

3. This love so springing and flowing, doth work from the Faith and belief of the goodness of God in Christ that bringeth it forth; and so Faith worketh through Love, to the flying all evil, and doing good, according to his Commandments. And this is the Love of God; and they that so love, are Lovers of God; and such as so love God, are the Called according to Purpose, which is the next Description of them.

2. To them who are the Called according to Purpose: minde this

this well; he saith not, To them whom God hath or had purposed to call; or, And so according to his Purpose hath called: nor can such meaning be foisted in or tolerated; for God worketh all things according to the counsel of his own will, and doth nothing beside or contrary to his Purpose; and yet he hath called and doth call many that perish for refusing to turn at his call; though some are of this minde, That it is those purposed to be called: and so translate the words as nigh as they can, *called of purpose*: but that cannot bear out that sense, because it crosseth other places of Scripture that saith, *He calleth all*; and, *many are called and few are chosen*; and yet he calleth none that he purposed not to call. But the words are plain, *Them who are the called according to purpose*: which indeed are none but the Lovers of God, that are called, and chosen, and faithful; so that for right understanding the VVords, we have three things here to consider, what the Scripture will tell us of them,

*Eph.*1.11

*Prov.*1.23, 24, 25, &c. *Jer.*6. 16.30 *Hos.*11.3, 4,7

*Isa.*45.22 *Mat.* 22.14

*Rev.*17.14

1. What this Purpose of God is, that is here meant.
2. What the Calling is, that is here meant.
3. What that is meant here, by being called according to Purpose.

I. The Purpose of God here meant, appears in Scripture to be that Purpose of God, which was for the good of fallen Mankinde, consisting to our apprehension in these four Branches.

1. That he purposed, and so according to his purpose sent forth his only begotten Son in Man's nature to make propitiation for our sins, and to be the Saviour of the World, that whoever believeth in him might be saved.

*Joh.*3. 16,17 1*Joh.*3.5.8&4. 9,10. 1*Tim.*1.15 &2.4,5,6

2. That God in his Purpose farther purposed to give forth such evidences of his goodness through his Son, and so to set him forth and lift him up in means using, as thereby to call Men, and strive with them by his Spirit, opening their eyes, and moving their Hearts that they might believe, and so repent and come in to him and be saved, and so to call all in their several Ages, according to the means he useth towards them.

*Pro.*1.22,23& 9. 1,2,3,4,5,6 *Isa.*45.21,22& 55.1,2,3,7

3. He in this Purpose yet farther purposed, That whoever according to the means and light he extendeth to them, to make known his Son and Grace through him, do hear and behold, and so believe in him, they shall not perish, but have everlasting life.

*Joh.*3.15,16 *Isa.* 45.22 *Rom.*10. 9,10,13

4. He

Rom.9.11.&11. 4,5,6,7

4. He in his Purpose yet farther purposed, That his Purpose should abide, stand and take place in Men, for saving them, and investing them with Priviledges of Sons and eternal life, according to the prevalency and Election of Grace displayed and believed, and not according to the workings of Men.

And in all these together, is the purpose of God, as hath been before at large shewed and proved in the two former Chapters, with the Cautions third and fourth in the second Chapter, and are here only contracted, to be easily understood. Now God according to this his Purpose calleth all Men, especially where the Gospel comes, as hath plentifully been proved. Let this be heeded.

II. For the Calling that is here meant, it appears by that which Eph.4.4 is said in this Verse, and which follows in the next, to be a through and double Call; for though the Caller be one, and the Object discovered, and the Medium and Spirit therein, by which he calleth, be one; and the hope set before them, to which they are called, be one; and in that respect the Call one: yet in respect of the persons called, and that to which for the enjoyment of this hope they are called, the Call is double, first and following, as appears,

1. The first or the beginning of the Call, is of sinners and unbelievers to repent and believe the Gospel: such are all men before he call them, even dead in trespasses and sins, under wrath and the power of darkness, and the wicked one; and such as these are by the Gospel called to repentance and believing in Christ, that so they may receive forgiveness of sins, and life in Christ, to convert and renew a right disposition in them; and so with this Call to this Repentance and Faith, Christ calleth sinners, and none but sinners, and as sinners: and such he sent forth his servants in the Ministration of the Gospel, to call to this Repentance and Faith. And so it was fore-prophesied of him, that by himself, and by his Spirit in his servants, he should call such; and by himself affirmed that so it shall be: and such he himself did call in his Ministration, and also by his Spirit in the Ministration of his Apostles, *Mar.*1.14, 15. *Act.*13.38,47. and 14. &c. And in this Call there is discovered and tendered to such sinners, mercy and forgiveness in Jesus Christ, and the blessed hope of eternal Life to be had in their believing: and in this discovery of Christ crucified for our sins, and risen

Mar.1.15 Eph. 2.1,2,3 1 Joh. 5.19 Mat.9.13 Mar.2.17 Luk.5 32 Act.26.18

Isa.55.5,6,7& 52.15 Luk.24. 46,47,48 Act. 13.8 Rom.10. 8,9,10,13

riſen for our juſtification, *&c.* and of God's rich and free love, graciouſneſs and righteouſneſs therethrough, is diſcovered the ſinfulneſs and helpleſneſs that is in Men, the vanity of all their wiſdom, righteouſneſs, ſtrength, and of all Creatures to help them; and ſo in reproving their evil wayes, their wiſdom, righteouſneſs, pride and deſigns, calls to turn at his reproof, and ſo to believe in him, that they may receive from him remiſſion of ſins, wiſdom, righteouſneſs and life, which in their turning he will aſſuredly give them. *Joh.* 16. 7, 8, 9, 10 *Pro.* 1. 22, 23 *Ioh.* 6. 27 *Act.* 2. 37, 38, 39, 40

Now ſome called thus, ſtumble at his reproof, and will not turn, to lay aſide their own wiſdom, deſigns, *&c.* and ſo refuſe to hearken, and to turn at his reproof; theſe, though called, come not at all, *Joh.* 5. 40. ſome others there are, that in his Call do begin to believe the Truth and Goodneſs of the Goſpel: to the operations whereof, if they did yield, and abide therein, it would ſave them, and make them free: but they not abiding in and yielding to the teachings of this Grace, they are not yet brought in truly to be his, and live to him. Now both theſe ſorts are called of God according to his Purpoſe; but neither of them the called according to purpoſe, becauſe not prevailed with by his diſcovered and electing Grace, to yield up to the blood of ſprinkling, to be his and let all go for him, to win him & live to him. But ſome there have been and are, that in hearing and beholding his free and great love to Minkinde, diſcovered through the ſufferings of Chriſt for ſinners, and the fulneſs of grace in him, are brought in to believe; and in believing, minding of that grace, are ſo choſen, & for his love, love him, and are alſo now loved of him with love of well-pleaſedneſs, and ſo known and approved of him, even his elect and choſen; and theſe are the Called according to purpoſe. And ſo, though the word Called be uſed in both ſenſes, for them that are prevailed with, and ſometimes for them that are not prevailed with; yet the word, *The Called*, is uſed but in one ſenſe, for them that are prevailed with; and here, for thoſe ſo prevailed with. But when God hath thus approved Believers, he farther calleth them. *Prov.* 1. 24, 25, 36 *Ier.* 6. 16, 30 *Ioh.* 3. 19 & 15. 22, 24 *Joh.* 8. 31, 32, 36 2 *Theſ.* 2. 13, 14 1 *Pet.* 2. 2 *Phil.* 3. 7, 8, 9 *Rom.* 5. 8, 10 *Tit.* 3. 4, 5, 6 *Ioh.* 14. 21, 23 1 *Cor.* 8. 3 *Gal.* 4. 8 2 *Pet.* 2. 3, 5, 9 *Rom.* 1. 6, 7

2. The following Call is of Believers, and Saints approved; and as Believers and Saints, he calleth them to ſervice, even to conformity to Chriſt in ſervices of Love, and ſufferings for his ſake, and therein to patience, meekneſs and waiting through ſuffering for the hope of glory.

Thus

Mat. 9. 7, 12 Luk. 9. 1 Isa. 41. 2 Psa. 50. 5 1 Tim. 1. 11, 12 Gal. 1 Rom. 1. 1 Mat. 16. 24 Eph. 5. 1 Rev. 17. 14 1 Pet. 2. 3, 5, 9

Thus Christ called his fore-called Disciples, and chose them, and sent them forth to such service: and thus God is said to have raised up the righteous Man, and called him to his foot, (which is to such service:) and so God calls his Saints that have made a Covenant with him by Sacrifice. And so *Paul* being called and counted faithful, was then put in the Ministery; and so being called to be a Believer, was then called to be an Apostle. And so all Christ's Disciples were; and all unfeigned Believers still are called to be followers of Christ in love, services and sufferings; yea, these are to follow the Lambe whereso'ever he goeth, and to shew forth his praises.

Jude 1

And of this Call, *Jude* speaketh to the Saints, whom he saith were sanctified by God the Father, that was in the first part or degree of the Call in giving them to Christ, and preserved in Jesus Christ, there was their inward Sanctification and Preservation through grace, in which he also approved them: and called, that is, to services of love, through sufferings and oppositions. To which *Jude* exhorteth them, as the Apostle was here comforting and encouraging these Believers in the same.

Rom. 3. 9, 20, 25 & 5. 8, 9 1 Tim. 1. 15 Tit. 3. 4 Phil. 3. 7, 8, 9 Joh. 15. 16, 19 1 Thes. 2. 13, 14, 15, 16. 2 Thes. 2. 13

3. So then, to be called according to purpose, so as to be of the Called according to purpose, appears to be throughly called with this double Call, or first and following Call; and so to have been by the discovery of God's free-grace in Christ to sinners without difference, prevailed with to believe in Christ; and in that believing, have been through the excellency and operation of that grace believed, prevailed with to let all go for Christ, to enjoy him; and so severed from their Union and Fellowship with the World, and their former vain confidences and designs, and so chosen through the Sanctification of the Spirit and Belief of the Truth, and set for love-services, ~~the best~~ through sufferings. These are the Lovers of God, and the Called according to purpose. And of these, and only such as these, the Apostle speaketh in this 28 *v.* and these only are the Subjects of that he speaks in the two Verses following, which are the reason, ground and proof that he gives to confirm the Truth of this he hath said *v.* 28. *We know that all things work together for good to them that love God*, &c. for, or because: view the verses.

CHAP.

Chap. 7.

Of Romans 8. 29, 30.

For whom he did foreknow, he alſo did predeſtinate to be conformed to the image of his Son, that he might be the firſt-born among many brethren: moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified. Let the words be minded: he ſaith not here or anywhere elſe, That there were a ſort of people foreknown and elect of God, and given to Chriſt to die for them: ſuch a Saying would croſs all the Doctrine of the Goſpel, and the very place it ſelf; for if any were ſo elect, then Chriſt could neither be the Root, nor Fountain, nor Pattern of Election; and ſo in theſe reſpects, not the firſt-born among many Brethren, as this place affirms him to be. Nor doth the Apoſtle here or any otherwhere ſay, That ſome of *Adam*'s Sons were predeſtinate to be eternally ſaved, and ſome to be eternally damned, before the World was; and that Chriſt came to ſave the one ſort, and not the other: nor doth he here paint out any of fallen Mankind conſidered as ſinners and unbelievers, to be foreknown of God, and thus predeſtinated by him: nor is it appearing anywhere in Scripture, That God hath foreknown or doth know, own and approve any of the fallen Sons of *Adam*, that live in unbelief, either before or in the beginning of the world or ſince, or any till they be brought to believe in his Son; yea, to affirm ſuch a thing, is to deny and affirm croſs to the whole Scripture, and no way agreeing with this place; which brings in onely the Lovers of God, that are the called according to purpoſe; as thoſe, and only thoſe, who have been thus foreknown and predeſtinated, and are the onely ſubjects of this Election and Predeſtination here ſpoken of: and ſo the ſaying is brought in, to uphold and comfort ſuch in the ſervices of love and ſufferings, to which they are called: and that we may cleerly underſtand the ſenſe, it will be profitable for us to minde according to Scripture-language, what is meant,

Rom. 8. 29, 30.

1 Pet. 2. 9 Rom. 9. 25, 26 Pſal. 101. 4 & 5. 4, 5

1. By Foreknowing: 2. By Predeſtination: 3. By Calling: 4. By Juſtifying and Glorifying: 5. What the end and ſcope of the Apoſtle here is: And 6. what the way he takes to accompliſh his end. In all which the ſenſe appears fully.

Rom. 8. 29

1. By foreknowing is cleer to be meant, fore-owning, approving, loving, and taking well-pleaſedneſs with: otherwiſe in our vulgar ſenſe of the word *knowing*, God foreſaw and knew all things good and bad: but in the Language the Scripture here ſpeaketh, the Lord doth not, never did, nor will know an unbeliever, hypocrite, and wicked Man: but he knoweth, that is, upholdeth, approveth, loveth, accepteth the way of the righteous: and ſo, though God be full of compaſſion, and hath given his Son that we might live through him; yet is he well pleaſed with none, that having light and means in any meaſure extended, do not accordingly believe in him and love him: ſuch however in love of compaſſion pitied and forborn, and ſtill called on and ſtriven with to repent and believe; yet till they do ſo repent and believe, he is diſpleaſed with them, and they abide under wrath and diſpleaſedneſs. And as they know not, that is, do not own and love the Lord: ſo likewiſe they are not ſo known and owned of him: and ſo, while they remain ſuch, they are in this ſenſe of approbation and ſpecial love, not known, not his people, not beloved. But if any man through the belief of God's love do love God; that ſame is known of him: ſo the Apoſtle brings it in as after their believing and turning from ſerving Idols (when they knew not God, nor were known of him) but now after ye have known God, or rather are known of him; for known unto God (that is, approved of God, and well pleaſing to him) are all his works from the beginning of the World: when he hath made known his love through his Son, and ſo brought Men to believe in his Son, and in that belief, ſhed abroad his love in their heart, and ſo ſprung up love to his Son, and to him, This is the work, and he approveth it, and loveth and approveth ſuch Lovers of him. And this the Apoſtle affirmeth to prove it an evil work of any, to trouble ſuch in ſuch Faith and love: and ſo our Saviour affirmeth, *He that loveth me, ſhall be loved of my Father; and I will love him, and will manifeſt my ſelf unto him: if any man love me, he will keep my words, and my Father will love him, and we will come to him and make our abode with him.* So that theſe Lovers of God, as they are the called according

Luk. 13. 27 Mat. 7. 23 Pſal. 101. 4 Pſal. 1. 6

Joh. 3. 36 Pſal. 18. 43 Iſa. 55. 5 Rom. 9. 25, 26 1 Joh. 4. 16, 19 1 Cor. 8. 3

Gal. 4. 9

Act. 15. 18 Joh. 6. 29 1 Pet. 1. 21 Rom. 5. 5, 8, 10

Act. 15. 19 Joh. 14. 21, 23

See ch. 10.

to purpose; So they are the elect and owned, known and approved of God, even all of them, and no other but them, as is plain and evident in the Scripture.

As for the word *foreknown*; or, as some translate, *hath foreknown*; or, as others, *knew before*: This word *before* doth no whit obscure the sense that is given, or cross any thing said: for if Men would take *before*, as relating to the purpose of God mentioned *vers.* 28. then it could be no other then his provision to own such lovers of him according to his order, for his purpose, standing and taking place for saving Men, as is foreshewn; which will run into one with that said and to be said. But it is cleer, the word *fore*, or *before knew*, hath not relation to the persons spoken of in *vers.* 28. as considered before or otherwise then as they were lovers of God, and the Called according to purpose: and so considered as Lovers of God, and the Called according to purpose, it hath relation to them, with an especial relation to that which follows, namely, predestinated, and called, and justified, and glorified; such foreknown lovers of God, being the subjects of this predestination, call, *&c.* and this writ for the consolation and support of such. And this will cleerly appear in the words and scope of the Apostle, and in all other Scripture: and so, *Joh.* 3. 16 *Rom.* 9. 8, 11. *&* 11. 5, 6, 7 *Eph.* 1. 11

2. To see what is meant by *predestination* here, I shall note three things: 1. Who they are that God hath thus predestinated. 2. What that is to which they are predestinated. 3. To what end he hath predestinated them to the same. In all which together it is cleer, The great design of God is the glorifying his Son, that his Son may also glorifie him: and so, that as in the counsels, and so in these works of God, he may have the pre-eminence as the first-born, first lover of God, first elect, predestinate, *&c.* And so, if any would pry into the secret of the counsel of God, the most and fullest revelation thereof, that is, since the ascension of Christ, in this matter, is this, that God chose his own Son, and appointed him to suffer and offer sacrifice, and through suffering to enter into glory; and so he predestinated him the first elect to be both his Servant and Son, to do the great business as is foreshewed. And in due time God called and sent him forth to this great work, and he shrunk not back, but most readily obeyed and did it: and God did justifie him, and hath glorified him in Man's Nature at his right hand. And so hath God according *Joh.* 5. 20, 22, 23 *&* 17. 1 *Col.* 1. 15, 17, 18, 19 *Psa.* 40. 6 *Luk.* 24. 26 *Isa.* 42. 1 Part 4. ch. 3. *Isa.* 50. 4, 5, 6 *Phil.* 2. 7, 8, 9 *Isa.* 50. 7, 8, 9 *Mat.* 17. 5

Heb. 8. 1 & 12. 2 *Rom.* 5. 18. 1 *Joh.* 4. 14 *Joh.* 1. 12, 13, 14, 16, 17, 18 1 *Cor.* 1. 30 *Eph.* 2. 5, 6 *Phil.* 2. 10, 11

to his purpose elected and predestinated him, and called, and justified and glorified him; and so hath set him forth as the second publick Man, by and in whom propitiation is made, and provision also for all Men, that they might be saved; he is the Saviour of the World; and such fulness & compleatness for acceptance of Believers in him, and communicating his Son-like Priviledges to them, that all that unfeignedly believe in him, he & his Priviledges are theirs; and so they reckned after him, and so in him are they elect, predestinate, called, justified, glorified: he is the head of the Church, the first-born among many Brethren; yea, he is so chosen and exalted, that all shall confess him Lord, and he shall judge all, even those that have rebelled against him; so that no particular or individual person was elect in Christ before the World began, much less before him. But in that very election of the Man Christ, such provision was made, that in purpose, all this spiritual species or kinde of Men believing in him, were foreknown, approved & elect in Christ; but none elect in their particular persons, till by grace they believed in Christ; and yet in respect of him and his election, they may be truely said to be elect in him before the Foundation of the World. And this might be understood by the Scripture-Language in contrary things; as to *Israel* of old it's said, There were two Women the Daughters of one Mother, they committed whoredoms in *Egypt* in their youth; there were their breasts pressed, there they bruised the teats of their Virginity; their names *Aholah* the elder, that is, *Samaria*; and *Aholibah* her sister, that is, *Jerusalem*: *Aholah* plaied the Harlot first, and *Aholibah* afterwards. Now in *Egypt* it was but one Woman; all *Moses* time, when they were come out of *Egypt*, it was still one Woman; all *Joshua*'s time, that led them into *Canaan*, and the time of the Elders that out-lived him, it was still one; and all the time of the Judges from *Othniel* to *Samuel*, it was still one; and all the Raign of *Saul*, and *David*, and *Solomon*, it was but one Woman still: in *Rehoboam*'s time, *Jeroboam* with the ten Tribes, made the rent, and then they became two Women, two Churches, two Nations, two Kingdoms. And this *Aholah* went a whoring a long time first or before the other; and afterwards, the other sister also: yet now being charged with the sin of their whoredoms, it is for the time of their beginning of whoredomes, not reckoned according to the Branches sinning onely, what they

Ezek. 23. 1, 2, 3, 4, 5, 19

2 *Chron.* 15. 2, 4

did when divided; but it is reckoned upon the account of the several Branches for the time of the beginning of their sinning, from the root, when in their Mother they went a whoring in *Egypt*: and this is understandable enough; & yet neerer can we understand how a Man in murthering his Brother or a Saint, doth therein approve of *Cain*'s murthering *Abel*; and so makes himself guilty of *Cain*'s sin in killing his Brother? And can we understand a Man by propagation from *Adam*, born a sinner, that his sin is as old as from *Adam*'s fall? and may not a Believer as easily understand of those by a new Birth come in to the spiritual Man, that he that yesterday was brought in to Jesus, and so believing in him, is through the Sanctification of the Spirit, and the belief of the Truth, united to him, and so chosen and approved in him, is now in him, and reckoned after him the spiritual Man, the prime elect, and so partaketh of that election that was his, and of, and in him for all Believers before the World began? and so, as the grace and righteousness in him, even so election, *&c.* when we by Faith receive it, is become ours, and this grace and righteousness, and so election, which we receive in receiving Christ, is for the antientness and the beginning of that grace and righteousness, not reckoned according to the time of our receit, but of the being and compleatness of it in Christ; we partaking of no other Sonship, Election, Righteousness or justification, but what is his, and was in him for us before we knew him; and now knowing him, he communicates to us his own Priviledges. In which sense, he that in his own person was but yesterday chosen out of the world, in and into Christ, may be truly said to be chosen in Christ before the foundation of the World. And this is a full and plain sense, not crossing, but agreeing with the place, & the residue of the Scriptures, to satisfie those that desire to look into the inmost of the mystery.

Ezek. 20.8

1 *Joh.* 3.12 *Jude* 11 *Mat.* 23.35 *Rom.* 5.12,18,19

2 *Pet.* 1.20,21 2 *Tim.* 2.9,10 *Joh.* 1.12. 1 *Cor.* 1.30

Yet still agreeing with the same, the sense is more plainly opened in the words, those three things in them propounded considered with this premise, That the whole sentence be taken according to its own import of two things performed in it, that is to say, first, as a Description of the predestinate, with that whereto they are predestinate, and for what end: secondly, a propounding of examples to them, of such Saints as have gone before and finished their course; and so according to both these, let the words be minded.

First,

First, I shall consider those three things as the Description of the Predestination.

1. Who they are that God hath thus predestinated? enough is said already to shew they are not any of *Adam*'s Sons as fallen in him, and naturally come forth from him, as so remaining, and so beheld: but only such as are foreknown & fore-owned of God, which are onely the Called according to purpose, that through the grace and love of God in Christ believed, do love God: all these, and none but these, are known of God: these all, and onely these elect, owned and approved: God doth, having first or fore-owned them in that very election and owning of them, appoint, ordain and predestinate them to this conformity.

1 Cor. 8.3 Gal. 4. 6,9 Joh. 15.16 Act. 9.15,16. & 10.41,42. 1 Tim. 1.11,12 & 2.7

2. That is both intimately hinted what not to, or expresly affirmed to what intimately shewed; that it is not to make propitiation for sins, and to offer the acceptable sacrifice, *&c.* for according to purpose Christ onely was to do and hath done that, and God hath commended his love to Man-ward through him: nor is it to be called as sinners to repentance, and to believe in Christ; and in believing to receive remission of sins past, and so to be framed to love God, and by Faith to be the Sons of God, and in that Faith in him, to have the beginnings of eternal life; All which in some good measure they have already, being Lovers of God, and called according to purpose, and so known and approved of God before this predestinating them: but that which they as Sons are predestinated unto, is something in which Christ as the prime Son is set forth as a pattern to them; and so it is expresly said, They are predestinated to be conformed to the Image of his Son; which must needs be, to that likeness of him in which he is set before us for a pattern and example to conform to; and that may be comprehended in these three Branches, as the Scripture plentifully and plainly shews.

I. In services of love, in declaring his Name, and shewing forth his praises and vertues in word and conversation: to this end were they created in him to good works, that they should walk in them; yea, to this end, their marrying and uniting to Christ, that they should serve in newness of Spirit; so Christ in chusing ordains to go and bring forth fruit: so *Paul* when counted faithful was put

1 Pet. 2.5,9 Eph. 2.10 Rom. 7.4,5 Joh. 15.16,19 1 Tim. 1.11,12 & 2.7. 2 Tim. 1. 11 Act. 10.41,42

in

in the Miniſtery, and ſo ordained a Preacher and an Apoſtle; yea, all his choſen Witneſſes, and ſpecially his Apoſtles, were predeſtinated to the Adoption of Children by Jeſus Chriſt in their Miniſtration, and all Believers commanded to hold forth the word of life, *&c.* and ſo to be Followers of God as dear Children, and to walk in love as Chriſt hath loved us; who tells us he hath given us an example, and bids us ſo to do. To this they are predeſtinated. *Eph.* 1. 4 *Phil.* 2. 15, 16 *Eph.* 5. 1, 2. *Joh.* 13. 15, 34, 35 & 15. 12.

II. In bearing the croſs of Chriſt in this their ſervice, in patient acceptance and indurance of ſuch afflictions as they meet with for the Name of Chriſt, and as God is pleaſed to try and exerciſe them withall. And this the Apoſtle ſpeaks of, as a known thing among Believers, which he had taught them alſo; ſpeaking of afflictions he ſaith, *For your ſelves know, that we are appointed therennto.* And Chriſt told his Diſciples, *That they ſhould indeed drink of his cup, and be baptized with his baptiſm.* Whence *Peter* admoniſheth not to count the fiery trial ſtrange, as if ſome ſtrange thing hapned to us. And the Apoſtle puts it in as of neceſſity, *We muſt through much tribulation enter into the kingdom of God.* And *Paul* puts it down not onely as neceſſary, but general, *All that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution*: and God ſcourgeth every Son whom he receiveth. To this they are predeſtinated. 1 *Theſ.* 3. 3, 4. *Mat.* 20. 23 & 10. 22. 1 *Pet.* 4. 12 & 1. 6, 7 *Act.* 14. 22 2 *Tim.* 3. 12 *Heb.* 12. 6.

III. Through theſe ſufferings to be conformed to the Image of Chriſt in this life, in ſpiritual vertues, in meekneſs, patience, ſubmiſſion to the will of God, experiments of divine power, in fortitude, conſtancy, *&c.* and after this life, in glory and raigning; that as it was appointed him through ſufferings to be made perfect and to enter into his glory; ſo it is by the ſame divine appointment, that Believers follow him in the ſame way to enter reſt and glory: whence that is cloſed in with our Sonſhip and being Heirs; If ſo be that we ſuffer with him, that we may be glorified together; if we be dead, we ſhall alſo live with him; if we ſuffer, we ſhall alſo raign with him: whence thoſe callings to rejoyce when ſuch ſufferings befal us. And the predeſtination is principally to the way, means and orderly leading to the purpoſed end: and this that to which God's choſen are predeſtinated. *Phil.* 3. 9, 10. 2 *Cor.* 4. 17, 18. *Rom.* 5. 3, 4, 5. *Jam.* 1. 2, 3. 1 *Pet.* 4. 14 *Heb.* 2. 10. *Luk.* 24. 26. *Rom.* 8. 17. 2 *Tim.* 2. 11, 12. *Mat.* 5. 11, 12. *Jam.* 1. 2, 3, 4. 1 *Pet.* 4. 13.

3. The end for which he hath thus predeſtinated thoſe he hath owned

owned as unfeigned Believers and lovers of him, to be thus conformed to the Image of his Son, that is expreſs, That he (his Son Chriſt) might be the firſt born among many Brethren. Plain it is, That this great deſign of God in this predeſtination of the Believers to ſuch conformity to him, ſtill to advance and glorifie his Son, that in all things he may have the pre-eminence: he was and is without controverſie in himſelf the firſt-born and before all things; yea, he is alſo the firſt-born of every creature; ſo, as they were made by him: he is alſo the firſt-born from the dead, and ſo the object of Faith for all Men. And more I might ſay in reſpect of thoſe dying in infancy: but in this it is, that he might be the firſt-born among many brethren, even thoſe choſen and predeſtinated to conformity to him in ſuch ſervices and ſufferings, to paſs therethrough to glory; whence ſo believing on him, they are called the Congregation of the firſt born, as he is alſo the Head of the Church, all whoſe excellency and happineſs is in being ſtill more conformed to him, in that in which for a pattern he is ſet forth to them; in which, as he is glorified, ſo God is glorified in and by him: ſo that predeſtination here cannot be a predeſtination of Men to be ſaved, for whom Chriſt ſhould die and ſuffer to ſave them; for he then ſhould not be the firſt-born in ſuch a predeſtination, ſcarce ſo the firſt in order: but here he is the firſt, in the choiſe predeſtination, call, juſtification and glorification, and ſo in the whole pattern above all in excellency: and they,

Col. 1. 18. *Prov.* 8. 22, &c. *Col.* 1. 17, 15 *Col.* 1. 18 *Act.* 17. 31 *Mat.* 2. 18 *Ier.* 31. 16, 17

Heb. 12. 23 *Col.* 1. 18 *Eph.* 1. 21, 23 *Ioh.* 17. 1

Firſt, believing and choſen in him, and then predeſtinated to be conformed to him, that therein he may be the chief and firſt-born among many Brethren. And ſo we have the meaning in the Apoſtle's Deſcription.

Secondly, Let all theſe things in the words be conſidered as the Apoſtle here propoſeth to the Believers, according to his wonted manner, the examples of ſuch as had gone before them in the Faith, to comfort and encourage them to ſervice and ſuffering, and through ſufferings to wait for glory: in which examples he alſo ſets forth Chriſt as the chief, to behold and conform to: they when choſen were predeſtinated, and then called to it. and alſo juſtified and glorified; and there is no change in God; we may be ſure, believing in him, he will even ſo deal in the ſame manner with us; they are patterns for us that believe. And ſo the Apoſtle giving a definition of Faith, and a deſcription of it, and the marvellous

1 Tim. 1. 16

effects

effects of it in the whole Chapter, sets forth a Catalogue of the great things done and suffered; and their victory and certainty of the promises encourageth them, having such *a cloud of witnesses, to lay aside every* &c. *and to run with patience the race set before them*; (but above all) *looking to Jesus the Author and Finisher of our Faith, who,* &c. and so likewise *James*, *Take, my Brethren, the Prophets*, &c. *for an example of suffering affliction, and of patience; behold, we count them happy which endure: ye have heard of the patience of Job, and ye have seen the end of the Lord.* So that, as the purpose and promise of the Lord is, They that trust in him shall not be confounded; so these examples of his dealing with his beloved Ones, is as a cord let down from Heaven to draw and hold us to trust in him at all times; yea, this exercise of Faith the Spirit leads Believers to, and upholds and fills them with pleas in greatest distresses: and that the Apostle propounds examples here of such as have finished their course, appears, in that the whole here said, in 29, and 30 *verses* in the preterfect Tense, not a word of that doing or to be done, but all done, Hath predestinated, called, justified, glorified: and thus taken, the whole business is yet more plain. And so I proceed,

*Heb.*11.1. *vers.* 13,2

*Heb.*12.1,2

*Jam.*5.10,11.

1*Pet.*2.5

*Psal.*9.10 & 34. 22 *Psal.*22.4,5

3. To shew what the Calling is that is here meant, that foresaid hath done it already: It is not the Call of unbelievers and sinners to repent and believe; for Christ was never so called: and though in that Call Believers are brought in to him, yet it's a following work of grace to conform to him: so that the Call here, is the Call of those that are Believers, to such services and suffering, and imitation of Christ in both, as that both in the Call and the services of love and suffering, they are conformed to him, as is already shewn.

Moreover, whom he did predestinate, them also he called. *Rom.*8.30 There hath not been any of those that have been called according to purpose, and loved God, and were approved of him; but as he hath predestinated them, so also moreover and besides, he hath called them forth to these services and sufferings, and so to conformity with Christ therein: and he is the same God still, and keeps the same course still with all Believers and Lovers of him: yet may we be confident and rejoyce in him in all; for,

4. *Whom he called, them also he justified.* The Justificati-

*Rom.*4.5 & 3. 25

on here meant, is farther then simply a Justification of the ungodly believing in Christ, and so receiving remission of sins past, even such a Justification, as in which the justified are conformed to Christ in his justification; and what that was, is expres in the

*Isa.*50.7,8,9 *Isa.*43.2 *Neh.* 13.14. *Heb.*11.4 2 *Cor.*8.12 & 6. 8 *Rev.* 12, 11. *Psal.* 44.17,18 *Rom.* 8. 36,37 *Isa.*41.9,10,11, 12,13,14,15,37, 40

place of the Prophet, to which the Apostle alludes in this Chapter: which Justification includes in it Help and Assistance in all services and sufferings, even when they pas through fire and water, that they shall not be overthrown or harmed; and however condemned and defamed by Men, yet he will accept and justifie their services and sufferings and approve of, and justifie them believing in him, when and while they are exercised in these services and sufferings; yea, he give them victory, so as they shall overcome by the blood of the Lamb, and the word of their Testimony; yea, he hath alwayes done this to his Saints he called hereto, he hath justified them; and not onely so, but,

*Joh.*17.1. *Heb.* 12.2 *Psal.*44.17, 18, &c. *Isa.*52. 2 *Rev.*14.13 & 6.9,10,11. 2 *Cor.* 5.8 *Phil.*1.23 & 3.20

Whom he justified, them he also glorified. He hath glorified his Son in the Nature of Man, that suffered and finished the work he gave him to do; so, as he is glorified at his right hand: he hath glorified the Saints that followed him, with the glory of victory, their Bodies at rest in hope, and their Spirits with the Lord, enjoying glorious rejoycing in the sight of his glorified body, and happines in his presence, with infallible assurance of having their glory compleated on Soul and Body at his coming in the Resurrection of the Just: and so hath he done to all his Saints before, and so will do still and for ever.

And thus by this *Rom.*8.28,29.30. we are led to understand the Purposes of God to be even such and the same that have been set forth in this fourth Part of the Treatise: if we consider in the whole three Verses, the next two things forenamed, it more appears, that is,

5. What the end and scope of the Apostle here is; and that appears plainly,

*Gal.*5.4,5 & 8. 13,14,5,6,12,13, 14

1. To stir them up to abide firm in the Faith, and to minde the things of the Spirit, and walk after the Spirit in love-services.

Vers. 17, 18, 23,24

2. To comfort and support them in the afflictions that came upon them while they walked after the Spirit in the Faith that worketh by love, and so encourage them to patience and constancy in the induring of their afflictions, persevering in faith and love; yea, even,

3. To

3. To lead them to triumphing confidence in Christ, and the great love of God in delivering him for us, and making him known to us, that they might confidently rejoyce and glory in the midst of all their sufferings; and to help them in these, was the Apostle's end and not to lead their thoughts to conceit a certain company of *Adam*'s Sons, as such beheld, decreed to be eternally saved, and the rest to be eternally damned; and few of either sort known: no word in his writing to such an end; yea, the puzzelling the thoughts with such a conceit, would be cross to his end, which was to edifie in Faith, Love and Love-services, with consolation in sufferings. *Vers.* 35, 39

6. For the way the Apostle takes to accomplish his end, it is cleer to be, That as he had before declared the Foundation and the Medium of coming to and on it, and so being united with it, and accepted through it, and exhorted to suitable walking; so here he proceeds to help them to sound consolation in afflictions, *Ch.* 1, 2, 3, 4, 5, 16. & 3. 22, 25, 28. & 4. 5, 24, 25. & 5 6, 11, 12, 18. & 6, & 7.

1. By shewing who are the true Sons of God, and Heirs with Christ, unfeigned Believers, even them that love God, and are the Called according to purpose. *V.* 14, 15, 16, 28.

2. By shewing them the way of God's dealing with all his called Ones, whom he approved as his Sons and Lovers of him: he ordains them to conformity to the Image of his Son in services and sufferings; and in that way to glory, and calling them thereto, doth justifie, and will glorifie; so that in all this, God is on their side, and for their good. *V.* 14, 15, 17, 18, 29, 30

3. He also mindes them of the priviledges of the Son of God, the prime elect, predestinate, called, and justified, and glorified; the way through which he hath gone, and will bring them to the enjoyment of his own priviledges through the same way. *V.* 14, 17, 18, 29, 30.

4. He mindes them of the examples of those lovers of God that were of the Called according to purpose, how they being approved, were even thus predestinate, and called, and justified, and glorified; and having finished their course so happily, are set forth as patterns and examples, to instruct and incourage us, that we in the same way, may, following his Call, expect the same justification and glorification; God being ever the same, of one minde. *Rom.* 4. 6, 21, 22, 23. & 8. 14, 18, 29, 30, 31.

5. Directing them especially and above all to minde Jesus, and

the greatness of God's love in delivering him up for us all, and
V. 32, 33, 34, &c. the special and choise communication of his love, in making known and so giving his Son to us, that believing in him, he is surely ours, he that died and so satisfied for our sin; yea rather, is risen, and so our Righteousness, and filled with Spirit in our Nature, ever living to intercede, to take away our sins by vertue of his blood, and to communicate of his Spirit to us. Now God in giving us him, will with him, and so in and through him, certainly give us all things freely; and in receiving and abiding in him, we shall receive. Oh inestimable love! who shall separate us from this love &c?

Thus doth he lead them to triumphing confidence, without any the least denying or eclipsing the great love of God to
Tit. 3.4,5,6,7. 2Tim.2.9,10 Mankinde, or shutting the door to, or darkning the light of life and immortality opened and brought to light by the Gospel, or working the weakest Believer with thoughts of secret purposes; yea, so he holds forth the Love, Grace, and Minde of God in the whole business, as is fit to draw in unbelievers to believe, and the weakest Believer to come in believing into that number. And so the Purposes of God are one and the same, agreeing with the whole Gospel preached by him. As for Objections against it, they are most answered already in former Sayings, and answer of some
See part 1. c. 11. of Mr. *Owens* Expressions: and yet to remove that, which if let alone, may occasion some to stumble, I shall consider in this, one more Expression of Mr. *Owen*'s.

Chap. 8.

A Consideration of the Purpose of God, as expressed by Mr. Owen, pag. 168.

Mr. *Owen.* *God's Eternal Purpose of saving some, in and by the Mediation of Christ; that Mediation being interposed between the Purpose of God, and the accomplishment of the things purposed: by the Fruits of the one, the Mediator cause*

of

of the other. This act of his will the Scripture knows by no other Name then that of Election, Adoption, or the Purpose of God according to Election, or the purpose of his will in Christ Jesus.

Thus far Mr. *Owen*: and I shall desire to acknowledge all the Truth I can finde in his Sayings, and by Scripture to remove the rest. He saith, *God's Eternal Purpose of saving some in and by the Mediation of Christ*, &c. *Saving some*, he expresseth not what some, or of what kinde the some is: if it be meant of his fallen Creatures, it's acknowledged so far true; for both Angels and Mankinde was fallen. and he purposed no way of saving for the fallen Angels: there is no contest about that: but if by some be meant some of Mankinde, and no way to discriminate them, that it may be known who, then is there no door to life opened for any man to come in at; nor Gospel that can be preached as Truth to and for them while unbelievers, to bring them in to believe. If any conceit it is some elect Ones, that cannot be; for it is meant of all them, no gainsaying. But his Expressions elsewhere shew it to be meant of Mankinde, *Some of them*: for as for any elect in Christ before *Adam*'s fall, to be fallen in his fall, is but a humane device and tradition, nothing in the Testimony of Christ for it, but all against it; or, That there are any elect Ones in Christ, that according as they are elected, are not also begun to be saved, and so far holy and beloved, is another humane device and tradition, without, and beside, and contrary to the Scripture, as hath been plainly shewn. So that of necessity by the word *some*, (as by other Expressions he would be understood) is meant some of all Mankinde fallen: but then what some shall we conceive? for all Mankinde were once made righteous, and so beheld and loved in one publick Man, who was both Male and Female; so that all Mankinde was alike righteous, and alike loved as righteous, in this one publick Man then: but this first publick Man, both Male and Female sinned, and so fell under sin and death, and all Mankinde in him, and must needs have perished in that sin and death they were fallen under, if God had not provided a Saviour to interpose.

Now was not all Mankinde, alike fallen, alike viewed, and alike under the same danger; or were there any more individuals come forth to make a some of; or had any, any other wayes sinned and fallen under sin and death then in this publick Man? and what

what then shall the some be? the Male or the Female the Soul or the Body, or some part of either? Such whimsies are in the dreams of some; but sure we are far from them: I wish we may use no Expressions to strengthen them. But then, did not God finde out a Mediator for the first publick Man, whose *Adam* is fallen, to take away sin, destroy death, and the works of the Devil, which was already entred into the world? and did not this Mediator interpose and undertake in that very moment of the Fall, to be a second publick Man, to take the Nature, the Place, the Cause of the first publick Man in hand, to work a restauration for him, and so for all that were in him, and naturally to come forth from him, even all Mankinde? where then shall we finde the some of them? if there were any left out for whom there was no purpose of God for any saving them in and by the Mediation of Christ, why do they not perish in that first death denounced? why are they not at last judged, according to that Law under which they fell in *Adam*? why do they not in dying die, so as to have every thing filling them with horror and torment, till they perish for ever in the first death in the utmost of it? How comes Mercy, Patience, and Means to lead to Repentance, to be extended to them, if no ransome hath been given for them, God being not onely merciful but righteous in all his wayes? if Christ did not die, and give himself a ransome for them; if he have wrought no Salvation for them, and so have none to bestow on them, how is he become their Lord? Why is the Gospel to be preached to them? why are their sins aggravated by the means he useth towards them? and how shall they be said to reward him hatred for love, and be judged by him according to the Gospel, and sentenced unto a second death, which if he had not come and used means towards them and they rebelled against him, they could never have been? or did God first purpose in and through Christ, this second death to them that were already under the first death, and no Redemption wrought for them; and so send Christ into the world to be an Abaddon or Man-Destroyer, to condemn so great a part of Mankinde, farther then they were condemned in *Adam*? I will proceed no further in this.

The Gospel and the Purposes of God, as by his word and works declared, and as set forth in this Treatise tells us another story, which takes away all these absurdities brought in by this *some*

dna

and yet neither does he expreſs it of what ſaving he means, whether of that Salvation of the Nature of Man wrought in himſelf as the publick Man, for Men, all Men, or of that Salvation upon the account of the former extended to Men to ſave them, or of the efficacy of the firſt in the extention of the ſecond, on the ſame account in Believers and Receivers, which is opened in the Goſpel, and expreſt according to it in this Treatiſe; but ſome Expreſſions elſewhere uſed, imply to mean it of all: ſo that this term *ſome*, is not rightly uſed.

Yet this is true, That he ſaith God's Purpoſe of ſaving was in and by the Mediation of Chriſt; yea, his ſaving in every reſpect, onely this glory to God in Chriſt, that he is the firſt purpoſed and firſt elected, and all following Purpoſe of Salvation is in and by him. And ſo this alſo, That the coming of Jeſus Chriſt, and the Salvation wrought by him, and Preparation made in him, is a Fruit of the Love, Will and Purpoſe of God, is true: and the extending of this Salvation in any or all the Fruits thereof, to Men, and the Efficacies thereof, in Men, are the Fruits of the Mediation of Chriſt, and ſo of the ſame Will and Purpoſe of God in and through the Mediation of Chriſt: this is true alſo.

But that this act of his Will, (whether he mean it of his Purpoſe of preparing Salvation for Men in Chriſt, or of extending Salvation to Men through the Mediation of Chriſt, or of the Efficacy of this Salvation in Believers; for he leaves this in the dark) That the Scripture knows it by no other Name, then that of Election, Adoption, or the Purpoſe of God according to Election, or the Purpoſe of his Will in Jeſus Chriſt, is a dark ſaying and full of confuſion, and intimately untrue, unleſs he deny it to be called by all theſe Names; and then there is ſubtilty, and room left for evaſion in the Expreſſion. Let it be conſidered, The Will of God in his Purpoſe is in it ſelf an act, ſure one ſingle real act, before any accompliſhment come forth: and if he mean of that, it will not reach ſome of the other terms; and if he mean of that act which is outward toward the Creature, which is confeſt the act of his Will, and alwayes ſuitable and according to his Purpoſe; he ſaith not of which he meaneth: but take it for either or for both; yet there is confuſion in his ſaying, as if there were no diſtinction between Election and Adoption, and the Purpoſe of

God

God according to Election, and the Purpose of his Will in Christ; and that all or any of these were and are equally and alike, the Name of this Purpose of his Will, in his Purpose of saving Men, in and by the Mediation of Christ. True it is, It may and doth bear the Name of the Purpose of his Will in Christ: and the Scripture will bear it out to be known by that Name; the Eternal Purpose, which he purposed in Christ Jesus, which he had purposed in himself, the Purpose of him that worketh all things according to the counsel of his own will; yea, it is called, The Decree, (preached by Christ, and to be preached by his Servants;) yea, and for the good Will of God and Grace given us in this Decree, it is called, His own Purpose and Grace given us in Christ Jesus before the World began. And if Mr. *Owen* had but added his Purpose of electing and adopting in and by Christ, and his Purpose, that all should take place according to the Election of Grace, the Scripture would have borne it out. But for Election without distinction, to be that Purpose, or the Name of that Purpose, or that act of his Will; that is called his Purpose of saving fallen Mankinde by the Mediation of Christ, no one place of Scripture saith, it speaking of the Oracles and Works of God in this business, saith, *They were so ordered, that the purpose of God according to election might stand.* Where by standing is meant, abiding, taking effect, and coming to pass, to have its being in that purposed; which is the constant and plain signification of the word *stand*, whenever used about the Purpose, Counsel and Word of the Lord *a*. And it's not here said, That the Purpose of God in or upon the Elect might stand: but, according to Election. So that Election, or the Grace of God in Christ the Elect, discovered and believed, (which believed, electeth;) and so its the Grace of Election, or the Election of Grace, or, which Grace believed, maketh; opposed to the works of Men by the Law *b*: This that by which the Purpose of God in Christ for communicating the choise salvation shall stand, become efficacious and take effect in any: whence those by grace so prevailed with, are affirmed to be the Called according to Purpose, because Counsel had so ordered it, to take place in the Efficacy of his appearing Grace *e*: and this Election of Grace, where it so prevaileth, is thereby known *d*; and so said to be, according to the Foreknowledge of God the Father, which is no other but the counsel of his Will,

*Eph.*3.11. & 1.9,11. *Psal.*2.7. 2 *Tim.*1.9.

*Rom.*9,11.

a *Psa.*33.10,11. *Pro.*19.21. *Isa.*14.24. *Jer.*44.28

b *Rom.*6.23, 24,33. & 11.5, 6,7.

c *Rom.*8.28. 2 *Tim.*1.9,10. *Tit.* 3.4,5,6,7.

d 1 *Thes.*1.1,3,4, 5,6. 2 *Thes.*2. 13,14.

Will in his Purpose, approving and appointing this Way for his Purpose to stand and take effect, and be accomplished *e*, through the sanctification of the Spirit unto obedience, and sprinkling of the Blood of Christ *f*: which is to say it in more words, Through the Demonstration of his Grace in Christ (the prime elect) in the Gospel-Declaration and Call, the Word believed working effectually in them *g*, and so chosen to Salvation through the sanctification of the Spirit and belief of the Truth *h*. So that all the way, Election in Purpose or Act, is a distinct thing from Purpose: yet the act of the Purpose not divided from it, but it is the manner of its taking place, and coming into act; and election is the Name of it self, being the manner of the blessed coming forth of the Purpose, and not the Name of the Purpose: nor is the Purpose named the Purpose according to Election, and there the period; but some good thing to be brought to pass: it's said to be so spoken, That the Purpose of God according to Election might stand, or take place. All which is cleered by plain Sayings of Scripture, set down often before; to which I might add, that which the Apostle desired Believers not to be ignorant of, concerning the natural Branches, the Seed of *Abraham*, *Isaac* and *Jacob*; and those few that were chosen for the love God bare to, and the Covenant he made with their Fathers; of whose natural Seed remaining in unbelief, he telleth the Gentiles, *As concerning the Gospel, they are enemies for your sakes: but as touching election, they are beloved for the Father's sake.*

Now what is here meant by Election, is that, in which is the mystery there mentioned; and it is evident, that it cannot be the election of the very individual persons that were then Enemies to the Gospel for the sake of the Gentiles, because the very fastning and prevalency of election is in & through the belief and prizing of the Gospel, and Grace by it discovered, and the stumbling at Christ, (as now discovered in the Gospel) though because of Gentiles or any receiving him, and accepted, caused their ejection, and was the evident Testimony, that such were not elected, but blinded, *&c.* And the Apostle divides these unbelieving Ones from the Elect and calls them *the rest*, that is none of them: but saith expressly, These are blinded, hardned, cast off and that because of unbelief: so as according to the Doctrine of Election delivered,

e *Eph.*1.11. *Rom.* 9.11. & 11.5,6

f 1 *Pet.*1.2.

g 2 *Thes.*2.14. 1 *Thes.*2.13.

h 2 *Thes.*2.13.

*Rom.*11.25,29. *Deut.* 7.6,7,8, 9,10.

*Rom.*11.28.

*Rom.*11.25.

1 *Thes.*1.13. 2 *Thes.*2.13,14.

*Rom.*11.7,8 9, 10,11. *Rom.*11. 7 8,10,15,17, 19,20.

not by God, but by Men not acquainted with his Minde, there would be no love of God to them, no possibility for such reprobated Ones to come into favour with God again: which the Apostle affirms there is still; And that God's dealing with them in such a heavy and severe way, is a Fruit of his love towards them, and hath its tendency, that they might be brought in again. And this is rendered as the ground of all that though their envy and sin be grievous, that they are enemies to the Gospel for the Gentiles sake, and wrath be come upon them, and they rejected; yet as touching the Election, (or for the Election) they are beloved for the Father's sakes. A great mystery; a people not elected, but cast off for stumbling at the Gospel, and yet as touching Election, beloved for the sake of others. What shall we think then Election here to be? though it may stand with the Purpose of God for their Salvation in his way, according to the Election of Grace, to stand, even the Election here meant; yet it cannot stand with an infallible Purpose of God, in which their persons were elected to be eternally saved, against all interposures and oppositions; for then they were as well beloved for their own sakes, as for their Father's sakes, and shou'd not have so been broken off: but what this Election is, I conceive may appear in the very terms used, compared with other places of Scripture, to be the Election of *Abraham*, *Isaac*, and *Jacob*; and so for their sakes the Election of their Children, the beloved Father's, whose natural seed these were; and so for their sakes still beloved with love of pity and compassion, and means still extended to recal them; yea, their abasement and casting off, to humble them and so as a means ordered thereto: and all for their sakes, the Elect with whom the Covenant was made *i*; or rather especially for Christ his sake, that was in them, and to come, and is now come forth of them *k*: and so whoever of these abide not in unbelief, shall be grafted in again; for God (hath not so tied himself with any decree, but he) is able to graft them in again; and though thousands stand out till Judgement have scattered and broken them, yet shall there be a preservation of that natural Seed; and in due time the whole company of them then surviving, shall be brought in, and so all *Israel* shall be saved. And is God's gracious Election of *Abraham*, *Isaac*, and *Jacob*, so forcible; and is not the Election of Christ, (now having come in the flesh)

Rom. 11.16,23.

Rom. 11.11,14. *Act.* 13.45,47, 51. 1 *Thes.* 2.16.

i 1 *Chron.* 16.13, 29 *Psa.* 105.5,14 & 135.13,14.

k *Rom.* 9.5. *Psa.* 89.19,34. *with Deut.* 7.6,7,8. *Isa.* 41.8,9 *Rom.* 11.23. *Rom.* 11. 25,26,27,29.

in

in the Nature of Man, and the love and well-pleaſedneſs God hath in him, as prevalent for all that are in and of that Nature he took, and died, and roſe in; and ſo of the kinde of Man, for whom he gave himſelf a ranſome; and in which Nature he is now mediating between God and Man, as prevalent with God for all Mankinde living on earth, (as election of *Abraham*, *Iſaac*, &c. for their natural Seed) now he hath ſent forth his Son the Saviour of the World, for his ſake, the prime, elect to love with pity and compaſſion, all thoſe of Mankinde, ſo as to extend means to thoſe that yet live in unbelief and rebellion, to bring them to Repentance and Faith, that they might ſo come up in to Chriſt; and in their coming in by the means he uſeth, and viewing his electing Grace, accept them through, unite and ingraft them into his elect Son, and ſo into the number of his Elect; and though thouſands ſtand out and rebel yet when his indignation hath paſſed on all the World, thoſe that are left alive at his coming, ſhall then be brought in, and *Iſrael* and *Gentiles* become one, and all ſaved as God's elect and choſen. Oh the depth of the Riches, *&c!* Gentiles once ſhut up under unbelief, and now Jews, and yet his end in all this, That he might have mercy on all. See through the Chapter how the Apoſtle hath opened Election, which as it ſtands firm with the Purpoſes of God expreſt in Scripture, ſo it gives good ground to love and pity all Men, to pray for them, and uſe means for their converſion; which the Purpoſe as expreſs'd by Mr. *Owen*, and confounding Purpoſe with Election as undiſtinct, overturneth. And as for Adoption, I marvel that term ſhould be brought as the Name of the Purpoſe firſt mentioned: as for Election, I conceive there are none elected, but they are in electing, as much adopted as elected: for though Man may in his thoughts chuſe and elect one to be his Son and Heir, whom he may yet not ſo adopt and make his Son and Heir, according to his firſt thoughts, as it fell out with *Abraham*; yet is it not ſo with God, for any that receive his electing Grace: and yet there may be a diſtinction between election and choiſe of one to Sonſhip and Adoption, in this free and electing Grace making one a Son. But theſe run ſo together, I deſire no farther to ſearch into the diſtinction: but this I finde in Scripture, and believe, That God hath but one natural Son, that is, his onely and firſt-begotten Son, even the Word, that was made fleſh, and ſo the Nature of Man taken by him into perſo-

1 *Tim.* 2. 5, 6.

Rom. 11. 12, 15, 30, 31, 32, 33.

Gen. 15. 2, 3.

nal Union, is by the Grace of personal Union the same Son of God: nor other Sonship for any other Man do I finde, but in Union with him, and so none on Earth the Sons of God but by Faith in him, nor they fully and compleatly till the Resurrection of the Just in seeing him as he is. And this I also finde, That the means appointed of God in his VVord for Dispensation and receiving the Grace of Adopition, is even therefore called Adoption, and so the Adoption was said to pertain to the *Israelites*, while the VVord and Oracles was with them; and those predestinated to the Ministration of Christ in the Gospel, are said to be predestinated to the Adoption of Children by Jesus Christ: and those that in believing receive the Gospel, and so the Spirit of Faith therein, are said to receive the Spirit of Adoption.

*Gal.*3.26 *Luk.* 21.46. *Rom* 8. 23. 1 *Joh.*3.2.

*Rom.*3.2. *&*9. 4,5.

*Eph.*1.5.

*Rom.*8.15.*Gal.* 4.5,7.

More might, but more need not be said to cleer this, That though both Election and Adoption be things purposed of God in Christ, yet they are distinct in the counsel of his will; and though wrought according to his Purpose, yet they bear not the Name of the Purpose, but of things wrought according to his Purpose in the counsel of his VVill. So that this Description of the Purpose of God by Mr. *Owen*, is not right, nor according to the approved Rule confest by himself, being not Scripture-like, and so not fit to build any Opinion on, as those in Scripture set forth are: but enough of this.

See par.1.c. 7.

Yet before I leave it, it is needful to remove two mistakes of many about the Purpose of God; the one is the making the Purpose of Salvation or Election the Foundation to build Believers on: the other is the making that the Purpose of God, which is no Purpose of his at all.

CHAP.

Chap. 9.

An Answer to those that say, God's eternal Purpose of Salvation and Election, is the Foundation on which Believers that are safe, are built.

THe Gospel discovering the Purposes of God, will enable such as believe it to discern things that differ; and so, that the wisdom and love of God found out, and in his Purpose appointed, and in performance hath given and laid in *Sion*, to be by *Sion* held forth, Jesus Christ, for a Foundation, both for Repentance and Faith, and for Believers to rest, and be built and safe on: and that Election is that Work of Grace, in which, such as believe on him, are united to him, and approved in him, as his peculiar and elect: so that neither Purpose nor Election are the Foundation laid, and declared as the first thing to be seen, known, believed and rested on; But Jesus Christ is according to Purpose, this Foundation; yea, and expressly affirmed; there is no other Foundation for any, or that any Man can lay; yet have some Master-Builders not so magnified this, but give out, That the Purpose and Election of God is the sure Foundation, bringing the 2 *Tim.* 2. 19. as so speaking, which it doth not; but runs (in affirming Christ the Foundation) with the rest of the Scripture: for the Apostle had in that Chapter before exhorted *Timothy* to minde that which is the Foundation indeed, *Christ raised from the dead*; and given him encouragement from his own example of receiving such Grace, Strength, and Hope of eternal Life in believing on him, as to be enabled to go through with his Ministration, and indure all sufferings for the Elect's sakes, as also to bring in unbelievers to believe; even so that Believers, the elect Ones, might be preserved, established and grow in Faith. And this no needless work, but that they also may obtain the Salvation that is in Jesus Christ with eternal Glory; and so provoking and pressing *Timothy*, to diligence in his Ministration, though through the same sufferings; in which there is so great hope not onely for themselves, but for others

Isa. 28.16. 1 *Pet.* 2.3,4,5,6,9.

Act. 4.12. 1 *Cor.* 3.11.

2 *Tim.* 2.8.

Rom. 15. 20. 2 *Thes.* 3.1,2,3. 2 *Tim.* 2,9,10.

others also, he professeth this to be a faithful saying, (open, plain, true and certain, in which God will ever be found faithful in his Testimony of Christ, and Christ faithful in performance of the same,) *If we be dead with him:* he saith not, If we were dead for him to die for us, or as dead in his dying for us, having in his sufferings, as in the publick Man, suffered the sentence of death in account, for all we fell into by *Adam*; that as he is risen, we might live to him: which is true also of such as yet believe not: But he saith, *If we be dead with him*, that is, believing in his death, in his Blood; and in acceptance of that, die to our own Wisdom, sinful lusts and designs, and to all hope in any righteousness of our own; and so to all the appearing glory, ease, pleas, and excellency of this World, and all by and with him, which is to be dead with him in Scripture-Language. *If we be dead*, (note it, he saith not *he*) *we shall also live with him*; receive forgiveness, be enlived, preserved, and raised with and by him; yea, more still, If we in this believing, dying and living, do suffer with him, and so for his and his peoples sakes, we shall raign (with him at his coming:) but when such glorious grace is discovered and tendered to us by so gracious a One, as hath suffered so much for us, and hath gone before us, and calleth us to follow him, and yet we refuse; *If we deny him, he will deny us.* This is as plain as all the rest.

2 Tim. 2. 11.

2 Cor. 5. 14, 19, 20, 21.

Rom. 6. 2, 11. & 7. 4. Col. 2. 20. Phil. 3. 3, 7, 8. Rom. 6. 4, 5, 8, 11 & 7. 4, 5, 6 Joh. 11. 25, 26. 2 Tim. 2. 12. Rom. 8. 17, 18.

If any say, He cannot; for this his death will be in vain, his call frustrate, and his word become of none effect: This hath been answered before, That his death, his word hath its effect, and his Purpose shall vetily be performed, according as he purposed, that is, for life, according to the Election of grace; and though these deniers of him bring upon themselves swift destruction, others shall be brought in, and the effect of his word shall be seen in those that are born of the promise; as was said, The Lord shall slay thee, and call his Servants by another Name: nor shall his death and Ministration of the Gospel be in vain; he will have the glory of all, in judging them by it according to the Gospel; and not he, but they alone shall suffer and bear it; and will have his glory of being by vertue of his death, their Lord; and so it follows, *If we believe not, yet he abideth faithful*, (faithful in all his promises and sayings; yea, in this affirmed and faithful saying, and so faithful in and according to the manner of his Purpose) *he can-*

2 Pet. 2. 1. Rom. 9. 6, 8. Isa. 65. 11, 15. Joh. 12. 48. Rom. 2. 16. Prov. 9. 12. Phil. 2. 9, 10, 11. 2 Tim. 2. 13.

not (he neither will nor can, it suits not with his Nature, it is impossible he should) *deny himself*: he saith not, He cannot deny us, though we believe not, and deny him; for if that were so, he must deny himself in his own sayings, concerning unbelievers, Apostates and Deniers of him, and in his faithfulness for bringing forth his Father's and his own Purposes, according to his Purpose ordered in his Counsel, and breathed forth by his Spirit: but he cannot deny himself, he will make good his own word, and shew himself to be even the same his Spirit hath in the Gospel reported him to be, denying none, that by his grace in the Day of grace, believe in him, or having departed, do again in his recalling, turn to him; but denying such as persist in refusing, or after coming in, in departure and denial of him, in which is both warning and comfort; and so a great motive to hold them in the Faith that were in it, and to return them that were gone astray from it. And therefore he willeth *Timothy* to put them in remembrance of these things, *&c.* and urgeth it, because some were departed from the Faith; assuring him, that notwithstanding all this, the Foundation of God standeth sure, in which we may see not onely the Purpose of God, but the Foundation laid according thereto, and the sure standing of it, to be such as abides with the Truth of all these foresayings and events; yet it is meet to answer that conceited strong Argument against this hereto said, which is Mr. *Owen*'s saying, thus: *Though the seed of Christ, which he is to see to upon the account of his sufferings for them, do sin and trangress; yet God hath put all these gracious Obligations upon himself to reduce them by corrections and afflictions, but never to proceed to final sentence of utter rejection,* Isa. 53. 10.

2 *Tim.* 2. 14, 15, 16, 17, 18, 19.

Pag. 132. 3.

Answ. This is nowhere affirmed in Scripture; and so propounded, as is doubtful what his meaning is, if other sayings did not explain it; as where he saith, *The same sins deserve the same punishment; and had not Christ answered for the sins of Believers, they could not have escaped punishment.* (And if he had said, *nor raised from the dead*; it is as true: but that any perish for sin, because Christ did not suffer for them; is not true: nor is God any respecter of persons, if the manner of sinning be the same, though) he also saith, *The guilt of sin is also taken away from all those for whom Christ died by his death, that it*

Pag. 364.

Pag. 161. & 63. 2.

shall

shall never be a cause of everlasting separation between God and them: which hath been plentifully shewn to be contrary to the Scripture: besides, the taking sin out of the way by his death is one work; and the taking the guilt of sin, *&c.* from Men, another following work: the first done, where the later is not done; and the first done, that by vertue of that by which it was done, the later might in his way be done: and it is a great perverting of the Scripture, to render that done, where it saith it is to be done: of which enough hath been said; but his Expression here being more moderate, I will so view it; for) here he saith not, All that Christ died for, but his Seed: By the Seed of *Christ*, is not meant any of the Sons of *Adam* considered as he was to die, and had undertaken it, and did die for them; for so they were Men fallen, *Adam*'s Seed, and sinners and enemies to God; which the Seed of Christ are nowhere called: but they come in upon the account of his Death, Resurrection and Sacrifice compleated, and Spirit sent forth in the means prevailing with them. And this expres by the Prophet, taught by our Saviour, and so the Children of the Promise, those that were born of the promise, (that were not before in that sense his beloved People, as now they are) are counted for the Seed; and so let us count as God counteth; that is the best and safest for us. Now this Seed he saith Christ is to see to upon the account of his sufferings; if by *see* he means a Seed to see to, he speaks short: for it is upon the account of his suffering, Resurrection, sacrifice, fulness of Spirit and means using, and God's glorifying him and bearing witness of him, by which, in that gracious donation, they are in their times drawn in to him, and so made his Seed. If by *see*, he mean see to, or look to, to preserve, *&c.* he is in that short too: for that is not onely upon the account of all before said, but also in an especial manner upon the account of the Father's enabling them in the Testimony of Christ, to discern Christ and believe on him; and so giving them to him in the heavenly call, causing them to hear and follow him, and so on the account of his Mediation of the New Testament for the Called by vertue of his Oblation: and for these who only are the Seed of Christ indeed. If it were granted to Mr. *Owen* (though in his words they cannot be) though they do sin and transgres, yet God hath put all these gracious Obligations upon himself, to reduce them by corrections and afflictions, but never to

2 *Cor.* 5. 21. *Eph.* 5. 25, 26, 27. 1 *Joh.* 1. 1, 7.

See par. 1. ch. 13. and par. 4. ch. 2.

Isa. 53. 8, 10, 11. *Joh.* 12. 23, 24. *Rom.* 9. 25, 26, 8.

Isa. 53. 10, 11. & 55 4, 5. 1 *Pet.* 1. 20, 21.

Joh. 6. 40. 45, 47. & 10. 27, 28, 29. & 17. 2, 6, 7, 8. *Heb.* 9. 15. & 7. 25.

proceed

proceed to final ſentence of utter rejection. If this, I ſay, were granted, yet it makes nothing for his other Sayings mentioned here, nor againſt any thing here ſaid in and upon the 2 *Tim.* 2. 8, to the 19 *verſ.* for it is before proved, That many may believe the promiſe diſplaied in the Teſtimony of Chriſt, that are not yet born of the promiſe, and ſo are not of this Seed; and yet continuing in that believing, ſhall become to be born of the Promiſe, and ſo be counted of the Seed: but by departing may never come to be of it, and ſo be utterly rejected; for whom all this faithful Saying and Warning is needful and profitable, both for Teachers to minde them of, and for them to heed and minde. Par. 4. ch. 5.

But let us to the Teſtimony, with his Saying: the place moſt probable it might be wreſted from, is *Pſal.* 89. 28, 33. conſider it both in Type and in Truth: and firſt, in Type: The Covenant was with *David*, and ſtood faſt with him, for him and his Seed, ſo far as he would, though chaſtning his Seed for their Tranſgreſſion, yet not take his Mercy from him as he did from *Saul*, that he ſhould have no Son to ſit upon his Throne; which Covenant is yet firm to *David*, and a firſt Fruits of the performance related: yet what is befallen many of *David*'s Children, as well as of *Iſrael* and *Judah*, the Word and Works of God, declare and ſhew; yet is not his Covenant broken, nor his Mercy taken from *David*. 1 *King.* 1. 11, 12, 13. & 15. 4, 5

But now for the Truth it ſelf, which is Chriſt the Son of *David*, and the choice *David*; Certain it is, The Covenant in the full extent of it, ſtands faſt with him; his Seed will God make to endure for ever, and his Throne as the Dayes of Heaven. I will not preſs this here, That this is a thing to come, the whole Seed and ſuch a manner of Seed is not yet come in, and preſented before him, as ſhall be when he comes to take to him his great Power and Raign, and ſit upon the Throne of *David* his Father. He is now in his Mediation, ſending forth Spirit in the Teſtimony of him, preparing Believers that they may be ſuch a Seed, as in whom the new Birth is compleated. But letting this paſs, to ſpeak of them onely in whom the new Birth is begun: and of them mark what he ſaith, *If his Children forſake my Law*, &c. *then will I viſit*, &c. *their iniquity with ſtripes: nevertheleſs, my loving-kindneſs will not I utterly take from him.* Minde the words, for I will not preſs the change *Eph.* 5. 25, 26, 27.

of the terms, nor deny that in what follows, (*his Seed shall indure for ever*) his Children are meant, as if Christ (his Seed) were the
Rom.9. [illegible] 8. 26,17. [illegible] 3.8, 16,26,29. term fit to set them forth when compleated; and till they come to that, they are counted for the Seed, the Children of God by Faith, and the Seed of *Abraham* begot by the Gospel given *Abraham* to minister; yet not in their own persons, fully, actually [illegible] of God till the Resurrection. But minde what he saith of these Children now; he saith not, I will not take my Mercy utterly from any of them: but, *My Covenant shall stand fast with him, I will not take my mercy utterly from him*, &c. which can be no less then My love, mercy, faithfulness and Covenant shall not fail to be in, to, upon and through him; so as I will be propitious and continue loving-kindness to all his Children, all that believe in him, and love him: *yea, if they go astray, I will correct them to reduce them; and in receiving correction, my mercy and loving-kindness in him, shall be ever upon and through him, to receive them again*, &c. *but if they refuse*, &c. *yet I will preserve and multiply a seed to him, I will not fail him.* And if we minde it, such is our Saviour's complaint for the peoples
Isa. 44.4,5,6, 10. untowardness, and rejoycing in God's kindeness according to this Covenant, like that in the Type: so that here is great mercy and comfort held forth for all Believers, and encouragement for backsliders to receive correction and return, and a motive to wait for the coming of Christ to sit on the Throne of *David*, when all iniquity will be done away, and this Covenant given and performed to all the Seed of Christ. And though neither this place, nor *Isa.* 53.10. quoted by Mr. *Owen*, bears out his Notion, yet I desire the greatest comfort and hope it giveth, should be believed to the utmost of believing; but not that it should be abused according to fleshly reasoning, or Satanical Temptation, to puff up
Rom.11.20,21, 22. Believers with pride or presumption, to say or conceit, Though we transgress, *&c.* we are God's Sons; he cannot cast us off and reject us utterly, but he must alter his Purpose, break his Covenant, *&c.* (which he cannot do) and so they fall into that foolish
Rev.14.16. confidence. The Devil himself may tempt a Man to such confidence; yea, he did so tempt (though he could not fasten his Temptation on) the Lord himself: *If thou be the Son of God*, if thou be sure of that, (as if he should say, then the Promise belongs to thee: and he mentions one as full and free, as this or any we read of)

of) *then cast thy self*, &c. *for it is written, he shall give his Angels charge concerning thee, and in their hands they shall bear thee up*, &c. as if he should say, If thou be his Son, God hath absolutely engaged himself for thy safety, and thou canst not miscarry. But he subtilly left out the middle clause, in which was the Order of the Purpose and Promise, *to keep thee in all thy ways*: too neer which fault they come, who asserting Believers kept by the power of God unto Salvation, citing the Text, leave out the middle clause, the way in which he keeps them, that is, *through Faith*: but our Saviour minded the Promise as it was, and depended on his Father in his way, and resisted the Devil with, *It is written, Thou shalt not tempt the Lord thy God*: so am I by that which is written led to refuse this notion, and to imbrace for Truth all that is said, 2 *Tim.* 2.8, 11, 12, 13. according to all which the Apostle also directeth *Timothy* concerning others, and bids him, *Charge them before the Lord, That they strive not about words to no profit*, (as all invention of Purposes, or of Election, or of any terms or Allegories, which are not in, or are beside the Gospel delivered by Christ and his Apostles, are) *but to the subverting of the hearers*, (amazing and troubling their mindes, into wavering and doubting of the Truth.) And so he chargeth *Timothy* himself, *Study to shew thy self approved unto God, a work-man that needeth not to be ashamed, rightly dividing the word of Truth*, (which is the Testimony of Christ and him crucified, and Repentance and Remission of sins in his Name. Surely, this is the Foundation,) and the right dividing it, is, with that form of sound Words (which in the Gospel he had heard of *Paul*) in Faith and Love. And this applying according to the faithful saying here mentioned, to every one instruction, reproof, comfort, or terror, as need was; for which the Scripture did furnish him: and then he farther warns *Timothy* to shun prophane and vain bablings, as all their Fables and fancied Allegories, fooliſh and vain Queries, and opposition of Science falsly so called, are, which *Peter* professed was not in his preaching: and here is a reason given, *For they*, (such bablings, and they that use them) *will increase unto more ungodliness, and their word will eat as doth a canker* or gangrene, (and so he names some of them) *of whom is Hymeneus and Philetus, who concerning the truth* (was not this the Testimony of Christ, the Object and Foundati-

Mat. 4.6. with Psal. 91.11, 12.

1 Pet. 1.5.

2 Tim. 2.14.

Gal. 1.6, 7, 8. 2 Cor. 11.3, 4, 5.

2 Tim. 2.15. Rev. 19.10. 1 Cor. 2.2, 3. Luk. 24. 47. 2 Cor. 5.14, 19. Joh. 3.14, 17. 2 Tim. 1.11. & 2.11, 12, 13. & 3.16, 17.

2 Tim. 2.16.

2 Tim. 2.18, 23. 1 Tim. 1.20. 2 Pet. 1.16. 2 Tim 2.16 & 3. 13. 2 Tim. 2.17.

on of Faith?) *have erred*, (yea, departed and blasphemed, or spoken reproachfully of it, as is the use of such as turn the Truth into Allegories, counting the plain Testimony of the Truth it self, but a fleshly thing; and the knowledge and belief of it, but a fleshly knowledge and Faith; but their Allegory a spiritual business, as appears in their) *saying, The resurrection is past already*, (which could be no other then in some dreaming Allegorical Resurrection they pretended to have obtained; which so took with the heares, that thereby they) *have overthrown the Faith of some.* So that we have three here that were sometime of great note and eminency in the Church, *Hymeneus*, *Alexander*, and *Philetus*, that putting away a good conscience, had made shipwrack of Faith themselves, and two of them at least excommunicated; yet by their corrupt teaching and vain babling, they did also overthrow the Faith of some others. And in the first Epistle, he warned *Timothy* by the fall of these, to look to his own standing. And in this Epistle he warns him by the same to look to others: and against all the discouragements that might befal him from the departure of such eminent ones, and others also, turned from the Faith by them, tells them, *The Foundation of God standeth sure*, &c. which is evident to be such a Foundation as bears forth the Truth of all the former faithful Sayings, as he and all Believers are brought to and know, and by abiding on may be safe. And this is no other but Jesus Christ. And he being so often and plainly affirmed the Foundation, and that there is no other given unto Men, it may be marvelled why so many Worthies should upon this place say, That *God's Eternal Purpose and Election is the sure Foundation.* Let the Words be viewed, to see if they import any such thing.

1 *Tim.* 1. 19, 20. with 2 *Tim.* 2. 18.

CHAP.

Chap. 10.

A view of 2 Tim. 2. 19. *to see what's there meant by* The Foundation.

NEvertheleſs, *the foundation of God ſtandeth ſure* (or ſteady) *having this ſeal, The Lord knoweth them that are his: and let every one that nameth the Name of Chriſt depart from iniquity.* 2 Tim. 2. 19.

Nevertheleſs: Notwithſtanding thoſe that turned their eye from Truth, ſlighted the Foundation, aſpired in a Dream, defiled their Conſcience, and ſo caſt away Faith; and others in liſtning to them, as *Evah* did to the Serpent; and ſo not heeding to the Truth, or cleaving to the Foundation, are overthrown, weakned in, or broken off from the Faith; yet notwithſtanding all this, the Foundation of God ſtandeth ſure. 2 Cor. 11. 1, 2, 3, 4, 5, 6, 11, 12, 13, 14, 15.

Now the chief buſineſs for me in this, is to demonſtrate what is here meant by *The Foundation of God*; and though other places of Scripture have fully and plainly told us already, yet we may minde what this place ſaith, in obſerving three things: What the Apoſtles ſcope was: What was in his view: What the words and terms, with their ſeveral Branches and Diſtinctions, are. In all which it appears what the Foundation is, and that it is Jeſus Chriſt as ſet forth in the Goſpel: conſider it well.

1. The ſcope of the Apoſtle appears in this and the following Chapter, to be, to ſtir up *Timothy* (and ſo others) to faithfulneſs and diligence in the Miniſtration of the Goſpel, to be ſtrong in the Grace of Chriſt for it, and inſtant and fervent in it: and for this end, to endure hardneſs, and avoid ſuch things as might hinder him; to flie youthful luſts, vain bablings, unlearned queſtions, *&c.* and to minde Chriſt riſen from the dead; that ſo he might with tender love and compaſſion, endeavour the preſervation and edification of thoſe which did believe, and the recovery of ſuch as were departed and taken in the ſnare of the Devil; ſome with compaſſion, ſome with fear, all with meekneſs: and to encourage him in all this, he tells him, *The Foundation of God ſtandeth ſure*, 2 Tim. 2. 1, 2, 3, 14, 15 & 4. 2 & 2. 8, 16, 22, 23, 24, 25, 26 Jude 21, 22, 23.

Isa. 4. 2. & 32. 1, 2. & 55. 1, 7. 2 Cor. 5. 14, 15, 19, 20, 21. Tit. 3. 2, 3, 4, 5.

sure, &c. as a known thing to relie on and to hold forth to others, as that which is alwayes the same, and is not impaired by our transgressions, but hath enough in it to uphold us with desires and endeavours for such as are turned aside; and to allure them, if they will hear and minde it, to turn in again. And what can this be, other then Jesus Christ as he is set forth in the Gospel, having made peace by his Blood, and the love of God to Man-ward commended through him? Surely, the belief and telling of an eternal Purpose of God to save some certain persons of fallen Mankinde, having elected them; and to damne all the residue, having reprobated them, and the most of both sorts unknown; and the one sort, however for the present it be with them, shall be eternally saved, & the other sort shall never attain any saving Faith, and what seeming soever they have, it shall be taken away: and the Purpose and Election of the one sort to be the Foundation that standeth sure: Surely, this can produce no such effects to encourage to such diligence in Ministration, or to help any by it; Seeing if this be true, it could be no otherwise with any, then it is come to pass; yea, if this Doctrine be believed and minded for Truth, it will naturally of it self produce other Fruits: for both Scripture and rightly-ordered-Reason will lead us to conform to the will of God, to rest well pleased with it; yea, pray that it may *be done in Earth as in Heaven*. And why then should any be grieved for such as God in his Will and Purpose hath absolutely excluded life, and reprobated to damnation, that they persist in unbelief; or if at any time believing, depart from the Faith, and become reprobate, seeing nothing is done, but God's will; and no remedy to have it any better? Surely, when any through their own fault are in that remedilesse state of perishing, the righteous are said to see it and rejoyce. And why should any murmur against God, and repine at the fulfilling of his will according to his Purposes, or stir to pray, or use means to assay to cross or hinder the same; but rather submit with quietness to it, as in other cases some have done? so that such a thought would have made *Timothy* quiet and sit still, and not to trouble himself with desires, prayers, and preaching to such an end. But the Apostle, that had experience what the knowledge and Faith of Jesus Christ, and God's love appearing through him to Man-ward, would effect, what a sure & fruitful Foundation Christ was, how it reconciled him to God, how it moved him

Psa. 58. 10. & 107. 40, 41. Isa. 66. 23, 24. Rev. 13. 14, 17.

1 Sam. 3. 18. 2 Sam. 15. 25, 26.

Rom. 5. 5, 8, 10. 2 Tim. 1. 15. Rom. 1. 14, 15, 16.

to

to count himself a debtor to all Men, and to pity them, and adventure his life to bring in Men to believe; yea, to desire and endeavour earnestly the return and Salvation of *Israel*, those rejecting and cast-off Brethren: whereas had he had in his heart that opinion and thought before mentioned, he could not have so done. But he had in his heart a better thought, even the Testimony of Jesus Christ; and that did so lead him: and therefore he layes the same before *Timothy*, even so to lead him; yea, I suppose any unprejuced will in reading *Paul*'s Doctrine and Writings, and his scope here to *Timothy*, confess, that it was Christ according to the Testimony of Christ, that he propounded and laid before *Timothy*, as the Foundation to encourage him, and not a hidden and secret Purpose in respect of Particulars. 2 *Cor.* 5. 11, 14, 15, 19, 20. *Rom.* 9. 1, 2, 3. & 10. 1, 2, 3, 4. & 11. 4, 14. 1 *Cor.* 9. 19, 20

2. This still farther appears by that which the Apostle had in his view, and which he suggested to *Timothy*, as that which threatned some danger; to which he opposeth, *Nevertheless the foundation*, &c. which is clear to be, the blasphemy of those that had made shipwrack of Faith in their words tending to no profit, but to the subversion of the Hearers; their prophane and vain bablings, tending to increase unto more ungodliness; their fooliſh and unlearned questions, their great swelling words promising liberty: perverting the Gospel, and giving out, as if Jesus that was born of the Virgin *Mary*, and died, and was buried, and rose, and ascended in that Body into Heaven, *&c.* were but a fleshly Christ, and the knowledge of and Faith in him, as having died for us, and being risen, and at the right hand of God interceding, *&c.* a fleshly and literal knowledge and faith; and the looking and waiting for his personal coming again, and the Resurrection of the dead Bodies, a vain hope, keeping to the Letter, and under Bondage: But their devised allegorical Christ that is dead and risen in them, is the true spiritual Christ; and the imbracing and believing this, being dead to the former confidence in Christ; this Christ, according to the Spirit, is come to them, and in them, and they are risen, the Resurrection is past, *&c.* O lofty, O vain Dream! How should any that have once believed in, and professed Jesus Christ, and the Resurrection from the dead, be drawn to this? Is not Christ alwayes the same, The Word of the Lord that endureth for ever? Yes surely: but these, like the fallen Angels, were not content with 1 *Tim.* 1. 19, 20. 2 *Tim.* 2. 14, 16, 23. 2 *Pet.* 2. 1, 2, 19. *Jude* 16. *Heb.* 13. 8. 1 *Pet.* 1. 24, 25.

their

Jude 6. *Col.* 2. 18. 2 *Cor.* 11. 3, 4, 13, 14, 15. *Gal.* 1. 6, 7, 8. 2 *Tim.* 2. 18. 1 *Cor.* 15. 3, 4. *Isa.* 40. 8, 9. 1 *Pet.* 19. 25. *Heb.* 13. 7, 8.

their place, in the light and knowledge afforded them in the simplicity of Christ as set forth in the Gospel, but would be intruding into things not seen, and so pervert the Gospel; as if they would declare a more spiritual Jesus, a more pure Spirit, and more heavenly and spiritual Gospel, and truer Resurrection then the (Letter, as they call it, of the) Gospel doth declare: and so they have erred and departed from the Truth; which if they had minded, and abiden in, would have preserved them from such error. Nevertheless, The Word of the Lord, the Lord Jesus Christ, as set forth in the Gospel for the Foundation, standeth sure, abideth and remaineth for ever the same: though they boast of such a glorious change from Christ in the Flesh, to Christ in the Spirit; from Letter, to Mystery; yet he is the same, and had they abode in belief of that Truth, they had not so erred. Wherefore let none believe or admire their fancies; for, though they be changed in their thoughts of Christ and the Truth, yet he is the same; and whoso holdeth to and continueth in his Words, he will preserve: for though they have erred from the Truth, yet nevertheless the Truth standeth firm, and will one Day judge these Apostates, and justifie such as believe in him. So that by this opposition it cleerly appears he means Christ to be the Foundation.

Joh. 12. 47, 48. 2 *Thes.* 1. 10.

3. This also appears in the Words themselves, with their Order and several Branches and Distinctions; let them be every one considered:

Isa. 28. 16, *Psa.* 118. 22. *Mat.* 21. 4. 1 *Pet.* 2. 6 *Act.* 4. 11, 12. 1 *Cor.* 3. 11.

1. *The Foundation of God standeth sure.* Is not this plain in Scripture-Language, to be the Foundation God purposed and promised to lay in *Sion?* which Purpose and Promise was before the laying of it; and now, according to Purpose and Promise, he hath laid it: and Jesus Christ expresly affirmed to be this Foundation, the Love and Wisdom of God in his will found out and purposed this Foundation; and according to his Purpose, his Hand hath laid this Foundation, and hath declared his Purpose of saving all that in believing are by Faith built on him, who onely is the Foundation, and there is no other. The knowledge of this Foundation, and so of the Love and Purpose of God according to which he is laid, meet us with bands of Love, to draw to him, and fasten upon him; or if declined, to return to him, that is so sure, immovable and precious a Foundation. And this cleer here that

nnce

none needed have imagined another, nor feigned the Purpose to be the Foundation: but to proceed,

2. *Having this seal.* This is plain, This Foundation hath a Seal on it, an evident and known Seal; it is a sealed Foundation; and so the Seal is distinct, though not divided from the Foundation; it is in it and upon it, even that by which it is marked out to be known, and to be sure and stedfast, even that which God hath appointed and sealed: in which Seal also is the sealing and approbation of all that through believing come to be built on him. So that it is a demonstrating, living, quickning and confirming Seal, and so Christ (the Foundation) was sealed, approved, testified and confirmed, both by voice and works, to be The Christ, The Son of God, that precious tried Stone laid for a Foundation: and upon this ground he exhorteth to seek of him the Bread that endureth to Eternal Life, which he will give to such as come to him for it, because or for him hath God the Father sealed; yea, he being given as the VVitness or Testimony of God's Will, Love, Purpose and Faithfulness, and so preached by the Apostles: and for the Law, which the Apostle calls, The Law of Faith, The Law of the Spirit of Life; This the Foundation laid in *Sion*, The Law and Testimony bound and sealed up, among the Disciples of Christ, The Law proceeding out of his Mouth; and he doth therewith, so seal those that believe in him, that he indues them with his own Spirit operating in them: so that the same Law and Testimony goeth forth from them to others. And this is the Law and the Testimony to which we are to resort for the knowledge of all Truth; though because of its crying down all flesh, and the reproach it is in, in the World, and among the Children of the Bond-woman in the Church, it is to them as a book pretended by the Learned to be sealed, and by the unlearned to be out of their ability to read; yet with Christ, and in him the Lord is well pleased; yea, and for his sake with all that believe in him, and will magnifie the Law and make it honourable; yea, he hath given him for a light to the Gentiles, and to be his Salvation to the ends of the earth; yea, he will confirm, and hath confirmed the same, in making those that believe in him, the light of the VVorld, in holding forth the VVord of Life, and bearing witness of him the true light, and he will confirm the Testimony delivered by his Servants; yea, he hath abundantly confirmed this Testi-

Isa. 28. 16. *Mat.* 3. 17. & 17. 5. *Joh.* 5. 37. *Joh.* 6. 27. *Isa.* 55. 4. 1 *Cor.* 2. 2. *Isa.* 42. 4. *Rom.* 8. 28. & 8. 2. *Isa.* 28. 16. & 8. 16 & 51. 4. 2 *Cor.* 1. 22. & 5. 14 *Eph.* 1. 13. *Isa.* 2. 3. 4. *Mic.* 4. 2, 3 *Isa.* 8. 20, 14, 15, 16, & 28. 9, 16. & 29. 11, 12. & 42. 21. & 49. 6. & 13. 47. *Mat.* 5. 14, 15. *Phil.* 2. 15, 16. *Joh.* 1. 4, 7, 9. & 5. 35. *Isa.* 44. 26. *Heb.* 2. 3, 4.

Eph. 2. 20, 21, 22.

mony already; so that Jesus Christ as set forth in the Testimony of the Gospel, he is the Foundation laid by God, and ministerially by the Apostles, even that Foundation on which the Apostles and Prophets, yea, the whole Church both of *Jews* and *Gentiles*, are built; and by whom as the Corner-Stone they are united in one: and there is no other Foundation but this. And this Foundation is sealed, and hath the Seal on it, which will be sealing all that come to be built on it: so that hitherto, even by this Word, having this Seal, We are led to own Jesus Christ for the Foundation, on which the Seal abideth. Now let us consider what this Seal is; and that also is expres,

3. *The Lord knoweth them that are his.* This is plain, the Apostle delivereth not this, (*the Lord knoweth them that are his*) as the Foundation (which by his manner of delivery appears, to be some distinct thing forelayed, yea, even before sealed) but distinctly, plainly and expresly, as the Seal on the Foundation, which it alwayes hath on and with it; and that is this, *The Lord knoweth them that are his.* View the words in their own simplicity according to Gospel-Language, and it will appear plainly, That, The Lord is the Name frequently throughout the Gospel, as now come forth, given to Christ *a*; but if any will take it for God the Father, it will come to the same: for the Father and the Son are both one and the same God *b*: one in divine Essence, and in Will and Design, and in Testimony and Working *c*; yea, the Father doth nothing, but the Son doth the same; yea, he doth all by the Son, that all Men might honor the Son, as they honor the Father; nor can any come to the Father but by the Son; and all that is the Father's is the Son's, and through him his glory appeareth.

a *Act.* 2. 36. & 10. 36. & 9. 17, 29. & 11. 16. & 26. 31. & 20. 35. *Rom.* 14. 9. *1 Cor.* 2, 2. & 8. 6. *2 Cor.* 1, 2. & 13. 14. *Gal.* 1. 3. & 6. 18, &c.

b *Joh.* 2. 1, 2:

c *Joh.* 10. 29, 30. *1 Joh.* 5. 7. *Joh.* 5. 17, 19, 22, 23. & 14. 6, 10. & 16. 14, 15. *Heb.* 1. 3.

The Lord knoweth. This Word is more then seeth, discerneth, and so knoweth; for so God, yea, God in Christ, and so Christ knoweth all things; yea, he knoweth what is in the darkness, though onely the light dwelleth with him: he knoweth the hearts of all Men, even the worst of Men also; yea, their abode, and going in and coming out, and rage against him; yea he knoweth the proud afar off: and therefore he is fit to judge all, and this is for the comfort of his Servants also; yea, he knoweth them, and their thoughts, and their wayes: a good Meditation for them: but *knoweth* in this busines signifieth more then all this; yea, more then to say, The Lord knoweth who they be that are his, and who

Joh. 2. 24, 25. & 16. 30. *Dan.* 2. 22. *Isa.* 66. 18. *Luk.* 16. 15. *Deut.* 31. 21. *2 King.* 19. 27. *Isa.* 37. 28. *Jer.* 48. 30. *Psa.* 138. 6. & 139. 1, 5.

See part 4. ch. 7.

who are not: for the word here importeth ſpecial Grace, Favour and Protection, (as hath been ſhewn,) *The Lord knoweth*, that is, the Lord owneth, approveth, chuſeth, delighteth in, protecteth, leadeth, upholdeth, manifeſteth himſelf to, and vouchſafeth fellowſhip with, and maketh uſe of them, to ſhew forth his vertues and praiſes by: and ſo the word is uſed, *Pſal.* 1. 6. explained, *God is in the generation of the righteous: God loveth the righteous: The Lord upholdeth the righteous: The righteous ſhall be in everlaſting remembrance: For thou, Lord, wilt bleſs the righteous; with favour wilt thou compaſs him, as with a ſhield.* And this knowing of the righteous, is oppoſed to the periſhing of the way of the wicked, his turning of the way of the wicked upſide down: ſo as the arms of the wicked ſhall be broken, and the deſire of the wicked ſhall periſh; yea, to this underſtanding of the word *knoweth*, here, we are led by Chriſt and his Apoſtles: yea, the learned and godly Writers with one conſent ſo take the word *knoweth*, importing Approbation and Election: *The Lord knoweth them that are his.* Theſe words by the connexion with the precedent and following words and the Apoſtle's ſcope, appear plainly, That,

Pſal. 14. 5. & 146. 8. & 37. 17. & 112. 6. & 5. 12. & 1. 6. & 146. 9. & 37. 17. & 112. 10.

By *Them that are his*, are not meant all that are his in any ſence, as all that he hath right in to diſpoſe of; yea, and to bring about his own ends by, and to judge, *&c.* for ſo, *The earth is the Lord's, and the fulneſs thereof; the world, and they that dwell therein:* yea, *All are his ſervants: The deceived and the deceiver are his:* yea, God hath given to Chriſt upon the account of his ſufferings and ſacrifice, all Nations of Men; yea, all Men to be diſpoſed by him, and he to be the Lord of them all; and they are all obliged to him, to live to him; and will they, nill they, they ſhall all come one day before him, and confeſs him Lord, and he ſhall judge them. In which ſenſe, all Men are his; which, though ſome through unbelief deny, and will not acknowledge the Lordſhip of Chriſt upon this ground; yet will none plead for them that are his, to be taken in this ſenſe here: and it hath been often proved before, That none that live in impenitency and unbelief, can be reckoned in the number of thoſe that are here meant by them that are his.

Pſal. 24. 1. & 119. 91. *Job* 12. 16. *Pſal.* 2. 7, 9. *Rom.* 13. 9. *Act.* 10. 36. 2 *Cor.* 5. 14, 15. *Phil.* 2. 9, 10, 11. *Joh.* 5. 28, 29.

By *Them that are his*, evidently appeareth here to be meant, them that are his peculiar, or his in a peculiar manner, that is,

them that in the heavenly Call by the Gospel, in discovery of his great Name, that is, the propitiation for the sins of the whole world, and God's love and propitiousness to Mankinde through him, are prevailed with to believe in Christ; and so through the Grace believed, united to him, and so wrought up to love God, and yield up themselves to trust in him, and live to him; and in the abounding of this love believed, springing up this Faith and Love in them, he returning with more discoveries of Love, and so approving, delighting in, and chusing them: These are the Children of the Promise that are Christ his peculiar, and Heirs according to Promise, The Called according to Purpose, that love God and Christ, The Elect and chosen through Sanctification of the Spirit, &c. These are them that his, his people in such a sense, as before this they were not his people; and so both knowing God, and rather so known of God as before they were not: so now in Christ, in the light, his Children and peculiar people, which before they were not. And this understanding of these and no other, to be his peculiar people, and chosen and elect Generation, we are fully and plainly taught, as all that will read and minde 1 *Pet.* 2. 2, 3, 5, 9, 10. may see, without interpretation or glos: and so it's plain, these are those here meant by *Them that are his.* And we have the same from our Saviour's own Mouth, (who is the Foundation, and the first sealed, known, approved and elect,) *He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my self to him,* &c. And, *The Father himself hath loved you, because ye have loved me,* &c. and these he saith, *He hath chosen out of the world, and they are not of the world.* And these are the Father's, and these are Christ's: so that, it is plain, these are The *Them* so known and owned, of which *Paul* speaks here to *Timothy*: and if any Man would put any into this number, that are not of this *Them*, the Scripture is directly against him. So that in this 2 *Tim.* 2. 19. according to Scripture-Language, we have set forth intimately the Purpose of God, and expresly and distinctly, The Foundation of God that is laid according to his purpose, and the Election of those that are prevailed with by Grace, to believe in, and relie on Christ according to his Purpose also; the Foundation is first laid, and upon the account of the preciousness

Joh. 6. 44, 45. & 14. 21, 23. & 17. 2, 6, 7. *Rom.* 9. 24. *Heb.* 3. 1, 6. 1 *Cor.* 1. 24. 2 *Cor.* 8 5 *Tit.* 3. 3, 7. *Rom.* 9. 8. *Gal.* 3. 29. *Rom.* 8. 28. 2 *Thes.* 2. 13. 2 *Pet.* 1. 2. *Hos.* 2. 23. *Rom.* 9. 25, 26. 1 *Cor.* 8. 2, 3. *Gal.* 4. 8, 9. 1 *Cor.* 6. 11. 1 *Thes.* 5. 4, 5. *Eph.* 2. 3, 10.

Joh. 14. 21, 23. & 16. 27. & 14. 16, 19. & 17. 6, 10, 16. *Joh.* 3. 14, 15, 16. & 16. 24.

Isa. 28. 16. 1 *Pet.* 2. 6.

ouſneſs of this Foundation, the owning and election of thoſe that believe on him, they ſhall not be aſhamed. I know not what can be more plain and evident: and yet that which follows confirms all hitherto ſaid.

4. *And let every one that nameth the Name of Chriſt depart from iniquity.* If any will take this as the flouriſhing of the Seal whereby it is demonſtrated to others, I hinder him not, nor doth it hinder the ſcope aimed at; yet I rather conceive it diſtinct: for it is not ſaid, Theſe Seals but *this Seal*; which mentioned what it is: he comes in with an *and* diſtinctive though not diſ-junctive; differenced, though not divided; both diſtinctive and copulative: neither the Foundation, nor the Seal; yet an inſtruction and warning taught by the Foundation, and according to the Purpoſe in Election: For firſt, this ſaving Grace of God in Chriſt in its appearance, teacheth and requireth every one to whom it is tendered in the Call, To ſubmit to his convincements, and turn at his reproofs, and ſo turn from iniquity. And if any ſtubbornly refuſe, they loſe their own mercies, their own ſouls: and thoſe that begin to hearken, and in believing to taſte ſomthing of the graciouſneſs of the Lord, it warns alſo to turn no more to folly, but to be ſtill caſting off all ſuperfluity of naughtineſs, and to receive with meekneſs the ingrafted word, that ſo they may come more upon him, and be built on him. And ſuch as thus receive his gracious words in believing on him, he will purifie from all their iniquities, and unite and conform them to himſelf. And ſo this laſt ſentence ſhews, That this whole Verſe agrees with our Saviour's Deſcription of the Will of God, and the Foundation he hath ſet forth and owned, and with the Affirmation of the Oblation of Chriſt, and the end thereof, and the Teachings and the Efficacies thereof; and ſo with all thoſe holy Cautions and Warnings, to take heed of refuſing, and of back-ſliding, or of liſtning to ſeducing Spirits. And all runs, even with the ſcope of the Apoſtle, and all the precedent and following Verſes, and the whole current of the Scripture, affirming Chriſt the onely and ſure Foundation: whereas the affirming of an eternal Purpoſe and Election of ſome certain perſons of fallen Mankinde to be eternally ſaved, is croſs to this Text, and all Scripture, to be laid as the Foundation, though ſome ſometime leave out the words, *having this Seal*; that the other following words might be taken for the Foundation: and then

Tit. 2. 11, 12. *Pro.* 1. 22, 23. & 9. 6. *Mar.* 1. 15. *Act.* 3. 26. & 26, 18. *Joh.* 2. 8. *Pro.* 1. 24. *Joh.* 3. 19. *Pſal.* 85. 8. *Heb.* 3. 7. *Jam.* 1. 21. 1 *Pet.* 2. 1, 2. 3. *Jam.* 1. 25. *Act.* 15. 9.

Joh. 3. 14, 15, 16, 17, 18. *Tit.* 2. 11, 12, 13, 14. & 3. 3, 4, 5, 6, 7.

Mr. *O.* p. 77.

then call it, The Foundation of God's unchangeable Purpose and Love: yet if a Man would say, By purpose is meant that purposed, I would take it in the most favourable sense. Suppose some honest and learned Jew, before Christ came in the Flesh, should have affirmed God's Purpose of sending forth his Son Christ to die, and rise, and offer the acceptable Sacrifice; and so to be the Saviour of the World, that whoever believeth in him should not perish but have everlasting Life: Suppose, I say, he should have taught this Purpose of God to be the Foundation; he had something miscarried in Expression: for the Foundation purposed and promised, was the Seed of the Woman to break the Serpent's Head, the Seed of *Abraham*, in whom is blessing for all Nations, a Man to be the Rock and God's Salvation to the ends of the Earth; and though he was not then come forth, and so not laid, as now he is, yet he was held forth, though afar off, in the Promise to be looked to: and by reason of the agreement between the Father and him, and in his undertaking he was so vertuous and efficacious, that he was a sure Foundation; so as in beholding him, and resting on him as yet to come, such Believers were safe. And so they seeing it afar off, were perswaded, and embraced, and lived and died in the Faith, and shall receive the Promise of the Inheritance together with us; and so the Foundation was the thing purposed, and waited for then. So that here were a little mistake in this honest Jews Expression; yet this mistake might have been tolerable, because the Foundation was as then no farther laid, but as held forth in the Promise and Revelation of the Purpose of God. And so to take the Promise and Purpose therein revealed, including the belief of him promised for the Foundation, had not been dangerous, but safe, where farther Light was not come forth. But now the Purpose is manifest to be come forth into act, and the Foundation according to Purpose laid, the promise fulfilled, and Christ that took Man's Nature, and died for their sins, is risen, and manifestly declared to be the Foundation. Now to slight over this open, and manifest, laid, and sealed Foundation, and to cloke it with making the Purpose of God, the Foundation to be built on; as if the Foundation purposed were not laid, or not manifest, is not less then an intimate denial of Christ being come in the Flesh, and too neer the Spirit of Antichrist.

Heb.11,13,14, 40.

Act.2.& 13.32, 33. & 10.11. Rom.1.1,5.1 Cor. 3.11. 1 Joh.1. 1,2,3.

1 Joh.4.3.

Therefore it is to be desired, That Men would acknowledge and

and call him, The Foundation, that is ſo; and not avoid it, by calling the Purpoſe, the Foundation; and yet to call that the Purpoſe of God, which is not, and make it the Foundation alſo, is much worſe: conſider that alſo.

Chap. II.

Of a deviſed Purpoſe, by ſome called, The Purpoſe of God; *and counted,* The Foundation.

Some have conceived, and are ready to affirm this for the Purpoſe of God, namely, That from Eternity before the Foundation of the World, God did decree and purpoſe eternally to ſave a certain number of perſons of fallen Mankinde, and eternally to damne all the reſt of Mankinde: and in this Purpoſe to elect as a peculiar people to himſelf, all, and onely thoſe he ſo purpoſed to ſave; and to reprobate all the reſt. And alſo, That in this Purpoſe he purpoſed to give his own Son, to take Man's Nature, therein to die, and riſe, and offer Sacrifice for all theſe elect, and no other; and to purchaſe for them Repentance, Faith, and Eternal Life, and for no other: ſo that theſe elect ſhall infallibly have it all, and none but they. And, That the reſidue of Men, by the Soveraignty and Power of God, ſhall have their lives given them, and preſerved for a time; that living, they may by ſin deſerve this Damnation they were fore-purpoſed and ordained to, before it be executed; that ſo, whatever the Purpoſe was, the Execution may be juſt; yea, Goſpel preached to many of them, and ſome lower works of the Spirit vouchſafed them; yea, Faith attained by many of them, and holineſs true in its kinde; yea, profeſſion and doing worthily: from which if they fall, the greater their condemnation; if they abide and die in that Faith, yet they muſt be damned: the Death of Chriſt and his Goſpel, and all means extended to call and lead them to Repentance and Faith, had nothing really in Truth for their Salvation; but to leave them without excuſe, and aggravate their condemnation. All belonging to eternal Salvation, is onely for thoſe Sons of *Adam*, that were eternally

purpoſed

purpoſed and elected to be eternally ſaved; and in that Purpoſe Chriſt given to die for them, that they might be ſaved through him. And this eternal Purpoſe of God, ſome make the foundation, on which, whoſoever is built, ſhall not miſcarry: and no right faith but that which ſprings from this eternal Purpoſe, and that is alſo built on it.

This framed Purpoſe affirmed both to be the eternal Purpoſe of God, and the foundation firſt laid, for ſuch as ſhall be ſaved to be built on, is an inhumane device, and a very fable, having no Scripture to expreſs it; yea, it is a Wolf barking againſt the Teſtimony of the Goſpel; and yet ſo of many will not be owned, till ſome better coat be put upon it. But if any can clothe it with, and make it bear the Name of Election and Reprobation, uſed in the Scripture, and cover it with a pretence to glorifie the Soveraignty, Omniſciency and Immutability of God, and of abaſing Man and magnifying Grace; if by Wit, Eloquence, and Rhetorick, and wreſting Scripture, it be covered with theſe pretences, it may be entertained as a Truth, and a harmleſs Lamb, by ſome zealous, humble, and learned Men; and ſo it may come to be depoſited into the keeping of ſome Graduates in ſome Univerſity, that can charm its voice, ſtop its violence in devouring, and ſet it forth in more orderly form; ſo that though the thing it ſelf be a Wolf; yet it having on it a Sheep's-Skin; and being charmed from its barking and violence of devouring; demeaning it ſelf, as by Art it hath been taught: It may ſo long go for a Sheep, and be cheriſhed in the Boſomes, and commended in the Declarations of wiſe, learned and godly Men; and be entertained, applauded, and pleaded for as a Sheep, by many zealous, conſcientious Profeſſors, and have certain brands of antiquity, and conſent of many learned and godly put upon it; and they that ſo do, till the Sheep's-Skin be taken off it, may remain godly ſtill, and yet much hurt be done: for the Wolf, as it groweth up, cannot but ſometime ſhew its Nature; yet ſubtilly: ſo, as if he bark, it is ſo out of the hearing of the judicious, that it will be denied to be he that did it: and if he devour any Sheep, it is ſo ſecretly in the Night, that when Light comes he is gone, and in another place; and ſo not known till by the Watchers he be ſpied among ſome of his Fellows, and heard barking, and ſeen devouring; and yet though they declare it, it will be hard to convince many of it, till themſelves

be

be bitten, he hath been so long taken and applauded for a Sheep among them.

And yet that this Wolf may be known to be so, even while the Sheep's-Skin is on him; if we, as we are taught, take Doctrines or Spirits that are false, in the same sense with false Prophets, we have a good direction given us by our Saviour Christ, that saith, *Ye shall know them by their fruits.* Now then, they being not open and professed Wolves, but appearing in Sheep's-clothing, and inwardly Wolves; and in Society not with the Wolves of the World, but among the Sheep in the profest Church, what can fruits be to know them by? but onely these, that in stead of bleating like a Sheep, they bark; and instead of feeding with the Sheep, they are biting, if not devouring.

1 *Joh.*4.1. *Mat.*7.15. *Act.*20.29.30.

Now then consider this Doctrine, or devised Fable of such a Purpose as last related and held forth for the Foundation of God's unchangeable Purpose and Election; of which, and no other, I now speak: That it is a devised Fable, such as the Apostles shunned, and charged others so to do, is evident; because there is no one saying, nor divers, to be coupled in the Law and Testimony, in its own plainness and simplicity, to affirm it with: That it is a Wolf, the general Affirmation of our true Prophet and Shepherd assures us, that saith, *All that ever came before me, are thieves and robbers. All that ever came before me*; and so whatever is presentend to Men before Christ, as the Father's Minde and Purpose, or any other thing for Men to stay and rest on, as a foundation for Faith and Hope, a Guide and safe Keeper: he saith not onely, Were, but *are Thieves and Robbers*; and so Devourers. He, The first purposed, The first promised; *Moses*, and all the Prophets; yea, the whole Scripture testifies of him, yea, they all in those times directed to look to him, as then to come; that Men might receive the knowledg of God's Minde, and behold his grace, and receive his Salvation, in minding and believing on him as the foundation to be laid in *Sion*: and though the Purpose and Promise was plainly declared; yet not before, nor farther, or otherwise then he was declared; nor did it come forth till he came, nor did any of the Servants of God teach any to judge it come till he came; but in his coming, it did come forth into act: and he is now laid in *Sion*, and held forth by *Sion*, and by the Apostles plainly declared to be, The onely true Prophet, Rabbi,

2 *Pet.*1.16. 2 *Tim.*4.4. *Isa.* 8.20.

*Joh.*10.4.

Teacher, Shepherd, and Foundation: therefore whatever Purpose or Election be feigned to be before him, and so to be the foundation to be known and built upon, for comfort, or hope, or assurance of our interest in him, and Salvation through him; and so before faith in him; or any otherwise known, then in knowing him, or any other then is first compleat in him, and flowing through him: so, as he himself, as discovered in the Gospel, be the first Opener of the Father's Minde, Allurer of, and Peace-speaker to the Heart, and Door of approach to God, and all saving Truth, and into fellowship with the Church; that same, that is not thus, is a Thief, and a Robber: yea, his being laid, called, and sealed: for the foundation doth plainly demonstrate this; for the foundation is that which is first brought forth to view, and so first laid; and then all that is to be built, laid on that foundation: and then the foundation beareth and upholdeth all the building. And Christ being affirmed to be this foundation; yea he onely, and no other: therefore, though the revealed Purpose of God concerning him, and of saving and communicating all saving-Grace, with and through him; and his sealing-Approbation and Election of him for all this, and of all for his that are brought in to and upon him, be known in knowing him, and then, and so heavenly cords to draw upon, and unite and fasten more to him; yet they are by good Men very improperly called the Foundation, which Christ himself onely is; as is foreshewn.

But for this foresaid devised Purpose and Election of a certain number of fallen Mankinde to eternal salvation, and of Christ to be given to die onely for them, to purchase it for them onely, &c. This is not onely a fable, but a Thief and Devourer, and so a Wolf, and being grown, and often with his fellows, his fruits do now discover him, both in his barking and devouring; yea, even while some plead for him: for it barks and snaps directly against the Purpose of God, set forth by our Saviour *a*, & affirmed by his Apostle *b*; and also against the Testimony of the Gospel affirming Jesus Christ the Saviour of the World *c*, the propitiation for the sins of the World *d*, to be the Lamb of God that taketh away the sin of the World *e*, to have died for all, and for every Man *f*, and to enlighten every Man that cometh into the World, and so to be God's Salvation to the ends of the Earth *g*; and it also barks and snaps against God's gracious end in the Gospel preaching to the

a *Joh.* 3. 14,15, 16,17.
b 1 *Tim.* 2. 4,5, 6,7.
c 1 *Joh.* 4. 14.
d 1 *Joh.* 2. 2.
e *Joh.* 1. 29.
f 2 *Cor.* 5. 14. *Heb.* 2. 9.
g *Joh.* 1. 9 & 3. 16

the unbelieving and rebellious, even to save *h*: and it subtilly devours also, in that it takes from Men the key of knowledge, by which they might come to the knowledge of the Minde of God, and the Mysteries of his Kingdom, and shuts the Door to keep them from entring in at that Door to immortality and life, which is brought to light by the Gospel: and for this end, it leads like the Serpent of old, to query and put doubts in the plain sayings of God; as, Hath God in saying said? was that his meaning? did he mean sinners, all men, the world? No sure; he meant but some, an unknown elect Company, that may be some of all sorts of Men: and to maintain this device, it leads to change the words and terms of Scripture, and for *all Men*, and *the World*, to say *some of all sorts*; and for *all*, *every*, and *the World*, to say *of the Elect*; and call the Seal, the foundation; as more safe terms then the Holy Ghost useth (for his terms confute the fable) and it perverts and changes the sayings of Christ, and to that end brings in Philosophy, and multiplies Questions and strife about words, to the subverting many. I charge in this, and that which follows, nothing but the fable it self; no Man, unless he willingly and professedly make himself guilty.

h *Act.* 3.26. & 26.17,18.

But this is not all the mischief this fable doth, as many that are delivered out of it, can tell; for this fable and VVolf, being imbraced and taken for Truth, or a Sheep, and so admired, it robbeth and devoureth many wayes: as to say, some that are inwardly touched and conscientious, fearful to deceive themselves, or be deceived, having nothing demonstrated to them, that can truly satisfie them, that they are of this elect number, are by the thoughts of it driven into a terrible and ungospel-like despair, and from thence to hard thoughts of God; yea, neer, if not to blasphemy of him, for making *Adam*, and giving him such a Law, suffering him to fall, and retaining in himself that Purpose to damne the most of men unavoidably, without leaving them any means of escape: and then to wish, Oh that there were no God, no Law, no Heaven, no Hell, or that God had never given us being. And all the comfort this fable will afford them, is but this, They may be elected for any thing they know (though ten to one it is not so) they may be of this smallest number; and they must submit to the will of God, to be damned if he have so purposed:

for he will bring them he saveth, to this submission; and if they submit to this, there is hope they are of the elect number. Oh! how hardly can they do this? and how dreadful are their thoughts? and yet so gracious is God, that he affords some hints of Mercy to them in the thoughts of Christ his dying for sinners, and coming to save sinners; so that whoever believe on him, shall not perish, but have everlasting life: and here their drooping Spirits begin to revive.

But then comes this fable again and tells them, 'Tis true indeed Christ died for sinners, but not for all sinners, but onely for such sinners, as were elect from eternity; and unless they be of that number, the Death of Christ, and all Faith in him they can attain to, shall do them no good. And the poor Soul hearkning to this, is distracted and cast down again, and begins to think it must yield to be willing to be damned: and they that cannot flatter themselves with conceit of such a willingness, whither if the infinite mercy of God prevent not, it will lead, and whither it hath led some, hath been sadly known. And for such as can perswade themselves, that if God will so, they are willing to be damned, what an unprofitable flash and vain hope it hath produced from their conceits of being elected, and what horror or deadness hath after followed, until that mercy of God in Christ that died for sinners as sinners, hath recovered them, not onely I, but others that I have known, have born witness, with blessing our gracious God for bringing us out of that snare: some also there have been, and are, that hating prophaneness, and prizing highly the righteousness of the works of the Law; yet having embraced this fable, think that salvation is grounded upon this fore-discovered foundation of God's eternal Election of some of *Adam*'s Sons to eternal salvation; and so that Christ died onely for them, and so none but those elect can be eternally saved: and they holding in this Opinion, but not so inwardly afflicted in heart, as the former sort; (unless such as are fallen into deadness, which are liable in that deadness to the same snare with these) who in words disclaiming to rest on, or look to be saved by any righteousness, or changes of their own; but onely by the Free-Grace of God in his eternal Election, and giving Christ to die for his Elect; yet for knowledge of their Election, & that Christ died for them, they slyly and subtilly take their inward change, their sorrow for sin, detesta-

tion

tion and shunning of evil wayes, their humility, desires and prizings of Grace, Love, Zeal of righteous walking, &c. as a Fruit and Testimony of their Election before time, and Christ his dying for them in time; and so conclude that they are elected, and that Christ died for them; yet this their first consolation, going before and raised from something before their belief of the Free-Grace of God in Christ dying for sinners as sinners, they hide with a pretence of an acknowledgement of Grace; they could not, corrupt Nature would not, it was Grace onely that wrought this change: *I thank thee, O God, that I am not as other men are*, &c. And they in this magnifie the fable, and the fable molesteth them not. And so they grow into conceit with themselves, and despising others, loving those of their own judgement onely, and opposing the Children of the free-Woman, that have their birth onely from the grace of God, and trust in him onely. Such their Confidence, and whither such Confidence will lead, is expresly told us, even to stumble at Christ. And not I onely, but many others have cause to bless God, that in making Christ known, overthrew this Confidence, and brought us in to believe in Jesus Christ onely; and so delivered us that from snare also. *Luk.* 18.11,12. *Rom.* 9.32,33. & 10.1,2,3 *Gal.* 4. *Phil.* 3.3,7, 8,9.

But yet some there are, that heeding the Testimony of Christ in the Gospel, see these changes and righteous affections and doings of ones own, are very imperfect, and too weak to raise such a Conclusion from, and not the way in which the Love of God appears to save Men, and bring them in to himself, and so not to assure Election or trust in for it or for life. And that such Trusters cannot be justified before God; but that is onely by the freeness of his Grace discovered to sinners, as sinners through the Blood of Christ that died for sinners; and so bringing them in to believe in him for Justification, yea, and Sanctification, and all saving Grace, through the freeness of his Grace. O Grace! how freely workest thou? O precious Faith! thou art now a working. *Gal.* 3.10,13. *Tit.* 3.4.

But this fable not being yet banished, doth secretly suggest, All this is true indeed; but yet this Death of Christ for sinners, as sinners, and all this free and rich Grace in and through him, is not, nor never was intended for all sinners, but onely to some of them before the World was: the Elect, and they onely, and no other shall have it.

And for the reverence so of many holy Men as have affirmed this

this fable for Truth, this Suggeſtion is received: and ſo in ſtead of believing what Grace tendereth, they are perſwaded firſt to wait for ſome ſpecial and perſonal Manifeſtation of their Election from eternity, by ſome ſupernatural ſhine, and powerful dictate in ſome ſpeaking to their heart, that they are elect ſons, and ſo that Chriſt hath died for them, and their ſins are forgiven: and for want of this, many long languiſh, and refuſe to believe, and to be comforted by the Words of the Goſpel; and ſome over-haſty of Conſolation, ſnatch at any word that cometh ſuddenly into their thoughts, though left to their own and others Interpretation, yet puft up with, and boaſt of them: ſome in this waiting, ready to receive any *Satanical* deluſion, coming as an Angel of Light, and ſo to be tranſported with ſtrange dreams and erring fancies; yet ſo merciful is God, that to ſome thus waiting, he not laying this their folly to their charge, doth for his own Name ſake in Chriſt, in ſome ſeaſon, minde them of his graciouſneſs and love in Chriſt, with ſome ſaying or promiſe in the Goſpel put to their heart, in which they are drawn through Chriſt to behold him as a Father: and ſo for the preſent, ſweetly comforted and framed, yet the Dreams of the old fable not baniſhed. Anon after, ſome grow proud of their viſits, and though foiled with ſome paſſions and luſts, yet preſumptuouſly confident in their viſits. They ſay, They cannot by theſe things miſcarry; God can as ſoon ceaſe to be God, as ceaſe eternally to ſave them, becauſe of his eternal Purpoſe concerning them: yet others in minding the great and free love and goodneſs of God in Chriſt, and their own infirmities, are kept more humbly confident in his grace in Chriſt, and ſtirred up more ſeriouſly to acknowledge the failings that appear; and to ſeek in exerciſe of faith and uſe of means, help, preſervation, and encreaſe of grace through Chriſt; yet the relicks of the old fable hinders the free ſtream of their Love to ſuch as are yet in ignorance, and their ready declaring Goſpel to them, and apts them to many lofty Speeches, and un-Goſpel-like ſayings; and to judge all that by temptation are turned aſide, to have been but hypocrites before; and to put a ſtop to weak Brethrens conſolation, that have not had their viſits. Yet God being gracious to both theſe ſorts, doth yet farther correct and teach them, (notwithſtanding the force the old fable hath with them ſtill) and keeps their hearts to himſelf, and out of ſome backſlidings doth recal

them

them, and heal them: his mercies are greater, and his wayes above Mans, as many of us have cause to confess; for by his gracious teachings, the Gospel often breathing and shining upon their hearts, (notwithstanding all the miscarriages before said) The Testimony of Jesus; That he died for all, and is the Propitiation for the sins of the whole World; That whoever of them believe in him, shall not perish, but have everlasting Life: and this the Purpose of God is discerned and believed. And so the old fable it self departeth, and they are more freely and sweetly drawn upon Jesus Christ, and have all their rest and joy in him, and the freeness of the grace of God in him, and to minde Purpose and Election, as it is, and appears in and through him, and so begin to be united to him, and in some measure conformed to him, loving delightfully their brethren, and with compassion those that are yet in ignorance and unbelief, and readily holding forth the word of Life, as a word of Truth and Verity to them.

And yet notwithstanding all this, though the old fable be gone, some of the dregs of it are left remaining, secretly moving in them, which they in their fancy are rectifying to a new mould, as if though secret, yet some such Election there is. But God hath purposed, and according to his Purpose, sent Christ the Saviour of the World: and he hath purposed, and according to his Purpose, hath, doth and will use means towards all, that they might be saved, and especially where the Gospel comes; yea, so far stretching forth his hand in the means, with such sufficiency of light and strength, that they might indeed repent and believe; in which repenting and believing, he will surely save them by Christ: and if they in such seasons do not repent and believe, it is their own fault, and they lose their own Souls: all which is verily true. But then follows, If God should do no more but that which is enough and sufficient to bring Men in to believe, then would none believe, and so none would come into his rest, and be eternally saved; but some must enter; therefore he hath decreed and purposed to overcome some with an almighty and unresistable power: and those onely so purposed, and so overcome, shall be eternally saved.

This at first blush would seem to set forth God's Mercy to all Mankinde, to free him from all the imputation of hardness and cruelty

cruelty by the former fable laid upon him to abaſe Man, and magnifie the riches and freeneſs of his Grace to ſome, and the equity of his Juſtice to others; and leaves room to preach the Goſpel as Truth to all, which the other fable did not: yet in Truth well weighed, it is found but a meer Artifice of remaining dregs of the former; and if long remaining, will have its barking, bleat, and bring forth many of its Fruits: and now it may be more marvelled, that the former fable gone, this ſhould be framed out of its dregs, after plain Goſpel-Teſtimony is believed, there being no one Saying in the Goſpel, declaring any ſuch thing, or that giveth ground for any ſuch conſequence: and why ſhould any of us that have received ſo much good in the Goſpel-Teſtimony, ſtrain for a conſequence to maintain that which the Goſpel declareth not; yea, which ſtands croſs to many Declarations; yea, and to the ſcope of that very place alledged ſome muſt enter? which appears to be ſpoken to encourage the weakeſt Believers, to abide and go on in their Faith, that they may enter the Reſt, or Canaan, God hath ſworn to give *Abraham*, *Iſaac* and *Jacob*, and their Seed: and they looked to receive it in a heavenly manner, a new Earth, &c. which they never yet did, nor ſhall, till we all, to the laſt that ſhall be called by the Goſpel-Miniſtration, come to enter together with them.

Heb.4.6.

Compare ch. 3. & 4. with ch.6. 12-20.& 11.

See Part 3. ch. 2.

True, God by *Moſes* called them out of *Egypt*, to that very promiſed *Canaan*, but not at that time to receive it in that manner promiſed to *Abraham*, but yet to receive it; for which he gave them his promiſe; which they not firmly believing, (eſpecially after the receit of the firſt-Fruits) all the antient Men except *Caleb* and *Joſhua* (that followed him fully in the faith of his Promiſe) fell in the Wilderneſs, and entred not: not but that *Moſes*, *Aaron*, *Miriam*, *Zelophehad*, and all like them, even all but the rebellious ſhall in the Reſurrection of the Juſt, riſe again, and enter this promiſed Reſt with *Abraham*, &c. So that in this they were but Types and Examples to us. Thoſe that *Joſhua* led into the Land, the Lord by *Joſhua* gave them reſt; and in continuing in the Law of the Lord, they might have retained it in that manner till the coming of Chriſt: but yet the Reſt as promiſed to *Abraham*, was not then given; no, nor yet ſo long after as in *David*'s time, who, when a King there, and had both his people and his enemies ſubdued to him, yet confeſt himſelf a ſtranger as his Fa-

thers

thers were, and affirmed the promiſed Reſt to be yet to come; yet ſure all that lived and died in the Faith, muſt riſe and enter when *Abraham* enters: after, God ſent forth Chriſt for a Witneſs and Covenant; that reſting on him by Faith, they might be ſo entring, and in due time fully enter. And the Goſpel hereof, was firſt preached to the Jews, who for the moſt part refuſed, and ſo entred not by by Faith, and deprived themſelves of a perſonal entrance when the time cometh; yet God in his faithfulneſs to *Abraham*, will preſerve a Seed of Men of his Generation through all troubles, that there ſhould be found of them, ſurviving at the coming of Chriſt, and be brought in by him, and ſhall enter when *Abraham*, and all that ſleep in Jeſus ſhall be raiſed and enter together with them; and till then, none ſo enter: for were it already ſo entred, our hope would be cut off; but it is not; the reſt yet remaineth for the people of God, that we believing and abiding in Chriſt, may have him for our reſt, and ſo be entring by Faith now, and perſonally at Chriſt his next coming: to encourage all Believers to firmneſs and conſtancy in this faith, is the drift & ſcope of the Apoſtle, who hath thus opened the ſame. Methinks none ſhould be ſo void of fear, to affirm, that as the Saying of the Holy Ghoſt, which is given as the ſuggeſtion of an evil ſpirit, & Saying of a vain Man, and ſo reproved, Who hath reſiſted his Will? as if none had or could; which with grief, I ſuppoſe true Believers will confeſs they have too often. What other evils of diſſention among Brethren, *&c.* the affirming of this deviſed Purpoſe to be both the Purpoſe of God, and the Foundation, and what other inconveniencies follow the maintaining of the laſt mentioned figment, I will forbear to ſpeak; onely I confeſs, for the reverence I bare to ſome, I was a long time ſnared with this old fable, till I experimented the evils mentioned, and was brought to confeſs God in his Sayings true, whoever be a lyar: nor do I now blame any but my ſelf, who might have received good onely, and not harm by what I read, if I had not made Mens holineſs and learning, but the Scripture onely the umpire of my Faith; and yet I have learned this, That a Wolf in a Sheep's-Skin may for a time be imbraced, and pleaded for by them that are no Wolves; and ſo to be ſober in judging: yea, this I farther confeſs, That when I thought my ſelf freed, this laſt mentioned figment did a long time remain with me: yea, I was not freed of it, when that my firſt publiſhed Tract called by the Printer,

Rom. 9. 19.

The Universality of God's Free-Grace to Mankinde, was put forth; some Expressions there of it, I wish were amended. So that in this whole Chapter, I own the blame of all the folly shewn to my self, desiring of God, as for forgiveness of all my Transgressions, so of those in maintenance and favour of this old Fable, or the last mentioned figment in Word, or any Manuscript of mine: desiring him that hath freed me, to free others. And yet I believe the eternal Purpose of God, and the Foundation he hath laid according to his Purpose, and his Election of that Foundation, and of all in believing united to him, to be verily true, precious, unmoveable, unalterable, as they are revealed in the Scripture, as I have foredeclared.

Chap. 12.

The Conclusion about the Purposes of God, to be known and believed.

The Gospel as now come forth, the Testimony of Christ in that which he hath suffered and done, and what he is to and for them, and what he doth to them that they might believe, and what he will farther do to and for them believing; & his Father's and his own end in all this, it is the Word and Minde of God; yea, the very opening and Declaration of the Heart, Bosome, Counsels and Purposes of God: there is no Purpose of God, cross to any part of this Testimony, nor is there any Purpose that is God's, but what is according to this Testimony, which is the Word and Declaration of the Minde of the living God, and called his Decree, not to be doubted or waved from, by any Suggestion of other secret Purposes, or by feigned pretences of other meanings, as if it were the Word of a Man, that spake by guess or probabilities, or according to appearances; but to be believed and received as the word of the Almighty, all-knowing God of Truth, wherein the very mystery of his Will is opened to us. Wherefore it becomes us neither to imagine our selves, nor receive of others, nor pry into any Purposes, as if Purposes of God that are not declared in and accor-

Rom.16.25,26. Eph.3.3,9.

according to the Teſtimony of Chriſt in the Goſpel: beware of *Evah's* deſire of knowledge; but if we would know myſteries, minde well and believe ſtrongly the Declaration of the Goſpel, and that believed with the heart as the Word of the God of Truth, will enlighten and work effectually in us; yea, if that be ſo heeded, as the very diſcovery of the Minde, Heart, and Purpoſe of God to ſuch unworthy Ones as we; what appearances of divine Love, what excellencies, what depths of underſtanding and knowledge, what ſupernatural ſhines, divine ſtreams, ſpiritual operations, in melting, renewing, heart-rejoycing! yea, what nighneſs & approach to God, what fellowſhip with Father and Son, and with Prophets and Apoſtles! yea, what hope and heavenly riches is to be met with through the Spirit, in belief of this Teſtimony, will not be believed without ſome experiment in the Declarations of well-grown and experimented Believers; much leſs in the ſcanty Declaration of ſuch a one as I: therefore I forbear that Declaration, knowing, that when any do come heartily to believe the Goſpel-Teſtimony of Chriſt, they will experiment ſo much, that they will confeſs, As they have heard, they have found; but withall, they think the half was not told them; and then they will ſee enough in the Purpoſe of God as revealed for them to know: and this may be farther ſaid, That the Purpoſes of God as revealed in the Goſpel, are ſuch as are meet and forcible, if believed, to draw unbelievers to believe, to confirm weak Believers in the Faith, and to make valiant the ſtrong. All which things hath been before ſhewn and proved.

Rom.1.16. 1Theſſ.2.13.

An Explicite Declaration of the Testimony of Christ, &c.

PART V.

Chap. I.

Of the Promises of God in the behalf of Mankinde.

Psal.12.5,6,7. 2Cor.1.20.

THe Promises of God, are true, pure and certain, to be performed according to the terms of his Word and Promise: they are like his Purposes; yea, the Declarers of his Purposes, and so *Yea* and *Amen* in Christ. And those I am now to take view of, are those which have their tendency toward the Salvation of Mankinde, out of the death he fell into by the first *Adam*, and the Justification and eternal Salvation of Believers: And these I shall view in three Heads or Branches: first, Those done: secondly, also in doing: thirdly, those remaining to be done.

Gen.3.15. with Heb.2.5. Gen. 22. 18. with Gal.3.16. Isa. 42.1,7.&49.6.

The first Head or Branch of Promises, is of those things that are truly most, and all in some sense done and performed; and these are of two sorts: I name the later first, because first made known to Man; that is, 1. To Mankinde, for giving and sending a Saviour. 2. To Christ the Saviour, upon his oneness of Will and Minde with the Father, in his undertaking to be the Saviour, and

to

to ſave according to the Will and Minde of the Father; and theſe are alſo both in plain and expreſs Promiſes, and alſo certainly intimated in the Curſe and Threats on the Serpent and Serpentine Seed, the Enemies of the Salvation of Mankinde, and of the Peace and Proſperity of the Church, the Seed of Chriſt, the Seed of the Woman. *& 5.3,4,10. with Joh.3.16, 17.1 Joh.4.14. Act.13.47.*

1. The Promiſes to Mankinde for giving and ſending a Saviour, even Chriſt, that he ſhould be a very Man, of the Seed of the Woman, *Emmanuel*, God with us; that he ſhould come of *Abraham*, and bleſſing be in him for all Nations; that he ſhould die, and riſe, and offer the Propitiatory Sacrifice, and make Atonement for the ſins of Men, and be filled with Spirit, ſo as he ſhall be God's Salvation to the ends of the Earth, even the Saviour of the World, that whoever believeth on him ſhould not periſh but have everlaſting Life; which things are before explained in the Purpoſes of God, of which the Promiſes are the Diſcoverers. And theſe Promiſes are fulfilled: and he that verily believeth God to have fulfilled his Promiſe in this, may very well truſt him in any other Promiſe. *Act.13.31,32, 33. Rom.8.32.*

2. The Promiſes to Chriſt the Saviour, upon his oneneſs of Minde and Will with the Father, in his undertaking to be the Saviour, and to ſave according to the Minde and Will of the Father: as, That he would give him a Body, that in it he might do his Will; That he would be with him in all his Sufferings, and uphold him, and raiſe him out of Death, and exalt him after his Sufferings and Reſurrection, and ſet him at his right Hand, and fill him with the fulneſs of the Spirit in the Nature of Man, and ſo give him the Tongue of the Learned; and, That he would make him an High-Prieſt for ever, after the order of *Melchizedec*; and, That he would be preſent with him, to make his Mediation proſperous; and, he would alſo give him a Meſſenger to go before his Face or Preſence, to prepare the way before him; and Witneſſes alſo to declare him when he had finiſhed the Work he was to do in his own Body: and, That he ſhould ſee his Seed, and the work of the Lord ſhould proſper in his Hand; and, That he would give the Heathen to him for an Inheritance to rule, and the Kingdom and heavenly Inheritance for himſelf, and all his ſpiritual Seed, that ſhould be his Jewels, and his peculiar Inheritance. All which things are explained in the *Pſa.40.6,7. Heb.10.5,7. Iſa. 50.9. Pſal.116. 10,11. Pſal.2. 6.& 110.1. Iſa. 42.1. & 50.4, 5,6.& 61.1,2,3. Pſa.110.4. Iſa. 49.7,8& 55.5. Mal.3.1. Iſa. 40. Pſal.68.11, 19. Prov.9.3. Iſa.53.10,11,12. Pſa. 2.8,9. & 89.20,21,27. 1 Chron.17.13, 14. Iſa.65.9.*

Pur-

Purposes, which are discovered in the Promises.

And as the former Promises to Mankinde, so these to Christ, as undertaking for Mankinde, are all of both sorts for the good and benefit of Mankinde; and yet had they no dependence on the Faith of particular Men; but that God would send his Son to be the Saviour, and so furnish him to be a Saviour, depended onely upon the Truth and Faithfulness of God, and should upon that account be performed to and for Men, notwithstanding all the unbelief of Men; though Men come to the use of understanding, cannot receive the special saving benefit, but in the belief; which belief was not so easie, nor had so demonstrating and powerful evidence and Argument to draw to believe, as since it is unbared in the performance. And note, That these Promises to Mankinde, and as to Christ for the good of Mankinde, are Promises of Christ by God to Mankinde: but not so properly, as the following Promises through Christ, suitable to our Saviour's Doctrine of his Father's VVill in his Love, he freely found out the Ransome, and promised and gave his Son to be the Saviour: but extendeth Salvation by and through his Son Christ. And these Promises, except those as unto Christ, even all as unto Mankinde fallen, were made to them simply as sinners, ungodly, and in enmity against God. But these Promises are now fulfilled in Christ; and so for Men, that they might believe: and this is expresly affirmed. So that Christ is come in the flesh, the promised Seed in which is blessing for all Nations, *Gal.*3.16. the immortal Seed, of which all that are born from above, have their conception and birth; neither is there any other Seed, nor any that can be counted his Seed, till by the Grace discovered in these Promises fulfilled, they be brought in to him, and so born again; and so any Man in believing, may come to be of this Seed: and in this discovery of him, as these promises are fulfilled in him, wonderfully is the Love of God to Mankinde holden forth and displayed, that Men might believe; as is shewn in the Testimony of Christ, and in the last Revelation of him, and in the Purposes of God concerning Mankinde before.

Joh. 3.16,17. *Rom.*5.6,8 *Gal.* 4.4. 1 *Tim.*1.15. 1 *Pet.* 3. 22,23. *Heb.*7, & 8, & 9, & 10. 1 *Joh.* 4. *Rom.*1.1,4. 2 *Pet.* 1.21,25. *Joh.* 1. 12,13. *Gal.*3. 7,8,16, 26,29. *Joh.* 3. 14, 15,16,17. *Tit.* 3.3,4,5,6.

But alas, Mankinde fallen are not onely sinners and Enemies to God, but therethrough naturally deaf, blinde, in darkness, and dead in sins and trespasses, and so unable to discern the grace in these Promises discovered, much more unable to believe and turn in to Christ,

Christ, and so come upon this Foundation, that they may be quickned, and born of this Seed: and what hope then? to this the following Promises give answer.

The second Head or Branches of Promises are through Christ that hath thus far finished his work, and for his sake to Mankinde, the Sons of Men: for though in and through the infinite Love and Mercy of God, the former Promises might be, and were both made and performed to Mankinde simply, as fallen and sinners, his Truth and Justice not gainsaying; yet the Promises now to be spoken of, could not be made, much less performed, if a ransome and Atonement had not been found; in which Truth is fulfilled, and Justice executed, and so satisfied; which is onely in the Death, Resurrection and Sacrifice of Christ that made the Atonement, and wrought Redemption in the Nature of Man, *In whom mercy and truth are met, righteousnes and peace have kissed: Truth shall* (now hath) *sprung out of the earth, and righteousnes shall* (now doth) *look down from heaven.* And so it is through him, that all the Promises we are in this Branch to view, are made to Mankinde; and they are also now in doing and performing: and these are of three sorts, that is to say, *Psal.* 85.10,11.

1. To Mankinde as lying in ignorance, darknes, blindnes and unbelief; as, that Christ shall be a Light to the Gentiles, and shew forth Judgement to them; and in Ministration of the Gospel, preach glad tidings of peace and salvation to them, and so open their blinde eyes, and bring them forth of the dark prison to see his light, &c. in which he is alwayes faithful, and according to his Father's will, and in his season doth all this. And these Promises have for their performance, neither dependence on, nor reference to the believing of Men; but shall in a measure, according to the means used by him, be performed to Men, whether they believe, and heed it, or not; and in more special manner, where the Gospel comes: for he calleth all the ends of the Earth, but maketh light to shine where the Gospel comes; yea, he doth not condemn Men for impenitency and unbelief, to whom he never shewed light, nor gave eyes to see, nor stretched out his hand that they might repent and believe; but upon that very account condemnes the impenitent and unbelieving. If it be replied, *That men are not able to believe:* that is answered in the next. *Isa.* 42,1,2,4,6, 7. & 49.6,6. & 52.10,13,14,15. & 61.1,0,3. *Mat.* 12.18,19. *Luk.* 2.32. *Rom.* 15.21. *Joh.* 1.4, 5,7,8,9. *Isa.* 45.22 *Mat.* 4.16. & 25.24, 26. *Prov.* 1.22, 24. *Rom.* 2.4,5. *Joh.* 3.18,19. & 15.22,24.

2. To

*Isa.*45.22. & 55 5 *Joh.*5.25. & 6.45. *Mat.* 13.12,13,15. *Isa.* 55.1,2,3,4. *Joh.*5.37,40. & 16.8. 2 *Thes.* 2.10.

2. To Mankinde when their eyes are opened; and as he opens their eyes, when light is not onely given, but their eyes opened to see; which, though before they could not see, yet now by the power in the light that hath opened their eyes, they do see; and while it abideth with them, may in seeing see. If they now do in hearing hear, or hearken to his voice; and in seeing see, and behold him in this discovered grace, he will save them; they shall run to Christ, and be enabled by him to believe: a gracious promise to sinners and lost ones, in which Mens unbelief appears to be their own wilful and great sin: all which is fore-explained in the Purposes discovered in the Promises.

*Joh.*3.15,16,36 *Mar.*16.16. *Isa.* 28.16. *Act.* 10. 43. & 13.38,39 *Joh.* 11.25,26. *Rom.*4,5.23. & 5.9.

3. To Men believing on Christ, that though they were dead, even chief of sinners and ungodly ones; yet in believing in Christ, as held forth in the Gospel, and so in his Name, in his Blood they shall not perish, but receive forgiveness of sins, and have eternal life; yea, thus believing on him that justifieth the ungodly by the Blood of his Son, it shall be imputed to them for Righteousness. O gracious and alluring Promises, in all which the love of God to Mankinde appears, it being the Revelation of his Purpose! *&c.*

And concerning all these Promises, with a favourable Interpretation Mr. *Owen*'s Expression may be taken for true, where

Pag. 114. 3. he saith, *The Promises are made unto sinners, as sinners, and under no other qualification whatever.* So he: now except but some Promises as made to Christ, of which he means not, but take all these forenamed, as made to Mankinde fallen, and those about sending Christ to be a Saviour; and those through Christ for extention of means and light to call and open their eyes, that

*Rom.*3.9,19, 20,23. Men might repent and believe, were all to sinners as sinners, and under no other qualification whatevet; for they were in or under no other qualification, but all sinners without difference in that: and whatever qualification may be conceived in opening their eyes, and moving them to believe; yet these two sorts of Promises are still to them as sinners, as indeed they are, and the Promises made to them without difference as such; that in minding and believing they might receive pardon and purgation of their sins; and yet, though they be no better then sinners in themselves, there is in the second publick Man, a price paid, an Atonement made for them; and so they are beheld as Redemption is wrought for them in Christ:

Christ: and so the first Promises given and extended to them; and as their eyes are opened, and their hearts moved by him in the means, the two next sort of Promises are extended to them, that they might believe, and in believing receive, though in themselves they be never such sinners and cursed ones: and I suppose Mr. *Owen's* term of qualification, will deny nothing of this: but for another saying of his, *viz. God that hath promised life on believing, hath promised believing on no condition, on our parts at all, because to sinners:* This is a very hard saying. He in the other place said, *The promises are made to sinners, as sinners, and under no other qualification whatever.* And after that, again he saith. *Were not the promises originally made to sinners, there would never any one be found in any other condition:* yet himself hath said, That *God that promised life on believing, hath promised believing on no condition on our parts at all*; and he gives this as his Reason and Proof, *because to sinners.* Minde his saying well. VVere they not sinners to whom he promised life on believing? what force then in his Reason, or Truth in his two other Sayings, for any to be induced to believe? and yet no Promise of believing to be given, produced; nor any sinner to whom it should belong; nor can he shew any condition in the one, namely sinners, to whom life is promised on believing, but the same is found in the other, that is sinners, to whom (in God his way) the grace to believe is promised, and they both alike sinners.

Pag. 117. Sect. 8. 2.

It is before shewn, That for giving and sending forth Christ the Saviour of the World, the Promise was absolute, and not with, If Men believe; and so the Promises for fitting, supporting, exalting and furnishing Christ to be such a Saviour, all depended onely on the faithfulness of God: and though it was for the good of Mankinde; yet the performance of those Promises was not made with an *if men believe:* and so the Promises for means to be used, and spirit sent forth therein, to the opening of the eyes, *&c.* that men might believe, were not made to be performed, if men believe, *&c.* all this is done, and these Promises all to sinners, as sinners, and performed to them also, before any of them believe, and to many that come not in to believe. But now when God hath manifested all these Promises, so graciously performed, that the ears and eyes of Men are open, so as they hear and see, and

he moveth at their hearts, the Promiſes then run thus: If they in ſeeing ſee, &c. if they turn at his reproof, if they hearken and behold, he will ſave them, open his words, and pour out his Spirit to them, draw them to Chriſt, enable them to believe: and what condition is this, when nothing is required, but what God hath graciouſly fore-given, in giving them to ſee? that by the ſame grace, they might uſe their ſight, he alſo in this diſcovery, as they behold, gives them an Object of Faith to behold; and he is glorifying Chriſt that Object in their view, that their faith and hope may be in him, and ſo giving them faith, and to believe; ſo that here is nothing required, but the uſe of that given to that very end: the word is in the mouth, and in the heart, that they might believe; the price in the hand, that they might hold it: and ſo, He that believeth on him ſhall not periſh, &c. is no more Condition then the former: and as the Promiſe of ſaving and believing, was not to the qualification of ſeeing; but to him to whom God gave to ſee in his ſeeing & beholding, ſo this is not to the qualification of believing; but to him to whom God is thus giving Faith in his believing, all is thus here grace, and grace for grace; here is a Saviour freely given, that wrought ſalvation in the Nature of Man, and that by him means of Salvation afforded, that hath it may be made known and extended to us, and power in that means to open our eyes, that we may behold it: and this ſight given us, that in beholding, we may be drawn in to believe; and believing afforded, that in believing we may reſt on Chriſt, and ſo receive forgiveneſs, &c. So that all the way here is ſtill one Grace afforded, that we may receive another; and that other, that we might receive another: which, if when ſuch divine help afforded, we willingly refuſe not, will ſtill fit and lead us to receive more: ſo great, ſo gracious the Promiſes of God to Mankinde fallen: and this, or theſe are the Promiſes made and performed; in belief or receit whereof, Men are united to the immortal Seed; and of that, through theſe born from above. And yet now for theſe when ſo born from above, we have more Promiſes to take view of: concerning which Promiſes, Mr. *Owen* his Sayings, (*That the Promiſes are made to ſinners, as ſinners, and under no other qualification whatever*; and, *That if they were not originally made to ſinners, there would never any one be found in any other condition,*) I know not how to interpret them, to make them

Act. 17.31. *Joh.* 6.32. *Iſa.* 55.5. 1 *Pet.* 1.20,21.

Rom. 10.8,9. *Prov.* 17.16.

See for all Par. 4. ch. 4.

Act. 26.17,18. *Rom.* 10.15. 1 *Cor.* 3.5. 2 *Cor.* 3.3. 1 *Pet.* 1.20,21, 22,23,25.

them hold true in a full ſenſe in the Promiſes to be ſpoken of: for it is evident, That thoſe to whom the firſt Branch of Promiſes is made known, and the ſecond Branch of Promiſes extended, and ſo received, as thereby they are found believing in Chriſt; theſe, though they are ſinners, and as ſinners, may ſtill have the uſe of all the former Promiſes; and ſo his Saying true in reſpect of thoſe Promiſes ſtill, yet are theſe in ſome better condition, and under ſome better qualification alſo, elſe the Holy Spirit would not call them, The Children of the Free-Woman, The Sons of God, Saints, and Faithful in Chriſt, waſhed, ſanctified and juſtified, *&c.* tranſlated out of the power of darkneſs into the Kingdom of his dear Son: this is a better condition, and better qualifications, then onely ſinners, and as ſinners: and ſome are brought to, and ſo found in other and better condition. Beſides, upon due ſearch it will be found, That the Promiſes we are to treat of, were originally made to Chriſt, and have their fulneſs of performance in him, and are derived from him to Believers under divers qualifications and exerciſes, as appears in the next Branch.

The third Head or Branch of Promiſes are thoſe to be performed to ſuch of Mankinde fallen, after they come in to believe; and they are thoſe that are confirmed in Chriſt, made through Chriſt, to be derived and received from Chriſt for Believers, and ſo through Chriſt to Believers, and to be received by Believers, ſuch as are already Believers: and in all theſe Promiſes to be ſpoken of, this is taken as granted without queſtion, they are Believers, and have Faith already, to whom theſe following Promiſes are made: ſo as here is no condition required to be ſought or brought, but onely the uſe and exerciſe of that, which of it ſelf is working, and fore-freely given; not an ear but the uſe of an ear to hear, given; not an eye, but the uſe of an eye to ſee, freely given; not a mouth, but the uſe of a mouth, given; not a hand, but the uſe of a hand, given; not ſimply life from death, but the exerciſe of life freely fore-given. So that here is fitneſs, capacity and furniture, as well as intereſt to receive theſe Promiſes, and onely uſefulneſs of that given, which apts alſo to uſefulneſs required for receiving theſe Promiſes; which are not made to all Men, nor to any Men ſimply as ſinners, and under no other conſideration or qualification; yea, they are not directly made to any unbelievers upon condition of believing; but onely ſo propounded, that whoever believes in Chriſt,

ſhall in that believing receive that grace, which will intereſt them in them all: ſo as they then appertain to him, being a Believer, and not before; for the Promiſes to be ſpoken of, are made to Believers, the Diſciples and Scholars of Chriſt: and theſe may be ranked into four ſorts: 1. To Believers in ſeveral ſpiritual frames and exerciſes: 2. To Believers abiding in their Faith, Confidence and Love. 3. To Believers for their abiding, &c. 4. To Believers for receiving after they have lived and died in the Faith.

Chap. 2.

Of Promiſes to them that are indeed Believers: two ſorts of Promiſes.

1. THe firſt ſort, as I name them, of Promiſes made to Believers, are the Promiſes made to them in ſpiritual frames, fellowſhip, exerciſes and temptations, in ſpiritual frames of poverty of Spirit, mourning, meekneſs, hungring and thirſting after righteouſneſs, merciſulneſs, purity of heart, gracious promiſes to every one of the Diſciples in all theſe frames. It's evident theſe Promiſes were made onely to Chriſt his Diſciples, though in the hearing of the multitude, to allure them to become his Diſciples, that ſo in becoming his Diſciples, they might enjoy them: but to the Diſciples, they were expreſly made and given; neither were they given to thoſe frames and qualifications, nor upon a condition of having them, but expreſly to the Diſciples already ſo framed, and under ſuch qualifications, (though in ſome ſenſe they were ſinners ſtill.) And this is cleer, in comparing the places where they are recorded together, though here one of them, and there another be in divers places of Scripture beſide. In ſpiritual fellowſhip, when Believers are drawn together by and in the Name of Chriſt, for Fellowſhip in the Goſpel, and Ordinances thereof, there are gracious Promiſes to them of his preſence and bleſſing *; alſo there are gracious Promiſes to the Believers in their ſpiritual exerciſes, as of Meditation a, Prayer b, hearing, reading and preaching of

Mat. 5. 1, 2, 3, 4, 5, 6, 7, 8. & Luk. 6. 20, 21.

* Pſal. 36. 8, 9. & 65. 4. & 92. 12, 13. Mat. 18. 20.

a Pſa. 37. 30, 31

b Pſa. 16. 23, 24

of the word *c*; and also gracious Promises are made to Believers in their sufferings for righteousness, and the Gospels sake, *Mat.* 5.11. 1 *Pet.*4 13,14. d. yea, even when they are tempted by Men or Satan, opposing the Truth that is in them; yea, though, as need is, God's own correcting hand be upon them; yea, even in their bodily death, *Rev.*14.13. and many-like gracious promises: these I onely quote for the Reader to search, because I know not of any opposition by Brethren to these.

c *Rev.*i.3. *Mat.* 28.20. *Mar.*16. 15.

d 2 *Tim.* 2.12. *Mat.* 19.29. *Mat.*10.19,20. 1 *Cor.* 10, 13. *Isa.*43.1,2,3. *Heb.*12.5,11.

2. The second sort of Promises are to Believers, abiding in their faith, confidence and love, and so persevering in their faith, love and nolinesse to the end; and so not to any condition, but to them that have faith already, and enough in and from the Lord, to keep them with him; he promiseth them in their abiding in and with him, many gracious things to be so received; as to instance a few, first, That the Lord is, and will be with them; that is, on their side, to assist and deliver them, and do them good: much like that to the Apostles; an illustration whereof, we may have in another business in our types: and also, That these revived Believers in following on to know, shall know the Lord more fully; yea, also in this fast holding of, and abiding in their Faith, they are, and remain his house, and partake more of Christ, and shall be built more upon him, and grow up more in him, unto an holy Temple; yea, and yet farther in this abiding, they shall bring forth much fruit, and glorifie God; yea, they shall abide in the love of Christ, and his joy be in them, that their joy may be full; yea, if they attend still to hearken to his voice, the Commandments shall be turned into Promises to them: so, as he will so write his Law in their hearts, That they shall have no other God but him, and shall open their mouth wide, and he will fill it: and though they have flesh yet lusting in them, yet it shall not have dominion over them; nor shall they fulfil the lusts of the flesh, but grow rooted and stablished in Christ; yea, not onely all this, but enduring and abiding faithful unto the end, even to death, they shall be saved with an everlasting Salvation, and have the crown of life. Are not here gracious Promises? Is there not enough in the Promiser, and in him in whom all the Promises are *Yea* and *Amen*? And in his spiritual presence, and in the Spirit of faith, love, power and a sound minde given them, and the tastes of the first fruits of his graciousness dispensed to them, to allure, hold and

*Gen.*31.3. & 32.9. 2 *Chron.* 15.2. *Mat.*28. 20. *Jer.*42.10, 11,12,13,14. *Hos.*6.2,3 *Heb.* 3.6,14. & 10. 35,38. 1 *Pet.*2. 3,4,5. *Eph.* 2. 22. & 4.12,16. *Joh.* 15.4,8,9, 10,11. *Psal.*81. 6,8,9,10. *Rom.* 6.11,14. & 8. 11, 12, 13, 14. *Gal.*5.16. *Col.*1. 22,23. & 2.6, 7. *Mat.*24.13, *Rev.* 2.10. 2 *Tim.*4.7,8.

and keep them with him; yea, to make them break forth, and say with *Peter*, *Lord, thou hast the words of eternal life, and we know, and are sure, that thou art the Christ*, &c. *whither should we go from thee?* yea, with contentment, and hearty desires, to say as *David*, *Lord, who have I in heaven but thee?* &c. And whereas the flesh will be bogling, Are not all the threats and curses denounced and annexed in the Demonstration of God's Minde against departure, a good and gracious help for Believers to view, and therewith to oppose, terrifie and silence all the reasonings of the flesh? And when the Wisdom and Love of God hath so set them forth, even to Believers, for their good, were it not sinful, by any dreams or colourable pretext, to steal away the Word of the Lord in this respect from his People, counting this part of his Word a burthen? Surely, it was not well done of Mr. *Owen*, to alter the Words of the Apostle, *Heb.*3.14. in stead of, *For we are made partakers of Christ, if we hold the beginnings of our confidence stedfast unto the end*; to put in, *Those onely are made partakers of Christ*, &c. and then to add words of his own, *viz. And for the rest, they are not*, &c. The Apostle not using that Language, it is not well done of any to use it; to take away the word (in the force of the Spirits caution, joyned with his consolation) from Believers: and that is something worse to give out, as if that said 1 *Sam.*12.22. were not the consolation given to all the people to whom *Samuel* spake, to encourage them to obey his exhortation; and the threat, *vers.*25. a warning not to them all, to deter them from disobedience; but the consolation to one part of them, as godly, and the threatning to another part of them, as wicked: and that Men might believe this, to make the one part of them like those spoke of, *Jer.*31. which speaks neither to, nor of such a peculiar people as was then in being, (though Mr. *Owen* would have Men conceive so) but of a Generation of that Nation that shall be left of the Sword, and found surviving, when the judgements of God have been executed on that Nation; that then, after those dayes, shall be made such a peculiar people; so it was wrongfully concluded hence by him, that the threatnings (such as in that 1 *Sam.*12.25.) are onely to the wicked, and not to the Saints, but to acquaint them with the terror of the Lord, how he hateth wickedness; and the Promises onely to the Saints, and not to the residue of the people, that the wicked

*Joh.*6.68.

*Psa.*73.23,24, 25,26.

*Jer.*23.16,17, 27,32,33,34.

Pag.429.

1*Sam.*12.20,21.

Jer. 31.1,2,3, 4,5,31,32,33, 34.

wicked may know his love of goodness: how this will stand with his two Sayings before twice mentioned, of the Promises made to sinners, as sinners, &c. I need say nothing; but of that he saith elsewhere *viz. That the Saints are only wrought on and perswaded by the love & promises of God, but not by the terror of the Lord, and that is it they held forth only to the wicked; affirming the same of* Paul, 2 *Cor.* 5.11. This is not right neither: for the very word in that Text, with that went before, includes the judgement also, in which the terror is, as that which was also in the motive of his own and other Believers being perswaded to diligence; yet, intimates it also to have had some prevalency with the *Corinthians*. And plain it is there also, That he held forth chiefly and mostly the love of God in Christ, even to perswade unbelievers; and not the terror without it, nor but for the contempt and refusal thereof: but no need to strive about that is so cleer: who can read that profession of *Job*, so oft expressing it, and concluding, *For destruction from God was a terror to me, and by reason of his highness I could not endure*; And of *David*, *My flesh trembleth for fear of thee, and I am afraid of thy judgements*; And of *Levi*, that not onely feared the Lord, but also was afraid before his Name; And of *Habakkuk*, who *when he heard the voice of the judgements, his belly trembled, his lips quivered at the voice, rottenness entred into his bones, and he trembled in himself, that he might finde rest in the day of trouble?* Yea, hath not God promised, to look to him, and appear to his joy, that trembleth at his word, when shame shall befal those that by devices labour to put it from themselves as not having any thing to do with them? yet the Spirit saith expresly, *Happy is the man that feareth alway, but he that hardneth his heart shall fall into mischief*: yea, was not *Moses* thus led for *Israel*? and *Phinehas*; yea, *Paul* in respect of himself, and also directing all Believers to the same. So that this fear in such as believe the Promises, is no desperate, but a hopeful fear, as well standing with confidence, as godly sorrow and mourning doth with rejoycing in the Lord, as is seen in *Job*, *David*, &c. So that this was rashly affirmed: and yet worst of all, that Affirmation of this Saying, [*God to be with us while we are with him.*] is a cursed liberty left Men of departing wickedly from God: it had not been well so to affirm of that saying of *David* to *Abiathar*, *Abide thou*

2 *Cor.* 5.8,9,10, 11.
13,14,15,19,20.
Job 31.1,23.
Psal. 119. 120.
Mal. 2.5.
Hab. 3.16.
Isa. 66.2,5. & 28.13.
Prov. 28.14.
Num. 22.6,15.
Iosh. 22.15,22.
1 *Cor.* 9.27. & 10.1,6,11.
Pag. 221.
1 *Sam.* 22.23.

thou with me, fear not; for he that seeketh my life, seeketh thy life; but with me thou shalt be in safety. But when God in Christ Jesus hath called people to himself, spoken peace to them in the Blood of his Son, free'd them from the charges of the Law, from the Accusations of sin, and the tyranny of the Devil, and terrors of death, and filled them with the consolations of his goodness, and promised them eternal life; and also told them of the malice of Satan and the World, and how they seek to devour them, giving them this counsel and comfort, saying, *I am with you and for you, abide you in me and with me, and I will be with you for ever; and with me, you shall be in safety: but if you abide not in me, you will be forsaken, and lie open to all danger:* Shall any call this a cursed liberty, *&c?* Surely, Methinks, if they could not see the goodness of it, yet they should forbear reviling it, knowing it to be the very Saying of the Holy Spirit in the Prophet, to a good King and good People, *The Lord is with you while you be with him; and if ye seek him, he will be found of you: but if you forsake him, he will forsake you.* And this they counted not a cursed, but a blessed liberty, and it had as good a fruit in them. And such-like Language used by our Saviour to his chosen Disciples; who surely would have shunned it as blasphemy, to call it a cursed liberty left Men of departing wickedly from God: they knew it tended, and the fruit of it in Believers, was to keep Men both humbly and confidently to God. If the saying startled and enraged him, because it could not be answered; yet so odious a censure trenching on God's own words, might in reverence of him, have been forborn; let become of our Opinions what will, let God be True, and every one that swerves from his sayings, a Liar: as for Saints, by turning aside to fall, depart, *&c.* Mr. *Owen*, and all of his Opinion, grant, a falling may be, and a grievous one also; yea, a departure, though not total and final, yet such as will be visited with grievous corrections, such as may be as fire in their bones. And we believe, and Mr. *Goodwin* nowhere denieth, but that there are Promises for these departed ones still, That upon God's correcting, recalling and renewed strife with them (in which he will not be wanting) in repenting and returning, they shall be forgiven, and received into former favour, and renewed to former gracious consolation and hope again. What needed then this harsh Censure? and what profiteth

2 *Chron.* 15. 2, 8, 9, 10, 11, 12, 13, 14.

Joh. 15. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11.

Jer. 3. 6, 14, 22. *Hosea* 14. 2, 4. *Jude* 22, 23.

siteth the Opinion of the infallible certainty of the Saints perseverance, [*When some of the Saints never attain this certainty, and some lose it in whole or in part; yea, many of the Saints who are not enabled all their dayes, to mix the Promise of perseverance with faith, and on that account do never all their dayes get free from some bondage*, &c. So saith Mr. *Owen*:] whereas all that are *justified by faith in Jesus Christ, have peace with God*, &c. What is contended for? if it were to help the Saints to persevere, and to the Faith thereof, then Mr. *Goodwin* his warning of the danger, to avoid it; and setting forth the Foundation on which they may safely rest, and not be deceived, is more farthering that business, then the maintaining an impossibilty of final falling, and set forth no Foundation for Believers to rest on for it, in which they may enjoy it. And surely, these gracious Promises given to Believers abiding in the Faith, with all the Cautions mixt with them, are very helpful to Saints perseverance; yet seeing there are Promises to help yet farther, I will endeavour to quote some of them for the Reader to turn to, and mind.

Pag. 294.

Rom. 5. 1, 2. *Gal.* 1. 1.

Chap. 3.

Of Promises to Believers, that they may abide in the Faith.

The third sort of Promises are to Believers; that they may abide in their Faith and holiness, and not be left to trust on their own faithfulness for their abiding; which would be unsafe for them, and folly in them: yea, if any of them, because of their love, faithfulness and zeal toward the Lord, or any attainments got, or resolution made, should thence resolve and conclude, and rest thereon, that they shall not depart from him or forsake him; this, though in the best Saints, would certainly presage a fall: for their standing and perseverance therefore, that it may be by Faith, and so that they may live by Faith, and be kept by the power of God through Faith; which is the onely way of attaining. God

Prov. 28. 26.

Isa. 50. 10, 11. *Mat.* 26. 33, 35 *Rom.* 11, 18, 20.

Hab. 2. 3, 4 *Gal.* 2. 20. 1 *Pet.* 1. 5. *Gal.* 5. 5.

thou with me, fear not; for he that seeketh my life, seeketh thy life; but with me thou shalt be in safety. But when God in Christ Jesus hath called people to himself, spoken peace to them in the Blood of his Son, free'd them from the charges of the Law, from the Accusations of sin, and the tyranny of the Devil, and terrors of death, and filled them with the consolations of his goodness, and promised them eternal life; and also told them of the malice of Satan and the World, and how they seek to devour them, giving them this counsel and comfort, saying, *I am with you and for you, abide you in me and with me, and I will be with you for ever; and with me, you shall be in safety: but if you abide not in me, you will be forsaken, and lie open to all danger:* Shall any call this a cursed liberty, *&c.*? Surely, Methinks, if they could not see the goodness of it, yet they should forbear reviling it, knowing it to be the very Saying of the Holy Spirit in the Prophet, to a good King and good People, *The Lord is with you while you be with him; and if ye seek him, he will be found of you: but if you forsake him, he will forsake you.* And this they counted not a cursed, but a blessed liberty, and it had as good a fruit in them. And such-like Language used by our Saviour to his chosen Disciples; who surely would have shunned it as blasphemy, to call it a cursed liberty left Men of departing wickedly from God: they knew it tended, and the fruit of it in Believers, was to keep Men both humbly and confidently to God. If the saying startled and enraged him, because it could not be answered; yet so odious a censure trenching on God's own words, might in reverence of him, have been forborn; let become of our Opinions what will, let God be True, and every one that swerves from his sayings, a Liar: as for Saints, by turning aside to fall, depart, *&c.* Mr. *Owen*, and all of his Opinion, grant, a falling may be, and a grievous one also; yea, a departure, though not total and final, yet such as will be visited with grievous corrections, such as may be as fire in their bones. And we believe, and Mr. *Goodwin* nowhere denieth, but that there are Promises for these departed ones still, That upon God's correcting, recalling and renewed strife with them (in which he will not be wanting) in repenting and returning, they shall be forgiven, and received into former favour, and renewed to former gracious consolation and hope again. What needed then this harsh Censure? and what profiteth

2 *Chron.* 15. 2, 8, 9, 10, 11, 12, 13, 14.

Joh. 15. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11.

Jer. 3. 6, 14, 22. *Hosea* 14. 2, 4. *Jude* 22, 23.

siteth the Opinion of the infallible certainty of the Saints perseverance, [*When some of the Saints never attain this certainty, and some lose it in whole or in part; yea, many of the Saints who are not enabled all their dayes, to mix the Promise of perseverance with faith, and on that account do never all their dayes get free from some bondage*, &c. So saith Mr. *Owen*:] whereas all that are *justified by faith in Jesus Christ, have peace with God*, &c. What is contended for? if it were to help the Saints to persevere, and to the Faith thereof, then Mr. *Goodwin* his warning of the danger, to avoid it; and setting forth the Foundation on which they may safely rest, and not be deceived, is more farthering that business, then the maintaining an impossibilty of final falling, and set forth no Foundation for Believers to rest on for it, in which they may enjoy it. And surely, these gracious Promises given to Believers abiding in the Faith, with all the Cautions mixt with them, are very helpful to Saints perseverance; yet seeing there are Promises to help yet farther, I will endeavour to quote some of them for the Reader to turn to, and mind.

Pag. 294.

Rom. 5. 1, 2. *Gal.* 1. 1.

Chap. 3.

Of Promises to Believers, that they may abide in the Faith.

The third sort of Promises are to Believers; that they may abide in their Faith and holiness, and not be left to trust on their own faithfulness for their abiding; which would be unsafe for them, and folly in them: yea, if any of them, because of their love, faithfulness and zeal toward the Lord, or any attainments got, or resolution made, should thence resolve and conclude, and rest thereon, that they shall not depart from him or forsake him; this, though in the best Saints, would certainly presage a fall: for their standing and perseverance therefore, that it may be by Faith, and so that they may live by Faith, and be kept by the power of God through Faith; which is the onely way of attaining. God

Prov. 28. 26.

Isa. 50. 10, 11. *Mat.* 26. 33, 35 *Rom.* 11, 18, 20.

Hab. 2. 3, 4 *Gal.* 2. 20. 1 *Pet.* 1, 5. *Gal.* 5. 5.

in and through Christ, hath given many gracious Promises, which being mixed with Faith in Believers, they will be enabled to follow the Lord fully as *Joshua* did, and so be preserved, till they come to the heavenly, as he did to the earthly *Canaan*: for the Lord forsaketh none that trust in him; they shall be as Mount *Sion*, &c. Let us then search the Scripture where these Promises are.

Psal. 125.

Psal. 84.12. & 29.11. & 5.12. *Isa.* 26.3,4. *Jer.* 17.7,8.

1. They are blessed that believe or trust in the Lord: he will bless them with peace, and compass them about with favour, as with a shield, and keep them in perfect peace, so as they shall take root, and be established, be green and fruitful, and not wither.

Deut. 33.3. *Iob.* 20.28,29. *Psa.* 18.30. *Deut.* 23. 25,27. *Rom.* 16. 20. *Mat.* 16.18.

2. They are in the hands, and under the wings and protection of the Lord, and none can pluck them out of his hands: so that he is, and will be a Buckler to them, and an Enemy to their Enemies, and turn them back; yea, he will tread Satan under their Feet, and the Gates of Hell shall not prevail against them.

Psal. 31.23,24. & 97.10. *Prov.* 2.8. *Deut.* 31.6. *Heb.* 13.5. *Psa.* 37.28.

3. He will preserve and strengthen them; he will preserve their souls, their way, their feet in his way, 1 *Sam.* 2.9. yea, he will never leave them nor forsake them, but preserve them for ever: so as they shall be safe through all dangers, and set on high, *&c.* Psal. 91. throughout.

Isa. 57.13. *Psal.* 34.22.

4. They shall possess the promised Land, and inherit his holy Mountain; and none of them shall be desolate.

Can any that believe Christ, and therethrough trust God in his Word, and so believe his Promises, but that according to their Faith, they are alike perswaded of his graciousness, power, truth and faithfulness, according to these Promises, to preserve their Souls in Faith; and them in his Grace and way through Faith unto Salvation, in his abundant goodness and truth?

Rom. 13.11. 2 *Tim.* 1. 9,10. 1 *Joh.* 1,1,2,3.

And to help Believers to this believing and confidence, these Promises are brought nigher to us, and made more open and easie to be believ'd, then when first made before the first coming of Christ, in that now,

5. Christ hath come in the flesh, and Jesus is the Christ, and he, The Lord Jesus Christ, The Son of God, The Son and Saviour of Man, The Head and Brother of all Believers; who hath suffered for our sins, overcome death, offered the acceptable

Sacri-

Sacrifice; and is exalted and immeasurably filled in the Nature of Man with the Holy Ghost; and in him all the Promises of God are *Yea* and *Amen*: all the Promises are his, and to him it belongs by vertue of his purchase, and the donation of the Father, to give the Dignity and Priviledges to be the Sons of God to Believers, and to keep, raise, and give eternal life to those, by the Fathers testifying of him, drawn in to believe in him, as hath been shewn in the Declaration of the Purposes, which are opened in the Promises. 2 *Cor.* 1.20. *Joh.* 1.12.13. *Joh.* 6. 37,38,40 & 17. 2,6.

And he, the Lord Jesus Christ, telleth us plainly, That his goodness, the choice benefits of all his sufferings, and Sacrifice, and Mediation, extendeth not to the Father, to help or add any thing to his perfection; but to the Saints that are in the Earth, (compassed with infirmities) and to the excellent, (yea, even the Spirits of just Men made perfect, who have not yet received all their happiness) in whom, (namely, those Saints, both that live by Faith, and that have died in the Faith) is all his delight. And he communicateth the Priviledges of Sons, to all that believe in him; and they are born of God, and have eternal Life, and are *Abraham*'s Seed, and Heirs according to Promise; and he will own them and keep them, so as they hear his voice and follow him; and he will give them eternal Life, and they shall not perish. And this he will do, by giving forth into their hearts his Spirit, in and with his Word, to minde them of his Sayings foresaid by himself, and by his Spirit in his Prophets and Apostles; and so to testifie of him, and take of the things of him, and shew them; and so glorifying him to them, he will both enable them to pray to God in his Name, and receive Answers from him, and also witness with their Spirits, that they are the Sons of God, and so lead them in his way into all Truth, and unto Glory; and assures Believers in a plain Affirmation by his Spirit, both that there is an incorruptable and undefiled inheritance that fadeth not, reserved in Heaven for them; and also, that they are kept by the power of God through Faith unto Salvation: it's cleer the power of God here meant, is, The Word of Grace he hath helped them to believe, which is the power of God to Salvation in every one that believeth: and the Holy Spirit in and with that word, which is the Hand, the Finger and power of God, the Divine Power, or power of the Divine Nature, in and with the Gospel, which is his Name: this that by *Psa.* 16.2,3. *Joh.* 1.12,13. 1 *Joh.* 5.12,13. *Gal.* 3.29 *Ioh.* 6. 40,45. & 10. 27,28,29. *Ioh.* 14.6,17,26. & 15.26,27. & 16.7,13,14 *Rom.* 8.26,23,14,15. 16. *Psal.* 73.24. 1 *Pet.* 1.4,5. *Rom.* 1.16. 1 *Thes.* *Luk.* 11.20. *Act.* 11.21. 1 *Cor.* 3. 4. 2. *Ioh.* 17.11,12.

which Christ in his Ministration kept those given him, and by which the Father and he still keepeth such. By this power of God, are Believers kept through Faith unto Salvation, ready to be revealed in the last times: and how can it be through Faith, if the Object of Faith set forth in the Word, and the influences of that Object be not continued to them, that they may continue believing, and in believing, mix their Faith with these Promises, and so be united to and with Christ in the Promises? or how can it be through Faith, if they also do not in the belief of the Grace, Power, Truth and Faithfulness of God, which they have been helped to see and believe, in believing the Testimony of his love in the gift of Christ, and in his Blood shed for them when they were Enemies, even from thence believe and relie on him for all that Grace and Life, which he hath promised, and so mix Faith with, or be united by Faith to the Promises? This being the professed way of the Believers confidence, growth, expectation and perseverance to the inheritance; yea, this the way of the Believers living, in being justified and so preserved to the enjoyment of the inheritance promised; till which time there is no other way for the just to live, but by Faith, and by Faith they shall live; and God hath appointed this to be by Faith, even to this end, That it may be by Grace, and that the Promise may be sure to all the Seed. And indeed, it can no other way be sure, nor is there need of any other assurance of perseverance to the inheritance, then the assurance of Faith, even the assurance that Faith in the Object giveth, and Faith in believing receiveth, when through the belief of the Love of God to sinners, appeareth, in having given his Son Christ to die for their sins; and being therethrough led to believe in God for performing his Promises; and so mix Faith with the Promises. This the Faith of *Abraham*, of which Faith, and assurance of hope therein, none that have it, will or need to be ashamed: for sure here are Promises enough, confirmed enough in Christ for Believers to mix with Faith, and so trust in God, even for keeping and preserving them: and as he doth enough to keep them trusting in him, so he will never fail or forsake any that trust in him.

Rom. 5.6,7,8, 9,10. *Tit.* 3.4.5, 6,7. *Gal.* 5.5,6. & 6.6. *Hab.* 2. 4. *Rom.* 1.17. *Gal* 3.11. *Heb.* 10.38. *Ioh.* 3. 36. *Rom.* 4.13, 16.

Rom. 4.17,25. & 5.1,2,5,6. *Isa.* 28.16. 1 *Pet.* 2.6. 2 *Tim.* 1. 12. & 4.18. 2 *Cor.* 5.1.

But alas, will some say, *this is comfortable to them that in believing do mix Faith with these Promises for their perseverance, and so trust in God: but we are not able in and by*

all

all we believe; to mix Faith with these Promises, and so to rest patiently on God for our perseverance; yea, we are not sure the Faith we have is such, but that we may fall from it.

To whom I answer, If thou believe the Testimony of Christ, as given in the Gospel, thou shalt be saved: and in this belief, abiding in him, thou shalt not miss, but finde his Grace enabling thee to mix Faith with these promises for perseverance: and to help thee, and all that believe Jesus to be the Christ, Here is yet farther provision for thee in the precious Promises, to lead thee on, and so enable thee to mix thy Faith with the Promises: and these helps, though all to one gracious end, yet in some respects they are divers and manifold, yet meeting in one, to lead thee to unite thy Faith with these Promises: onely before I mention them, take this Caveat, that an Opinion of an impossibility of one that doth once truely and indeed believe, to fall away again from the Faith, is none of the helps given thee in Scripture; nor is this Saying, That many of the Saints are not enabled all their dayes to mix the Promises of perseverance with Faith; and on that account do never get Freedom from Bondage, any of the helps given; nor will the holding of an Opinion, that all true Believers and Saints shall certainly persevere, bring those Saints to the heavenly rest and inheritance, which never are united by Faith to the Promises; yea, even the Promises thereof; and so have not their Faith mixed with the Promises. The Apostle is plain in this, desiring the Saints, That he and the residue that knew this, might without offence-taking by the Saints have leave and liberty to fear lest a promise being left of entring into his rest, any of those Saints he wrote to, should seem to come short of it; and the very Ground of his fear was, lest this Promise should not be mixed with Faith, in every of the Saints that had heard it; alleadging That the cause of others falling short and not profiting, because the word *heard* was not mixed with Faith in them that heard. And indeed, the Holy Ghost doth not lead his instruments, to daub up any with untempered morter, as if they may be Saints that shall infallibly persevere, and yet never be able all their dayes to mix Faith with the Promises of perseverance *&c.* But he affordeth directions and helps to Believers that they may in believing mix (not reasonings, but) Faith with the Promises; and so live, neither by

pre-

presumption, nor sense, but by Faith. And so in love are many Helps given them, which also have the Nature of Promises, and many Promises in them: and they may be comprehended in these four Heads or Branches, namely: 1. Caution. 2. Instruction. 3. Assurance, 4. Inward Helpfulness. Consider them.

Chap. 4.

Of the Helps to mix Faith with the Promises, and so to persevere.

IT hath pleased the Lord in his great love to afford and give many Helps to Believers, that they may mix Faith with the Promises, and persevere.

Joshua 24.20. 2 *Chron.* 15.2. *Prov.* 1.8,9. & 4.2,6,20,24. *Jer.* 17.13 *Ezek.* 33.9,11. *Prov.* 15.10. *Psa.* 141.5.

1. The first Help is Caution and Warning, that they depart not from him, but abide believing; and so he hath warned them of that which will, if not avoided, hinder and turn aside; and therewith discovered the danger thereof, that they may both avoid it, and be preserved. And though these things be grievous to those that are out of the way, yet they are very profitable to those that love righteousness: and in this manner, to this gracious end, the Lord hath warned us,

Heb. 3.7,12,15, 16. & 10.35,38. *Phil.* 2,14.

1. To take heed of hardning our hearts, from hearing his Voice, (by fleshly Reasonings, or foolish Questions, as they *Joh.* 6. or Murmurings;) and so to beware of an evil heart of unbelief, which leads to depart from the living God.

Heb. 3.13. & 12. 16,17. *Rom.* 8.13 & 13.12,14. *Gal.* 6.8. *Prov.* 11.2. & 16.18. & 29. 23. *Rom.* 11.20, 21.

2. To beware of the deceitfulness of sin, and so of those special sins, that will harden the heart, and lead to unbelief and falling away; as of prophaness, and provision making for the flesh to fulfil the lusts of thereof, and so of sowing to it; and so of those sins that seem more spiritual, as pride of Parts, Gifts, Receits, Attainments; and of vain-glory, in love and desire of praise of Men, *Gal.* 5.26. *Phil.* 2.3. *Joh.* 5.44. with 12.43,44.

Prov. 1.10. & 9.13,18.

3. To beware of a more subtil mischief, namely, That we do neither of our selves, nor by the allurements and fair words of others, seek

seek life in a wrong way, by eating that which is not good, to get refreshing and consolation to our Souls. And so he hath warned us, That we feed not on the works of Righteousness of our own endeavouring by the Law of works, conceiting to have the Righteousness of God thereby, and so presuming as the Pharisees did, we have Grace, and are elect, and upon that account, worship and praise God, and hope for eternal life: this is to sacrifice in the Gardens, and burn incense upon Altars of Brick, and drink in vanity in conceits of our own holiness, and despising others; a thing loathed of God: such eat Swines-flesh, of which we are warned: yea, more still: *& 14.7. & 19. 27. Isa. 55.2. Rom. 9.31,32, 33. & 10.2,3. Gal. 4. 19,23. Luk. 18. 9,11, 14. Isa. 65.3, 4,5.*

4. He hath warned us of an evil more secret and subtil then the former; namely, That we feed not upon any thing that hath blemish or defilement in it; for that is neither the rest nor the bread of life that he hath given us; nor any thing is that, which is directly our own, how goodly soever appearing, and what change soever it hath wrought in us; as inward sorrow, and brokenness of heart for our sins, and some suitable mortification of, and abstaining from, or death to sin, and some suitable vivification and quickning in zeal towards, love of, desire after, and delight in holy Duties, and Societies; and some suitable performances and fruits, in prayer, hearing, just and equitable walking: when these are all found, and also by others approved right; yet are not these to be fed on for life and satisfying, in exercising our thoughts on them: from thence concluding and trusting, That we are Christ's, and so elect, and upon that account to hope for eternal life. Surely, there is yet wants and defilements in us in all this sorrow, brokenness, mortification, vivification and performances; so that if any of us think not fit to confess of our Righteousness in this, with the Prophet, *It is a defiled clout*; yet we cannot but confess with the Apostle, *We are not thereby justified*: and if any refuse so to confess, they cannot free themselves from that charge of the Prophet *Isaiah*. A dangerous feeding, beware of it; and yet, *Mic. 2.10 Isa. 4. 1. 2 Cor. 10.7,12, 18. & 13.5. Isa. 64.6. 1 Cor. 4.4. Isa. 65.4. & 66. 17.*

5. He hath warned us of a deceit more secret and subtil then these, which to some appeareth as the Bread of life to feed on; and that is, when in waiting and looking for some such thing, there cometh into the fancy or thoughts; yea, to some to their heart, some particular Word or Promise of God that is in the Scripture:

to let

to let pass such as come into the fancy and thoughts onely; as knowing none but fools and unbelievers will deceive themselves to
*Prov.*14.15. trust and rely on such motions and thoughts, not yet to speak of such words as may be cast in by a Satanical Spirit; because, when
*Mat.*4.6. *Mar.* so they tend to pride or presumptuous confidence, withdrawing
1.24. *Act.*16. from attending on Christ in his way and Ordinances; and so true
17. Believers will be fearful of entertaining them: but those that are hinted by the good and Holy Spirit; yea, and that in mercy for gracious ends, even to draw to Christ, and so uphold their fainting Spirits; but not for them to rest upon the in-giving of such a word to them, and their certain receit thereof from God; and so to feed on that, and on that account to conclude their Election before time, and their assurance of never falling away; but having eternal life, and persevering to the inheritance: for when time was that the Holy Ghost was not given in the full Revelation of the Mystery of Christ, and so this in-giving of some particular words more in use; yet though personally given to any one Man, It had this Caution with it, *If I say to the righteous,* (which can be no less then one
*Ezek.*18.&33. justified in some sense) *That he shall surely live*; which could not be in any righteousness of his own by the Law of works) *if he trust to his own righteousness*, (mark the fruit of such trusting) *and commit iniquity, &c. he shall die.* What hurt confidence in our receit of such words hath done me and others, I need not here repeat; and how it apts some after, over-greedily to receive any thing that comes with a shine and spiritual fervor, I will not here say. But this it is I am now to say, That Christ hath come in the flesh, and is he in whom all the Promises of God are *Yea* and *Amen:* and now he is given and set forth in the Gospel to us, for Light, Law, Covenant, Promise, and witness of God's Love to us. This the Testimony and the in-giving of a particular word, an inferiour Testimony, and not so usual now; yet God tendering us in our Infancy, vouchsafing such speaking Inspirations to us for good, to draw us to look more to his Son to rest on him, if we sit down and take up our rest in these speakings short of him, we shall turn that which was for our welfare into a snare: but of this he hath mercifully forewarned us, in making known to us, That without his bloodshedding, there could have been no Remission for us; and without the same in the vertue of it sprinkled upon our hearts, there can be no forgiveness received by us; and that he himself,

ſelf, as he was crucified for our ſins, and is riſen in our Nature juſt, for our juſtification, and is now at the right hand of God appearing in our Nature for us; even ſo he, and he only, is the object held forth for healing and life, the Revealer of the Father's Minde, the only Foundation to reſt on, and Bread of Life to feed on: and ſo herein hath warned us of this, and all the former deceits: for, as *Paul* to ſome miſcarrying ſaid of himſelf, *Was Paul crucified for you? or were you baptized in the Name of Paul?* ſo it may be ſaid, Was any of your Works of righteouſneſs? or was your brokenneſs, mortification, vivification and performances? or was an inſpiration to you, and receit by you crucified, and made a curſe for you? did any of theſe die for your ſins, and riſe for your juſtification, and give the ranſom and ſacrifice for you? or were or could you according to the commiſſion of Chriſt be baptized in the Name of any of theſe? Surely no: therefore none of theſe can be your bottom or foundation to reſt on, nor the true Bread of life for you to feed on? Nor will you ſay, The eternal Purpoſe of God and his Election was made ſin and a curſe for you, and ſo crucified, dead and buried for you, and raiſed and offered in ſacrifice for you, and ſo not the firſt thing appearing, the bottom and foundation to reſt on, the real Bread of life to feed on; but Chriſt onely, who did all this according to Purpoſe, being God's Elect, *&c.* and hath not God diſcovered his love to us, and his unwillingneſs that we ſhould periſh, and his readineſs to receive, retain, help and ſave us, by giving us theſe warnings, and helping us with ſuch things to awe and terrifie the fleſh, and to reſiſt all Doctrines and Spirits of Deluſion? And is there not in the ſame warnings given, an intimate and ſure Promiſe, That if we according to the light and ſtrength he giveth us, avoid theſe lets and pull-backs, he will follow on with more Grace, and enable us in believing to mix the Promiſes with Faith? See the Scriptures: and ſo theſe Warnings are one good Help. Another is,

1 Cor. 1. 13.

2 Cor. 15. 1, 2, 15. Ezek. 18. & 33. 1, 9, 10, 11, 19. Joh. 15. 1, 2, 15

II. Inſtruction to the buſineſs of mixing the word with Faith, that ſo we may live indeed by Faith; and that is by eating that which is good, and letting our Soul delight it ſelf in fatneſs, ſo we ſhall be verily fed with the ſure mercies of *David*. In which Inſtruction we have three things explained by Chriſt for our Help.

Iſa. 55. 2, 3, 4.

I. That it is good and fatneſs, meat ready prepared, nothing

Prov. 9.1,2,3, 4,5,6. *Mat.* 22. 1,2,3,4. *Luk.* 14. 17. *Isa.* 55.1,2, 3. *Joh.* 6.27, 29,32.

of our provision, that hath any blemish or want in it, nor onely a Purpose and Promise of something to be done, but a real business, and heavenly substance prepared, and according to Purpose and Promise fulfilled; a Sacrifice that was slain, and the blood shed, and the Sacrifice offered to God; and so Peace made, Redemption obtained, Spirit received, and Promises confirmed by his Blood; and so in this bread of life, and wine mingled, all provided, ready and set forth, and all, even the worst of sinners called to it, and have liberty to come; and all comers freely to eat of this good and fatness.

1 *Cor.* 15.3,4. *Rom.* 4.25. 1 *Tim.* 2.5,6. *Col.* 1.23,24. *Heb.* 9. 12,14. & 10.5,10. *Joh.* 6.27,33,35, 48,50,51. *Joh.* 18.37 *Mat.* 26. 28. *Heb.* 9.15, 16,17. *Prov.* 9. 2,5. *Joh.* 6.51, 53,54, 55,56, 67.

2. That Jesus Christ himself, as he was wounded for our transgressions, died for our sins, and rose for our justification, and offered up himself a spotless sacrifice to God for us, and so redeemed us from the curse of the Law, obtained eternal Redemption, and is now alive for ever in our Nature, appearing before God for us, to present us in that Body of his, *&c.* so he is the very bread of life, and his flesh is meat indeed. And as by his sufferings and blood-shedding, he did both witness the Truth, and confirm the New Testament of precious Promises; and being risen and ascended, ever liveth a Mediator of this New Testament by vertue of his blood, That the Called may receive, *&c.* so his blood is drink indeed, and this tender of it, wine mingled. And this in Christ, is the provision given us to feed on; all other things beside, tendered by any, or conceived by us to be fed on for life, are in that respect vanity and deceit: and unless we do eat of this flesh of Christ, and drink of his blood, there will be no life in us; but in feeding on this, we shall live for ever.

Joh. 6. 27,29, 33,51.

3. That the manner of our eating that which is good and fatness in feeding on him, is not onely in believing him the Saviour sent of God, and sealed by God to give eternal life; but also, that in this believing, we believe him the Saviour of the World, that gave his flesh for the life of the World, and giveth life unto the World; and so in exercise of this Faith, eat or feed on him: by minding and serious considering, beholding, resting, and taking our well-pleasedness and satisfying in him, his flesh, his body that was broken, and died for our sins, and is risen for our justification, and offered up a sacrifice to God for us, in that he hath done all this for the sins of the World, for Mankinde, sinners, enemies; and so hath made an Atonement, and redeemed them from the curse of

the

the Law, and procured all Mankinde into his disposse; so that by him their lives are prolonged, and God will neither now nor hereafter judge them by that Law, nor cause them to perish for ever in that death they fell under in that first *Adam*; which judgement and death Christ hath undergone and overcome for them; and by vertue thereof, in his Mediation procureth patience and forbearance, that they are not suddenly cut off for their transgressions against him; yea, he useth means towards them that they might believe in him, who is the Propitiation for their sins; in whom believing, they shall not perish, but have everlasting life; which yet they have not, though in him there is yet hope for them: and this is the life of the World, and this is the kindeness and love of God to Mankinde, which according to his mercy appearing saveth the Beholders with the Laver of Regeneration and renewing of the Holy Ghost: and his flesh thus beheld and fed on, and considered as the love of God in thus giving him, and his so dying for his Enemies, appeareth, is that which draws in to believe, at that door, in which one is found no better then the chief of sinners; and being drawn in to believe, the still believing, beholding, considering and feeding on the same; so great love appearing in this sacrifice of Christ, and the fitness in it for sinners, and chief of sinners, draws the heart to confide in him for farther salvation, and so to be saved by his life, and everliving to intercede and send forth Spirit: so feeding on his flesh that was given for, and as given for the life of the World, livingness is found; in which living and believing, they see his precious Promises as sealed and confirmed by the same precious blood of his that was shed for the Remission of their sins, and the sins of many; yea, of the World: and so they drink of his blood, and therein mix the Promises with Faith, and so live by Faith; yea, in this manner believing on him, that justifieth the ungodly through Christ, that died for the ungodly, their Faith is not onely imputed to them for righteousness; but their Faith is herein so united to the Promises, that it springs up in peace, in boldness of access to God, and hope of the glory to be revealed, and will in time, to that rejoycing, hope and assurance mentioned, *Rom.* 8. 32, 36. which is the assurance of Faith. O sweet, safe and comfortable direction! and he that by Grace, to avoid the forewarned hinderances, and eating bread in secret places, and drinking stollen waters (as all are that flow

Joh. 6. 33. & 1. 4, 5. *Rom.* 5. 18. *Rom.* 2. 4. *Joh.* 1. 5, 8, 9. *Eccles.* 9. 4.

Tit 3. 4, 5.

Rom. 3. 9, 21, 25. 1 *Tim.* 1. 14, 15, 16. 2 *Cor.* 5. 19, 20. *Tit.* 3. 4.

Rom. 5. 8, 10, 11.

Luk. 22. 20. *Mat.* 26. 28. 1 *Joh.* 2. 2. *Heb.* 9. 14, 15, 17. *Joh.* 6. 51, 54, 57. & 11. 25, 26. *Rom.* 4. 5, 22, 23, 25. & 5. 6. *Rom.* 5. 1, 2, 3, 4, 5.

not from Christ first known and believed) is prevailed with, and in that avoiding to come in and rest and feed upon Christ crucified, as is said, will finde so much assurance of Faith, as he dares trust God, without any other pawns and pledges, then he hath given in and through Christ already; in whom he hath given to Believers assurance: of which next.

III. Assurance: The Assurance that God hath provided for, and given to Believers for their preservation through Faith unto Salvation ready to be revealed in the last time, in the enjoyment of the inheritance: and this is also clear, great and manifold, as to say,

*Gen.*22.16,17, 18. 1*Cor.*16.15, 16,17,18. *Psal.* 105. 8,9,10,11. *Gal.*3.15,16,17. *Heb.* 6. 13, 14, 15,18.

1. The Word or Promise, and Oath of God, that was confirmed in Christ, and then through him given, and made to *Abraham*, *Isaac* and *Jacob*, the Fathers of the faithful following, that Believers as their Children and Heirs might in minding that Word and Covenant firmed with an Oath, have strong consolation and sure hope.

*Heb.*6.20. *Isa.* 42.6. & 49.8. *Gal.*3. 26,29, 1*Tim.*1. 1.

2. The same brought neerer to us, in that which Christ hath done and suffered for us, who is now entred in our Nature into the Holiest, having begun to take possession for us, being given and set forth in the Gospel for the Covenant to us; that so believing in him, we are Sons and Heirs; and he being our hope, and so our hope anchoring in him, entreth within the veil, and is both sure and stedfast, *Heb.*6.18,19,20. *Phil.*1.20. 1 *Joh.*3.1, 2,3.

*Heb.*10.10,12, 14,18,19.&8. 1,6,11.&9.14, 15.&7.25.

3. The Mediation of Christ, and Ministration of the New Testament of precious Promises, by vertue of his blood and sacrifice; in which he hath opened the passage for us; and all to this end, That the Called may receive the promised inheritance, his Mediation being acceptable and prevalent with the Father; and he ever liveth to make Intercession for them that come to God by him and so he is able to save them to the utmost.

Heb. 8. 10,11. 2*Cor.*3.3. *Rom.* 8.23.*Eph.*1.13, 14.&4.30.

4. This as a secondary and sealing Confirmation, and in some respects sensible, is added, even the first fruits of the Spirit in some spiritual performances of some part of that contained in the New Testament and everlasting Covenant, as an added seal and earnest of our present interest, and after-possession of the inheritance. And is not all this Assurance enough for any that believe in Christ? and so in God through Christ, to keep them trusting in him? But I proceed.

IV. An

IV. An inward helpfulneſs, affording motion and ability to mix the Promiſes with Faith, and thereby to overturn all oppoſition: which helpfulneſs is a new Man a new Heart, or new Spirit, even the minde, diſpoſition and Spirit of Chriſt, within them, as an inward living principle, moving and acting within them, and enabling them to move and act in its movings and actings. This not naturally and originally in them, as the righteous diſpoſition at firſt inſpired to the firſt *Adam* in his innocency; and ſo not having its being of its ſelf in them, which would neither be ſo profitable nor ſafe for them (as now it is) for ſo they might as eaſily neglect its operation and loſe it again, as our firſt Father *Adam* did: nor is it in them like the light that ſhineth into an houſe from a Torch paſſing by the Windows, nor as a flaſh of lightning, ſuddenly coming, and ſuddenly vaniſhing; but as Water from a Fountain, naturally and continually flowing forth and ſtreaming into the Chanel or Veſſel; and as light proceeding from the Sun into an houſe, filling it with light that remaineth, both in the Sun, and from the influence of the Sun remaineth in the houſe, filling it with an abiding light, unleſs ſome wilfully ſhut all the windows, and ſtop all the crannies about the houſe; by which they cannot keep in, but ſhut out the light; yet the light remaineth in the Sun that ſends forth his influences, and cannot be divided from it; nor faileth any of light that ſuffers it to enter, and remain as an influence from the Sun: So Chriſt is the Fountain of living Waters, of Light, Life, and Spirit, the Sun of Righteouſneſs, in whom all Light, Life and quickning is, in whom the fulneſs of the Spirit of life is, and from whom it flows; and ſo thoſe that through Grace believe on him, receive of his fulneſs, and ſee light in his light; and ſo in beholding of, and believing in him, the ſame Spirit that is in him floweth into them, and effecteth the minde and diſpoſition of Chriſt in them, which is alſo called Spirit: in which reſpect Chriſt is ſaid to dwell in them, and the Holy Spirit is ſaid to dwell in them: who as proceeding from Chriſt, and remaining in him; ſo he entreth their hearts, and worketh this new Spirit or diſpoſition in them, and by his light and operations dwelleth in it, and ſo in them: and this Spirit effected in them, and dwelling in them, they have derivatively from Chriſt, and it cannot be had divided from him; but they believing in him, have it of and from him, and him within and by it: and ſo they have him

Ezek.36.25, 26,27. Eph.4. 21,24. Col.3. Rom.8.9,11. 1Cor.2.16. 2Cor.3.3.

Pſa.36.9. Jer. 17.13. Mal.4.2. Col.2.3,9. Joh. 1.16.

Joh.3.6.

Eph.3.16,17.

and

and this Spirit of and from him in their hearts by Faith, and it is in them, a Spirit of Faith, the Spirit of Power, of Love, and of a ſcund minde; and this Spirit dwelling in them, is greater and ſtronger then the Devil that is in the World; ſo that they may full readily mix the Promiſes with Faith; yea, and believing in the Son of God, overcome the World, their Faith being their Victory, whereby they overcome.

2 Cor. 4. 13. 2 Tim. 1. 7. 1 Joh. 4. 4. 1 Joh. 5. 4, 5.

And thus we have ſeen, the Promiſes to Believers in their ſpiritual frames and exerciſes are many, the Promiſes to them abiding in the Faith given them, are many; the Promiſes that they may abide, many; and the helps for their abiding, many; and all gracious from the Almighty God of Truth, through the Mediator to Believers, to whom Faith is given, that they may; and whoever as they may mix the Promiſes with Faith, and ſo accepteth the Grace given, may have the Aſſurance of Faith, even for his perſeverance, in which the following Promiſes will be ſtill farther helpful alſo: let them be conſidered.

Chap. 5.

Of the Promiſes to be fulfilled to Believers after this Life

The fourth ſort of Promiſes, are thoſe which are to be performed to Believers when they have lived and died in the Faith, when their Battel is fought, their Race run; and ſo they have finiſhed their Courſe, and kept the Faith, and ſo overcome. The Promiſes to be then performed to them, be great, precious, and of three ſorts: 1. Such as are to be performed to them at their death, as all ſhall, but ſuch as ſurvive at the coming of the Lord, to whom ſuch Promiſes not needful, nor ſuffer they loſs. 2. Such as are to be performed at the Reſurrection of the Juſt, in the perſonal coming of the Lord. 3. Such as are to be performed when Chriſt delivers up the Kingdom to God the Father; and ſo God is All in all: I ſhall according to what I finde, hint ſomewhat of each.

I. For the Promiſes that ſhall be performed to Believers at their death; 1. They

1. They ſhall reſt from their labours, ſorrows, combates with temptations, being kept as in Chambers of ſafety, till the indignation in which the inhabitants of the earth ſhall be puniſhed, have gone over them all; yea, they ſhall enter into peace, their bodies reſting in the earth, in their ſeveral places, as in beds of peace: and though in reſpect of the enjoyment of the great hope, their bodies be as Priſoners, yet are they at reſt, and free from all trouble and fear; and ſo Priſoners of hope that ſleep in Jeſus, and ſhall be raiſed at his coming, to ſee him, and come with him: ſo it is a bleſſed ſleep and reſt. *Rev.* 14.13. *Iſa.* 26.20,21. & 57.2. *Iob.* 3.17, 18. *Zach.* 9.11, 12. 1 *Theſ.* 4.14. *Iob* 17.13,16. & 19.25,27.

2. Their Spirits or Souls ſhall walk in their uprightneſs in the preſence of Chriſt, their Righteouſneſs, and under his Wings, as the Altar of ſafety and ſolace, enjoying a more full ſight of the Perſon of the Lord Jeſus, and being nigher, and having more full fellowſhip, with greater rejoycings in him, and with him, and with the Spirits of juſt Men made perfect, (of which they now are) then ever they did or could have enjoyed, while they were in mortal bodies: in which reſpect, as touching their Souls, they may be ſaid to inherit the Promiſes, to enter into reſt; and in both theſe reſpects, the day of their death is better to them then the day of their birth was. *Iſa.* 52.2. *Rev.* 6.9,10,11. *Phil.* 1.21,23. 2 *Cor.* 5.1,2,6,7,8. *Heb.* 6.12,15. & 4.3,4,10.

3. Their works do follow them; that which through Faith working by love they have done in their preaching the Teſtimony of Chriſt, their works of mercy, their prayers, their ſufferings, and conſtancy therein, in bearing witneſs to the Truth, and againſt Antichriſt, have not only had their fruits for holding forth the Faith, and winning in others to God, in their life-time, but in the efficacy of the Truth witneſſed by them in preaching and ſuffering, in anſwer of their prayers, and the memory of their good examples, their fruits ſhall remain; yea, alſo multiply and encreaſe upon their account after their deceaſe. *Rev.* 14.13. *Iob.* 15.16. 1 *Pet.* 1.15. 1 *Tim.* 6.14. 2 *Iob.* 8. 1 *Theſ.* 2.19,20. 2 *Cor.* 10.15,16. *Heb.* 11.4. & 12.1.

II. For the Promiſes to be performed to them at the coming of the Lord Jeſus in and at the Reſurrection of the Juſt, they are of great and glorious things; as to inſtance ſome of them.

1. Their Bodies ſhall be raiſed again, not corruptible, weak and mortal, as before they had been; but incorruptible, powerful, immortal and glorious at the very coming of Chriſt; yea, ſo as they ſhall be as the Angels of God; though not Angels and Spirits onely, 1 *Cor.* 15,23,42, 45,52. 1 *Theſ.* 4. 16. *Phil.* 3.21. *Mat.* 22.30.

Mar.15.25 Luk. 20.35,36 Rom. 8.23.

onely, yet as the Angels, and spiritual, equal to the Angels; for impossibility of dying or falling, for strength, agility, swiftness of motion in ascending or descending and moving every way. Thus shall their bodies be raised, and united to and possessed of their own perfect Souls or Spirits for ever, being both moved and carried about by the divine power.

1 Thes.4.17 Isa. 9.4,5,6. & 11.4. & 30.27,28 & 60.12. Zech.14.5. 2 Pet.3.7. See Part 2, ch.17.

2. Being so raised and made spiritual and glorious in Soul and Body, they shall in a moment ascend, and meet the Lord in the Air, and so be ever with him; yea, come along with him to that great Battel, in which shall be no carnal Sword, no confusion, no garments of any Saints rolled in blood; and yet the perdition and destruction of ungodly Men; yea, of all that then will not serve Christ and his people; yea, all the Saints with him shall have this honor, To execute vengeance upon the Heathen, to binde their Kings, &c. as is said.

Jer. 3. 17,18. Ezek.30.24. & 37.21,22. Isa. 52.8. Jer.33.7, 8,9. Isa.19.24, 25. Jer.48.47. & 49.6,7. Rom. 11.15,26,27. Psa.126.1,2. Heb.8.10,11. Jer.31.31,33, 34. & 32.38, 39,40,41 Ezek. 37.24,28.

3. Yea, they shall also be with him, and see the natural Seed of *Abraham* that are at that time found surviving of the whole twelve Tribes of *Israel* from all the utmost parts of the World, come into their own Land; yea, then will that be fully performed that is promised, 2 *Sam.*7.10,13. *Isa.*11.11,16. *Jer.*31.8,9. And they shall not onely see this, but they shall also see of other Nations come in together with them, to worship God, as *Egypt* and *Assyria*, and of *Moab*, and *Ammon*, and *Elam*; yea, of all Nations that shall be left living upon the Earth, *Psal.* 66.4. and 89.9. O joyful sight! what can this be to such, as love God, less then life from dead, and ravishing and satisfying joy? and yet this is not all: for then also being with the Lord, they shall themselves receive of the Lord the full of the Covenant and Testament, he in the day of grace was for and to them, being the Mediator of that Testament in their behalf, & the Minister thereof, giving in a spiritual first fruits to their Spirits; but now openly making it in performance both to Soul and Body: and they shall also see it made with the whole house of *Israel*, as it was fore-made for them, with their Fathers *Abraham*, *Isaac*, and *Jacob*; yea, in a fuller sense, because not to be looked and waited for by Faith then, but to be enjoyed in performance, both to their Fathers and them: so as they shall then all know the Lord, and there will be no more any remembrance of their sins by him; they shall have no more any hunger, thirst, pain, or any sorrow.

4. Then

4. Then also shall they see *Jerusalem*, that great City, the praise of the Earth, the Throne of the Lord, a quiet Habitation; yea, then and there shall they see Jesus Christ in his glorious Body, The Son of *David*, The King in his Beauty and Glory, sitting upon the Throne of *David* his Father, and ruling before his Ancients gloriously in *Jerusalem*, and over all the Nations and Kingdoms of the Earth under the whole Heavens; then shall they see the good of his chosen, and rejoyce in the gladness of his Nation, and Glory with his Inheritance; for then they shall have a new Heaven and new Earth, wherein dwells Righteousness, the Creation restored to its purity, the light of the Sun, as the light of seven dayes, the Earth bringing forth plentiful encrease, and all Creatures at peace among themselves, the people among them all righteous, and not one suffered to live among all Nations that shall rebel against them, & all Righteousness, and Peace and Prosperity streaming among them, through the blessed Restauration by, and Government of the Lord Jesus Christ the King.

Psa. 128.5. *Isa.* 33.20. & 66.13 *Jer.* 3.17. *Isa.* 9.7 & 24.23 *Luk.* 1.32,33 *Dan.* 7.14 *Psa.* 72.8,9, 10,11. & 106.5. *Isa.* 65.17. 2 *Pet.* 3.13. *Isa.* 9.6,7 & 11.9. *Psa.* 72. & 75.1, 2,3. *Heb.* 2.8. *Psal.* 8.4, 5,6. *Rom.* 8.21,22.

5. The Tabernacle of God, Jesus Christ in whom the fulness of the Godhead dwelleth bodily, and the holy City, (which are these that have died in the Faith being risen, and meeting the Lord in the Air) comes down from Heaven, in which God then dwelleth with Men, having made all things new; and now shall these Children of the Resurrection, be Kings, and Princes, and chief Rulers in the Commonwealth of *Israel*, and shall judge or govern the World, and rule the Nations, and so raign in this flourishing Kingdom, with Christ on whom they have believed, and with whom they have suffered; yea, now the Lord Jesus, the King of Kings, as he hath secured them from any hurt by the second death; so he will give unto them to sit with him in white raiment on his Throne, and give them a new white Stone, with a new Name, (even of Victory) in it, and to eat of the hidden Manna, and of the Tree of Life; yea, also Rewards according to all their services and sufferings for his sake; yea, the Kingdoms under the whole Heavens, shall be given to the people of the Saints, *Dan.* 7.27. *Rev.* 21.24.

Rev. 21.2,5. & 1.6. & 5.10. 2 *Tim.* 2.12. *Mat.* 19.28,29. *Luk.* 19.17,19.

Rev. 2.11. & 20.6. & 3.5. 21. & 2.7,17. & 22.14. *Mat.* 10.41, 42. *Luk.* 1[illegible] *Mat.* 19.29 [illegible] 7.13,17. & [illegible] 18.

6. Their exercise shall be a joyful and continual Sabbath-keeping with the Lord, in singing Hallelujahs and new Songs

Isa. 66.10 *Psal.* 72.

onely, yet as the Angels, and ſpiritual, equal to the Angels; for impoſſibility of dying or falling, for ſtrength, agility, ſwiftneſs of motion in aſcending or deſcending and moving every way. Thus ſhall their bodies be raiſed, and united to and poſſeſſed of their own perfect Souls or Spirits for ever, being both moved and carried about by the divine power.

*Mar.*15.25 *Luk.* 20.35,36 *Rom.* 8.23.

2. Being ſo raiſed and made ſpiritual and glorious in Soul and Body, they ſhall in a moment aſcend, and meet the Lord in the Air, and ſo be ever with him; yea, come along with him to that great Battel, in which ſhall be no carnal Sword, no confuſion, no garments of any Saints rolled in blood; and yet the perdition and deſtruction of ungodly Men; yea, of all that then will not ſerve Chriſt and his people; yea, all the Saints with him ſhall have this honor, To execute vengeance upon the Heathen, to binde their Kings *&c.* as is ſaid.

1 *Theſſ.*4.17 *Iſa.* 9.4,5,6. & 11.4. & 30.27,28 & 60.12. *Zach.*14. 5. 2 *Pet.*3.7. See Part 2, ch. 17.

3. Yea, they ſhall alſo be with him, and ſee the natural Seed of *Abraham* that are at that time found ſurviving of the whole twelve Tribes of *Iſrael* from all the utmoſt parts of the World, come into their own Land; yea, then will that be fully performed that is promiſed, 2 *Sam.*7.10,13. *Iſa.*11.11,16. *Jer.*31.8,9. And they ſhall not onely ſee this, but they ſhall alſo ſee of other Nations come in together with them, to worſhip God, as *Egypt* and *Aſſyria*, and of *Moab*, and *Ammon*, and *Elam*; yea, of all Nations that ſhall be left living upon the Earth, *Pſal.* 66.4. and 89.9. O joyful ſight! what can this be to ſuch, as love God, leſs then life from dead, and raviſhing and ſatisfying joy? and yet this is not all: for then alſo being with the Lord, they ſhall themſelves receive of the Lord the full of the Covenant and Teſtament, he in the day of grace was for and to them, being the Mediator of that Teſtament in their behalf, & the Miniſter thereof, giving in a ſpiritual firſt fruits to their Spirits; but now openly making it in performance both to Soul and Body: and they ſhall alſo ſee it made with the whole houſe of *Iſrael*, as it was fore-made for them, with their Fathers *Abraham*, *Iſaac*, and *Jacob*; yea, in a fuller ſenſe, becauſe not to be looked and waited for by Faith then, but to be enjoyed in performance, both to their Fathers and them: ſo as they ſhall then all know the Lord, and there will be no more any remembrance of their ſins by him; they ſhall have no more any hunger, thirſt, pain, or any ſorrow.

Jer. 3. 17,18. *Ezek.*30.24. & 37.21,22. *Iſa.* 52.8. *Jer.*33.7, 8,9. *Iſa.*19.24, 25. *Jer.*48.47. & 49.6,7. *Rom.* 11.15,26,27. *Pſa.*126.1,2. *Heb.*8.10,11. *Jer.*31.31,33, 34. & 32.38, 39,40,41 *Ezek.* 37.24,28.

4. Then

4. Then also shall they see *Jerusalem*, that great City, the praise of the Earth, the Throne of the Lord, a quiet Habitation; yea, then and there shall they see Jesus Christ in his glorious Body, The Son of *David*, The King in his Beauty and Glory, sitting upon the Throne of *David* his Father, and ruling before his Ancients gloriously in *Jerusalem*, and over all the Nations and Kingdoms of the Earth under the whole Heavens; then shall they see the good of his chosen, and rejoyce in the gladness of his Nation, and Glory with his Inheritance; for then they shall have a new Heaven and new Earth, wherein dwells Righteousness, the Creation restored to its purity, the light of the Sun, as the light of seven dayes, the Earth bringing forth plentiful encrease; and all Creatures at peace among themselves, the people among them all righteous, and not one suffered to live among all Nations that shall rebel against them, & all Righteousness, and Peace and Prosperity streaming among them, through the blessed Restauration by, and Government of the Lord Jesus Christ the King.

Psa. 128.5. *Isa.* 33.20. & 66.13 *Jer.* 3.17. *Isa* 9. 7 & 24.23 *Luk.* 1 32,33 *Dan.* 7. 14 *Psa.* 72.8,9, 10,11. & 106. 5. *Isa.* 65.17. 2 *Pet.* 3.13. *Isa.* 9.6,7 & 11.1,9. *Psa.* 72. & 75.1, 2,3. *Heb.* 2.8. *Psal.* 8.4, 5,9. *Rom.* 8.21,22.

5. The Tabernacle of God, Jesus Christ in whom the fulness of the Godhead dwelleth bodily, and the holy City, (which are these that have died in the Faith being risen, and meeting the Lord in the Air) comes down from Heaven, in which God then dwelleth with Men, having made all things new; and now shall these Children of the Resurrection, be Kings, and Princes, and chief Rulers in the Commonwealth of *Israel*, and shall judge or govern the World, and rule the Nations, and so raign in this flourishing Kingdom, with Christ on whom they have believed, and with whom they have suffered; yea, now the Lord Jesus, the King of Kings, as he hath secured them from any hurt by the second death; so he will give unto them to sit with him in white raiment on his Throne, and give them a new white Stone, with a new Name, (even of Victory) in it, and to eat of the hidden Manna, and of the Tree of Life; yea, also Rewards according to all their services and sufferings for his sake; yea, the Kingdoms under the whole Heavens, shall be given to the people of the Saints, *Dan.* 7.27. *Rev.* 21.24.

Rev. 21,1,5. & 1.6. & 5.10. 2 *Tim.* 2.12. *Mat.* 19.28,29. *Luk.* 19.17,19. *Rev.* 2.11. & 20. 6. & 3.5. 21. & 2.7,17. & 22. 14. *Mat.* 10.41, 42. *Luk.* 14.14. *Mat.* 19.29 *Rev.* 7.13,17. & 11. 18.

6. Their exercise shall be a joyful and continual Sabbath-keeping with the Lord, in singing Hallelujahs and new Songs

Isa. 66.10,23. *Psal.* 72.

of praise: and all Nations shall acknowledge them, The beloved and blessed of the Lord; yea, they seeing Christ as he is, and as they are seen, they shall be like him; but how glorious this estate will be, is not yet manifested, and so beyond our conceptions; but onely that we know that we are now Sons, and that in a measure, we shall be then like him in glory. And all these things may be seen more at large before, in Part 2. ch. 18.

Isa. 60. 3, 14. & 61. 9. *1 Joh.* 3. 2. *1 Cor.* 13. 12. *Phil* 3. 20. *Col.* 3. 4.

III. For the Promises to be performed to them when Christ shall have finished the work of the *Davidical* Regiment, raised and judged all the Serpentine Seed, and cast the Devil and his Angels, and all the Enemies, the wicked, into the Lake of Fire; and then delivered up the Kingdom to God, even the Father: the Promises to be then performed, I finde no other but an Ascension or encrease of this happiness and glory, in God being All in all: onely this I finde, That the Kingdom shall never end, never pass to another people, they shall be ever with the Lord, and everlasting joy shall be upon them, and they shall be in everlasting life for ever, and for ever; only the administration of the Government is exalted or ascended higher, so as God is All in all; in whose presence is fulness of joy, and at whose right Hand are pleasures for evermore: that this is, and that so it shall be, is expresst, and so most certain and sure; but what manner of glory it will be, is not yet revealed, nor will be till Jesus Christ come and take unto him his great Power and Raign.

Dan. 7. 14, 27. *Isa.* 9. 7. & 60. 19, 20. & 61. 7. *Luk.* 18. 30. *1 Cor.* 15. 28. *Psal.* 16. 11.

And these be part of the Promises made to Believers, to be performed to them, after they have finished their course, and at the coming of Christ: and if Believers do well minde these Promises, it will cause all services & sufferings for Christ to appear but a little matter to be born; yea, it will lead to count sufferings for Christ greater riches then all the treasures of this World, and strengthen them to endure, as seeing him that is visible; in which, while these Promises are believingly viewed, our afflictions will work for us, a far more exceeding weight of glory; yea, should temptation come so fiercely, as to dazle the eye, or daunt the courage of our believing, so as we fainted in the exercise of our Faith; yet the minding of these Promises, sealed by him that shed his Blood for us, would

2 Tim. 4. 8. *Rom.* 8. 18. *Heb.* 11. 25, 26, 27 *2 Cor.* 4. 16, 17, 18. *Psa.* 116. 3, 11. & 118. 22, 23, 24 & 56. 4, 10, 11.

would make us cry to him in that fainting, and he would hear us, and help us, comfort, and enable us to comfort our ſelves in his word. And will they not then allure and help to perſeverance? Surely, Yes.

And thus I have briefly hinted the Promiſes of God through Chriſt to Mankinde, to Mankinde believing, to Believers in each condition, and to them; and Promiſes to be received after this life: which heartily believed, it would lead to cleanſe from all filthineſs of Fleſh and Spirit, and to perfect holineſs in the fear of the Lord; it would lead to perſeverance, and to cauſe to long and wait for our Houſe from Heaven. 2 *Cor.* 1. 1. & 5. 1. 1 *Joh.* 2. 24, 25.

In all which we ſee, That the Promiſes of God, and the Purpoſes of God, and the Teſtimony of God concerning Chriſt, are all one and the ſame Doctrine, declare the ſame thing, the ſame minde of God by diverſity of expreſſions, ſetting forth and cloſing together in one and the ſame Truth: and ſo, as the knowledge & uſefulneſs of and in any one, will be found the ſame of and in each and every one; yet I, to evidence this, will a little go over what hath already been ſhewn, in uſefulneſs of the Teſtimony of Chriſt, and of the Purpoſes, to ſhew how we are taught the ſame in the Promiſes, and how the knowledge of them, as hath been ſet forth, is helpful to us in many things.

Chap. 6.

How this knowledge of the Promiſes is inſtructive to us about underſtanding ſome Sayings of Scripture.

I. THis will help us to underſtand that ſaying, 2 *Pet.* 1. 4. *Whereby are given unto us exceeding great and precious promiſes, that by theſe you might be partakers of the divine nature,* &c. It is evident, That in this and the former Verſe, *Peter* was declaring the Furniture given him by God for his Miniſtration, as was *Paul*'s courſe oft, in beginning of his Epiſtles: *Rom.* 1. 1, 2, 3, 4, 5. *Eph.* 1. 2, 4, 5, 11. *Act.* 26. 18.

ſtles : and both his Furniture and Miſſion for the ſame end, that *Paul* had his : and ſo in the former Verſe he tells us, That the divine Power of Chriſt, and ſo of God in and through Chriſt (which was the Holy Ghoſt inſpiring them with the Teſtimony of Chriſt) hath given unto them all things (pertaining) unto life and godlineſs : To life, that is, to forgiveneſs, quickning and life ; and being enlivened, to godlineſs, to right worſhipping of God, and living to him, and uniting and conforming to him : and all this, he ſaith, the divine Power gave them, through the knowledge of him, that is, in the Teſtimony of the Righteouſneſs of God, and of our Saviour Jeſus Chriſt : which the divine Power ſhined into their hearts in the face of Jeſus Chriſt, who hath (ſaith he) called us by glory and vertue, or to glory and vertue: whereby, or by which divine Power and Spirit in the knowledge of Chriſt, according to the Teſtimony put in our hearts, are given to us (that is, for Miniſtration, and to miniſter with) exceeding great and precious Promiſes, that by theſe miniſtred by us, and heard and believed by you) you might be Partakers of the divine Nature, that you in hearing, might believe ; and in believing, being convinced, and brought out of darkneſs, might receive the light ; and ſo believing in Chriſt, have Fellowſhip with, and partake of the divine Nature : and ſo the Promiſes here appears to be the ſame with Goſpel-Teſtimony, and the ſeveral Heads or Branches of Promiſes forementioned. Conſider it well.

Joh. 15.26,27. *Act.* 1.4.5. *Luk.* 24.4. *Joh.* 5. 25. & 11.25,26.

2 *Pet.* 1. 1,2.

2 *Cor.* 4.6. 1 *Pet.* 1.20,21. 2 *Theſ.* 2.14. 2 *Cor.* 5. 18,19.

1. For fallen Man, the Seed of the firſt *Adam*, that are under ſin and death, that they may attain to life and godlineſs, receive forgiveneſs, and be accepted into favour, and become of the ſpiritual Seed, *&c.* Needful it is, That in that Nature of Man, ſin be condemned and puniſhed, blood ſhed, death and curſe ſuffered and overcome in the ſame Nature, riſen, juſt, aſcended, and offered to God a Sacrifice, ſo as Atonement be made, Redemption obtained, Spirit and Eternal Life received in the Man, to ſend forth, that Men might believe ; and that whoever believeth on him, may receive forgiveneſs, and life. And ſuch a Saviour God from the beginning promiſed to Mankinde ; and after more explicately to *Abraham*, and by the Prophets : and Jeſus Chriſt

Act. 13.31,32, 33,38,39. *Joh.* 1.45.

that

that died and rose, &c. is this very Promise fulfilled, as God hath now fulfilled this Promise in raising him from the dead, &c. and so set him forth in the Gospel: and this Jesus so set forth, is the Way of approach to God, The Propitiation for sins, The Foundation, The immortal Seed, The Bread of Life, The Elect of God, The First-begotten, and First-born Son of God; that all that believe in him, may through him approach to God, receive forgiveness, be united to, and built on Christ, and so become of the same seed, born of God, a Son of God, by vertue of the Death and Resurrection of, and union with the Son of God. And this fulfilled Promise, and so the Promises under this first Head or Branch of Promises (of things done) are exceeding great and precious, and to be held forth as the Promises of God fulfilled, that in believing Men might be begotten by, and born of the Word or Promise: so that to conceive or suggest to any, another Seed, an elect Company for whom this Seed should come and die, is altogether erronious; there is but one blessed Seed in which blessing is, and that is, the Seed of the Woman, of *Abraham*, in which is blessing. And this Seed was not a People for Christ to die for; but it is Christ dead and risen; and by his communicative vertue, all those that through Grace are brought in to him, and united to him, as such a Seed: to bring Men in therefore to be of this Seed, this Promise fulfilled in him is to be preached.

Luk. 1.69,70. *Joh.* 14.6. *Eph.* 2.17. *Rom.* 3.25 1 *Cor.* 3.11. 1 *Pet.* 1.21,25. *Joh.* 6. 48. *Isa.* 42.1. *Joh.* 3.14,15. *Act.* 2. & 3.9, 26. & 13.38,39 *Gal.* 3.16,26.

Indeed, to witness this of Christ, that he is dead and risen again, and alive for evermore, that whoever believeth on him, may live; if it were not so indeed, would be a false witness-bearing of God, and so a vain preaching; and so likewise to preach this, as good News, and Gospel, to any, for whom Christ did not indeed die, and rise, and give himself a Ransome; so as there is forgiveness and life in him for them, that they might believe, and in believing, receive the same; were a false witness-bearing of God and Christ, of which the Apostles freed themselves, when they preached this to Jews, to Gentiles, to all Men where-ever they came; affirming the same for Truth: and so this the first Promise, in which the Foundation is held forth, and the immortal Seed effused: and so *Peter* preached this Promise.

1 *Cor.* 15.14,15. *Act.* 3.26. & 10. 34,43 & 13.38, 39,47. 1 *Tim.* 2. 4,5,6,7. 2 *Pet.* 1. 20, 21, 23, 24,25.

2. That

2. That sinners, ignorant, blinde, weak and dead Men, may be enabled to believe; and so come upon this Foundation, and be united to, and quickned and born of this Seed, and so partake of life and godliness; and therein, of the divine Nature; needful it is, That this Foundation be discovered to them, and light shined on them with some spiritual fervour and power, opening their eyes to see, and moving in their hearts, that they might believe; testifying to them, That if they in seeing see, *&c.* following Grace shall flow into them, enabling them to believe; and that in believing, they shall receive Remission of sins and life, and that this is the very end of God in sending forth the Gospel to them: and all this God hath promised, and is doing, as hath been shewn in the second Head or Branch of Promises: and this Promise, with the Promises contained in it, are given in the Gospel also to be preached; yea, so as in the plain Declaration of the Gospel, with invitation of Men by it to be reconciled to God, God be affirmed to be fulfilling these Promises also; reaching forth his hand to such a Performance, that Men might indeed, by that he discovereth in his Son, believe, and so be built on the Foundation, united to, and born of the immortal Seed; and so the Preaching is said to be for this end, to enlighten and save, and the hand of the Lord to be with them, and do this work in this Ministration: and so God is affirmed to beseech in their beseeching by the Gospel; yea, in the Ministration of the Gospel of Christ risen from the dead, to be giving Faith to all Men, to be giving the Bread of Life, drawing with the Bonds of Love, and the Cords of a Man; taking the yoke from off the Jaws, and laying Meat before Men, to give Light to them that sit in Darkness: whence *Peter*, confident of his Master's Truth in his Word, *Mat.* 28.20. *Joh.* 15.26,27. doubted not to affirm, That they preached the Gospel with the Holy Ghost sent down from Heaven; and, That the Holy Ghost did also witness of Christ in their witnessing: and so these Promises were also exceeding great and precious, which they had also to preach: so, as whoever, as Light came discovering Christ, and opening their eyes to see, did but then and so behold him, this Word would work so in them, that they should by him believe on him

See Part 5. ch. 1.

See Part 4. ch. 4.

Joh. 3.14,15. *Act.* 3.26. & 26.18. *Act.* 11.20,21. 2 *Cor.* 3.3. & 5.20. *Act.* 17.30,31. *Hos.* 11.3,4. *Joh.* 6.27, 32,33,62,63. *Mat.* 4.15,16,17. 1 *Pet* 1.12. *Act.* 5.22. 1 *Rom.* 1.16. *Thes.* 2.12,13. 1 *Pet.* 1.20,21.

him, and so be enlivened, and partake of divine Nature; and so through this Promise received, united to the former Promise fore-fulfilled, and so born of that Promise fulfilled, through this Promise now in performing.

3. That these weak Believers and new-born Babes, may be more and more built on Christ, and grow up in him, and so live through him, and so have life more abundantly, and be and live godly in partaking of the divine Nature, in Interest, in Union, in Fellowship, in Usefulness, in Conformity, and in assured Expectation of a compleat Enjoyment in due season, needful it is, That following Grace be vouchsafed to them, opening to them the Inheritance, and affording them Blessing in divine spiritual Presence, in all their spiritual Frames and Services, in their Temptations and Sufferings, in their Abiding, and for their Abiding, and assuring them of Help and Preservation to the end, and the Inheritance in its season; which are all given us in the Gospel, and set forth in the third Head or Branch of Promises: and these Promises also, be exceeding great and precious, and *Peter* had them also to preach to the same end, and so did, these being the Promises, to the Hope whereof Believers are by the Word begotten and born. And so of the Promises given them.

See before ch. 2, & 3, & 4, & 5. *Eph.* 1. 18 2 *Thes.* 2. 14. *Jam.* 1. 18. 1 *Pet.* 1. 1, 3, 4, 5, 6, 7 & 2. 3, 4, 5, 9. 2 *Pet.* 1. 1, 2, 5, 11.

II. This will also help us to understand *Rom.* 9. 8. *The Children of the Promise are counted for the Seed.* In that by that said, it's cleer, both who be the Children of Promise, and in what sense they are said to be born of the Promise, and so of VVater, and of the Spirit; yea, of God, and from above; which onely they are, that being born of the immortal Seed, are reckoned one with it, and so after it; and so counted for, and are the spiritual Seed.

1. They are born of the Promise, that is, of Christ promised to be the Saviour; which Promise is now fulfilled, and he so held forth therein, as The Propitiation, The Foundation, The immortal Seed, The Word of the Lord; that the Love of God appearing in him, they beholding, are by him begotten, quickned, born; and so are accounted his Generation. This the Promise of which borne.

Jam. 1. 18. 1 *Pet.* 1. 20, 21, 23. *Joh.* 1. 12. *Isa.* 53. 8, 10.

2. They are born through the Promise, that is, the Promises

Isa. 42.1,8. & 55.4,5. misses God hath made of filling Christ with Spirit, (which is done) and sending forth Spirit through him, to open the eyes of the blinde, *&c.* and so to allure and bring in to him: in performance of which Promise in the heavenly Call, the Word becomes effectual in the heart of those that in hearing

1 *Pet* 1.23. *Gal.* 4.23. hear; and so prevails with them to answer the Call, in believing that set before them in the first Promise seen fulfilled, which therein quickens them, and brings them forth to the birth; and so of that Promise through this Promise, they are born.

Gal. 3. 16,26, 29. & 4.23,28, 31. 3. They are in this Birth born Heirs, to the Hope of the Promise, even the Promises of and pertaining to the Inheritance. And these Promises coming all from above, being all the Fruits of Free-Grace, The Love of God shining through them all, and the Spirit of God breathing in them all, they that are through the Promise displayed, in displaying,

Joh. 3. 3, 5,6. *Gal.* 4.29 *Joh.* 1.13. born of the Promise displayed, to the Hope of the Promise confirmed in him displayed, which is Christ the Son of God, and the Fountain of Spirit and Life, they are rightly said to be born from above, of Water and of Spirit, and so of God; and that so born of the Spirit, is spiritual; and they are in every respect of the Promise, truely called, The Children of the Promise, being born of the Promise, through the

Rom 9 8,9 *Gal.* 3. 23, 26, 28, 29, 30, 31. 1 *Pet.* 2.5,9,10. Promise, to the hope of the Promise; and so both called, and are, The Children of the Promise, of the Free-Woman; and these, all these, and none but these, are the Seed, and counted for the Seed: and so the Apostle *Peter* avoucheth them also. These were before this, another Seed, even Enemies, the Seed of fallen *Adam*, for whom Christ underwent the Curse: and he himself is the promised Seed, in which blessing is for others, even as he came of Man, and in Man's Nature died, and rose, offered the Sacrifice, made the Atonement, and is filled with the Spirit of Life, even the spiritual Man, not the first but the second publick Man: so the promised Seed, that in being so made known, sinners may come in to him, and receive pardon and renewing; and upon that account, may in Union with him become of the same Seed: And these so one in and with him by Faith, are The Seed, God's elect Seed: and surely, God hath no

Elect

Elect among the Sons of Men, but this Seed; yea, none but these counted for the Seed. Therefore for any Seed or Elect to be counted for the Seed, before the consideration; yea, Acceptance and Vertue of the Death and Sacrifice of Christ, for him to die and offer Sacrifice for; and then, in due time to call those that were God's Elect Seed before, to be born again, is such a Dream, that it is a marvel any waking Men should be taken with it, and not rather hold fast to the Scripture-Language, That those that are born of the Free-Woman, The Children of the Promise, are the Seed, and counted for the Seed.

III. This will also, with that Discovery of the same in the Purposes, help us to understand those places, *Psal.*69.28. *Rev.*3.5. & 22.19. about which, so many, through unbelief of the Gospel, puzzle themselves: for The Promises of God, of the first and second Branches, to Mankinde fallen, to sinners; which also opens the Purposes of God as ordered in his Counsel for saving sinners, both declared in the Testimony of Christ in the Gospel, according to Purpose, Promise, Testimony of God, holding forth Mercy, Forgiveness, and Life to Mankinde, sinners, that they might repent, believe and receive it. In all which it appears, That in the Gospel there is a Book declared, which may be, and truly is called, *The Book of the Living*, *The Book of Life*; out of which Men may be blotted; yea, their Name blotted out of it, and their part taken out of it; and so they were once written therein by these Names, Men, sinners, ungodly, unjust, Enemies, lost Ones, because Christ died for such, and came to save such: and there are Declarations of Mercy, & Promises for such, He gave his Flesh for the Life of the World, & giveth life unto the World, (which yet is nowhere called eternal life, though that they might come to that) and as by his own Righteousness in one Sacrifice-Offering, Life was unto all in him, as in the publick Man: so God hath given them all over into his disposes; so God also useth means toward them to lead them to Repentance that they might be saved. Whence also the Life in Christ is called the Light of Men: and so while he continueth in means, to strive with them, and they be still joyned to all the living, there is hope; and while they remain thus,

*Psa.*69 28. *Rev.*3.5.&22.19.*Rom.*5.6,8, 10.2*Cor.*5.14,15 1*Tim.*2.6.1*Tim.*1.15.*Joh.*6.51, 33.*Rom.*5.18& 14.9.&2.4.*Joh.*1.9,29.&3.17. &1.4. *Gen.*6.3.*Eccles.*9.4.

Isa. 22.1,8. & 55.4,5.

miſes God hath made of filling Chriſt with Spirit, (which is done) and ſending forth Spirit through him, to open the eyes of the blinde, &c. and ſo to allure and bring in to him: in performance of which Promiſe in the heavenly Call, the Word becomes effectual in the heart of thoſe that in hearing hear; and ſo prevails with them to anſwer the Call, in believing that ſet before them in the firſt Promiſe ſeen fulfilled, which therein quickens them, and brings them forth to the birth; and ſo of that Promiſe through this Promiſe, they are born.

1 Pet. 1.23. Gal. 4.23.

Gal. 3.16,26, 29. & 4.23,28, 31.

3. They are in this Birth born Heirs, to the Hope of the Promiſe, even the Promiſes of and pertaining to the Inheritance.

And theſe Promiſes coming all from above, being all the Fruits of Free-Grace, The Love of God ſhining through them all, and the Spirit of God breathing in them all, they that are through the Promiſe diſplayed, in diſplaying, born of the Promiſe diſplayed, to the Hope of the Promiſe confirmed in him diſplayed, which is Chriſt the Son of God, and the Fountain of Spirit and Life, they are rightly ſaid to be born from above, of Water and of Spirit, and ſo of God; and that ſo born of the Spirit, is ſpiritual; and they are in every reſpect of the Promiſe, truely called, The Children of the Promiſe, being born of the Promiſe, through the Promiſe, to the hope of the Promiſe; and ſo both called, and are, The Children of the Promiſe, of the Free-Woman; and theſe, all theſe, and none but theſe, are the Seed, and counted for the Seed: and ſo the Apoſtle *Peter* avouches them alſo. Theſe were before this, another Seed, even Enemies, the Seed of fallen *Adam*, for whom Chriſt underwent the Curſe: and he himſelf is the promiſed Seed, in which bleſſing is for others, even as he came of Man, and in Mans Nature died, and roſe, offered the Sacrifice, made the Atonement, and is filled with the Spirit of Life, even the ſpiritual Man, not the firſt but the ſecond publick Man ſo the promiſed Seed, that in being ſo made known, ſinners may come in to him, and receive pardon and renewing; and upon that accompt, may in Union with him become of the ſame Seed. And theſe ſo one in and with him by Faith, are The Seed, Gods elect Seed: and ſurely, God hath

Rom. 9.8,9 Gal. 3.23,26, 28, 29,30,31. 1 Pet. 2.5,9,10.

El-

Elect among the Sons of Men, but this Seed; yea, none but these counted for the Seed. Therefore for any Seed or Elect to be counted for the Seed, before the consideration; yea, Acceptance and Vertue of the Death and Sactifice of Christ, for him to die and offer Sacrifice for; and then, in due time to call those that were God's Elect Seed before, to be born again, is such a Dream, that it is a marvel any waking Men should be taken with it, and not rather hold fast to the Scripture-Language, That those that are born of the Free-Woman, The Children of the Promise, are the Seed, and counted for the Seed.

III. This will also, with that Discovery of the same in the Purposes, help us to understand those places, *Psal.*69.28. *Rev.*3.5. & 22.19. about which, so many, through unbelief of the Gospel, puzzle themselves: for The Promises of God, of the first and second Branches, to Mankinde fallen, to sinners; which also opens the Purposes of God as ordered in his Counsel for saving sinners, both declared in the Testimony of Christ in the Gospel, according to Purpose, Promise, Testimony of God, holding forth Mercy, Forgiveness, and Life to Mankinde, sinners, that they might repent, believe and receive it. In all which it appears, That in the Gospel there is a Book declared, which may be, and truly is called, *The Book of the Living*, *The Book of Life*; out of which Men may be blotted; yea, their Name blotted out of it, and their part taken out of it; and so they were once written therein by these Names, Men, sinners, ungodly, unjust, Enemies, lost Ones, because Christ died for such, and came to save such: and there are Declarations of Mercy, & Promises for such, He gave his Flesh for the Life of the World, & giveth life unto the World, (which yet is nowhere called eternal life, though that they might come to that) and as by his own Righteousness in one Sacrifice-Offering, Life was unto all in him, as in the publick Man: so God hath given them all over into his dispose, so God also useth means toward them to lead them to Repentance that they might be saved. Whence also the Life in Christ is called the Light of Men: and so while he continueth in means, to strive with them, and they be still joyned to all the living, there is hope; and while they remain thus,

*Psa.*69.28. *Rev.*3.5. & 22.19. *Rom.*5.6,8, 10. 2 *Cor.*5.14,15 1 *Tim.*2.6. 1 *Tim.* 1.15. *Joh.*6.51, 33. *Rom.*5.18 & 14.9. & 2.4. *Joh.* 1.29. & 3.16. & 1.4. *Gen.* 3. *Eccles.*9.4.

though no better, yet if not no worse, they are yet written among the living, and their Names as Men, sinners, lost Ones, are yet in this Book of life, though yet they are not written with the Righteous, they are not written in the choice sense, in The Book of Life of the Lamb, not written in Heaven, in the secret and Congregation of the Righteous: for none are so written in this Book, but the Congregation of the first-born, the Believers on Christ, that are born of God, of Water and the Spirit, whose Names are, Faithful in Christ, Lovers of God and Christ, and one another, new Creatures, Saints, Brethren to Christ and one another, Sons of God by Faith, Overcomers of the World, *&c.* which Names were never yet on these other. And when the Promises of the first Head are held forth, and the Promises of the second Head in some measure performed to these, and they then persist resisting and opposing till they be reprobated and given up, then begin they to be blotted out of the Book of the Living, or that Book of Life, in which Mankinde as sinners are written; and yet by corrections and renewed strife, there may be a recovery; but if against that also, they still persist in their Rebellion till wholly given up and reprobated, then are they wholly blotted out, and shall not be recovered to be written with the Righteous: and the Names upon them then, are, Reprobates, Sons of Perdition, that willingly reward him Evil for Good, and Hatred for Love, The Seed of the Serpent, The Children of the Devil, set with full Purpose to do his Will: which Names, neither are, nor ever were in the Book of Life, in the first or second sense; nay, in the second sense of the Book of Life, Unbelievers, Unrighteous, Adulterers, Fornicators, Wantons, Thieves, Murderers, Lyars, Blasphemers, and Worshippers of the Beast, and such-like; with those Names never were, are, or shall be written in the Book of the Life of the Lamb, among the Righteous; but onely the Names forementioned of new Creatures, *&c.* and the Promises are to such as overcome, they shall not be hurt of the second Death, nor their Names blotted out of the Book of Life; and such may rejoyce that their Names are written in Heaven; yea, and discern their Brethrens Names there written also, and rejoyce for the same

Psal. 69. 28. *Rev.* 13. 8. *Ezek.* 13. 9. *Luk.* 10. 20. *Heb.* 12. 23. *Joh.* 1. 12, 13. & 3. 1, 5. *Eph.* 1. 1. *Rom.* 8. 28. 2 *Cor.* 5. 17.

Rom. 11. 8, 9, 10, 11, 23. *with* *Psa.* 69. 22, 27, 28. & 109. 1, 5.

1 Cor. 6. 9, 10. *Eph.* 5. 5. *Gal.* 5. 18, 20. *Rev.* 13. 8.

Rev. 2. 11. & 3. 5. *Luk.* 10. 20. *Phil.* 4. 3. 1 *Thes.* 2. 3, 4, 5, 6. 1 *Pet.* 3. 7. *Psa.* 3. 29.

same, being Heirs together of the Grace of Life; and so of the Promises mentioned in the third Head or Branch of Promises.

IV. This Consideration of the Promises of God to fallen Mankinde, sinners in the first and second Consideration, and his Purposes alike ordered, and the Testimony of Christ in the Gospel, declaring and witnessing the same, will keep us from wresting, and lead us to a profitable understanding of that in *Act.* 13.48. *As many as were ordained to eternal life, believed.*

This some, to favour some Opinion, wrest to mean, as many as from eternity were in their persons absolutely decreed and elected to eternal life, believed: so leaving all the rest of Mankinde, but that elect number, as from eternity decreed to be damned: a harsh and untrue position, cross to all the plain Declaration of the Gospel, and the Purpose of God in giving and sending his Son, and causing him to be preached, and the Promises of God to fallen Mankinde, sinners in first and second Consideration, and to the Holy Spirit's Discovery of the Elect, and those that are counted for the Seed; and cross to the Text: for if as many as were ordained, as they say, from Eternity decreed to eternal life, did then believe, then was there no more to be converted, and that would not have filled the Disciples with joy, nor would the Word of the Lord have been farther published to others still there; it were better to acknowledge such a Sentence deep and difficult, and wait till we be helped so to understand it, as agreeing with the Testimony of Christ, then to fancy a sense quite cross to it all, as this appears to be; nor is there a word here to countenance it; for it is not said, As many as were from Eternity ordained to eternal Life, believed.

If any say, *It must be so taken, because of the contrary saying in* Jude 4. Who were ordained of old to this condemnation:

I answer, They mistake both places; for the word in *Jude* 4. is either *forewritten*, or *ordained of old*; which is not so far as *from eternity*; no, not in the works of God. *Israel* said, *The Lord hath appeared to me of old*: which could not be from eternity, *Jer.* 31.3.

though far off in many Ages past; and so this fore-writing and Ordainment of old was fore-written by the Prophets. And two things are note-able in *Jude* 4.

First, Who they were that were thus ordained: and that, is, not particular Men, as *Adam*'s Sons fallen considered; but such as to whom Grace hath been extended, and Light opening their eyes to see, and so called to yield to the Teachings of it, and they willingly close their eyes, and pervert the Tenders of Grace, and abuse it, to take Liberty to satisfie the Flesh; and in that sense ungodly: and that such as so considered, are ordained to stumble, is foreshewn.

See Part 4. ch. 4.

Secondly, note what that is, they are here said to be ordained to, and that is, to be the Tryers, Exercisers, and Adversaries of the Saints, in contending against their Faith; and so to this Judgement, Contention or Condemnation, to be also contended against by the Saints; which Ordainment and fore-writing is declared of old, and may be read: and such as persist in the ungodliness are ordain'd to the vengeance of eternal fire, and not else, as that whole Epistle shews. And this *Jude* 4. speaking of a direct contrary Ordainment to that *Act.* 13. 48. helps to a right understanding thereof, namely, That such as, when means of Grace and the Call of God therein is extended to them, and light so given as they are brought to hear and understand, and they do in hearing hear, and in seeing see, and so receive and like the Reproof and Call; such are ordained to have Christ made to appear more precious to them, and so believe, and in believing to have eternal Life, as hath been shewn both in Purposes and Promises, Part 5. Chap. 1. which helps to understand this: and according to the Testimony of Christ, and the Purposes and Promises set forth in the Gospel, is this to be understood. And for the words in it,

Gen. 4. 15. *Prov.* 29. 27. *Psa.* 101. & 139. 19, 22.

Par. 4. ch. 4.

1. Some accounted well skilled in the Greek, say, It 's thus to be read: *As many as believed were ordained to eternal Life.* Which however the saying and sense in it is true, and safe to be received as Truth, (which the foresaid contradicting sense cannot be) for this agreeth with the residue of the Gospel, and the Purposes and Promises of God. But

Act. 13. 48.

grant

grant this Saying to be not fit and proper in this place, as other skilful Grecians say it is not; yet if we look well into the words as used in Scripture-Language,

2. If we should take *ordained*, as some press for it, to be *pre-ordained*, or *ordained of old*, or *fore-written*; yet the sense is given us in Scripture to be, *That God hath ordained, that when he declares his Grace in Christ, and therein opens Mens ears to hear, and their eyes to see, and puts forth his hand in his Call, moving at their hearts, that such as then by the Grace extended, do in hearing hear, and in seeing see, and so receive his Words, more Grace shall flow into them, so as they shall believe and have eternal life*: and so it stands well here, *As many as were ordained to eternal life*, (that is, were so prepared by the Grace extended) *believed*. This shewn in Purposes and Promises. *Prov.* 1.23. 1 *Pet.* 2.3,4,7. *Joh.* 5.25. *Mat.* 13.12, *&c.*

3. If we take *ordained*, (as some skilful in the Greek say, The word signifies) for *ordered* or *fitted*; and so for an act of the following Grace of God, where his preventing Grace was not rejected, but entertained; and so such as harden not their hearts against preventing Grace, but receive and own it, to them more abundant and following Grace is given, and so they fitted to prize, accept, and receive Christ, in whom eternal Life is, and so to accept and receive it in God's way; and so being ordered, inclined and fitted for eternal Life, they do in that gracious Operation, believe. Just as it is said of Despisers of the Word, and Resisters of preventing Grace, They cannot believe, They put away eternal Life from themselves, as is seen in the Verses before this Text: And so likewise when in this preventing Grace, the Lord Jesus was held forth to be a Light to the Gentiles, and God's Salvation to the ends of the Earth; which is the same with The Propitiation for the sins of the whole World, The Saviour of the World, that died for all, and gave himself a Ransom for all; and upon that ground, all the ends of the Earth called to look to him, and be saved: when this was thus held forth, the Jews that had fore-despised this held forth to themselves, did now much more despise and reject it also, when held forth not onely to them, but to the Gentiles also, even all that came to hear. But the Gentiles were glad, and accepted *Heb.* 3.7. *Joh.* 4.10. *&* 10.38. *Joh.* 5.38,40, 44, *&* 10.26,27 *&* 12.38,39. *Acts* 13.39, 40,41,47. *Isa.* 45.22. *Prov.* 8.4,5. *Act.* 13.44,45.

accepted the Message and Call, and counted it good; and they glorified the Word of the Lord, that is, they prized it highly, praised it, received it, yielded to and turned; and these so glorifying the Word of the Lord, even that Word which the wrested sense crosseth, were *ordained*, *ordered*, and *fitted to receive eternal life*, *and they believed*. Whereas the Despisers not so ordered and fitted, believed not. And it is not said, That every particular Jew (though probable the most of them) did reject; nor that every particular Gentile (though many of them) did believe: but as many as did like the Doctrine, were glad of it, and glorified it; so many as were so ordered and fitted (to shew the efficacy of the Word in such ordained Ones) believed. And this sense agrees with the Testimony of the Gospel, and the Purposes and Promises therein revealed, and with the Words and scope of the Text.

4. If we take *ordained*, for *prepared*, *ordered*, and *fitted*, (as some do) it agrees well with the place and other Scriptures, and all foresaid: this being the most usual and ordinary way of God's proceedings, that according as he gives some evidences of his goodness to all, and calleth all; so they that as his Grace in any measure, openeth their eyes, and giveth them to discern that he is, and that he is gracious; and moveth them so far to believe him gracious, as to seek after the knowledge of him, and life from him; they that then hold the Truth in unrighteousness, and are disobedient, &c. he leaves to farther stumbling, and they are under wrath and great danger of perishing, and so oppose farther light when it comes. But they that when his Grace is so far extended, do by it abide in it, and are making out in seeking farther to know him, and receive life from him; these shall have more, and are accepted of him, and ordered or fitted to receive readily farther Light when it cometh; and such in all places were first Receivers of the Gospel: so such as received *John's* Ministration, were prepared, and readily received the Ministration of Christ following: and such as rejected *John's* Ministration, received not Christ when he came: and among the Gentiles, those that by lesser light and means were yet according to it, fearing God, more

Rom. i. 18, 19, 21. & 2. 4, 6, 11. *Mat.* 13. 12. *Luk.* 16. 10. *Joh.* 10. 41 *Luk.* 7. 29, 30 *Act.* 10. 3, 4, 34. &c. *Act.* 16. 9, 13, 14.

was

was given to them, and they readily received it. And some such very like were in *Macedonia*: For, *Come over and help us*, might be a voice suited not onely to the needs, but to some kinde of desires in the hearts of many: and though by purchase, all are his, yet it's most probable of such prepared ones he speaks, when he told *Paul*, He had much people in *Corinth*: and such appears to be here in this place; for it is said, *The Gentiles besought, that these words might be preached to them the next Sabbath: And then came almost the whole City together to hear the Word of the Lord*: very like that of *Cornelius* and his Company: and such when they heard, being so graciously prepared, did readily receive and believe. And this a true sense agreeing in one with all the former: so that every way in belief of the Gospel, the sense is cleer, and in every acceptation of the Word, meeteth in one true and full sense. *Act.* 18.9,10. *Act.* 13.42,44.

5. Yet if we shall, as some do, take *ordained*, for *election*, or implying *election*, though there be nothing in the Word, or in the text, or in precedent or consequent words to lead us so to do, or justifie us so doing; yet if we so do, and take *Election* in the sense the Scripture useth it, then *ordaining*, as implying *Election*, signifieth something more then meerly *elected*, even *Ordination*, *Constitution*, *Preparation*, *Furniture*, and *Consecration of the Elected*: and so the word is sometime used concerning Jesus Christ, and all those chosen in and by him to eternal life; and the same thing meant by such ordaining, is also expresst in other terms, as making meet, *&c.* And surely in some respect, and of some, this sense may be so taken here, as it will well agree with those formerly mentioned, and include them also: But the Spirit of the wisdom of this world, opposes this sense with Rhetorical flourishes and lashes, calling it non-sense; saying, It is all one as to say, as many as believed, believed. To which it might be replied, Many of them speak more directly non-sense; when they cannot deny, but it is written, *God will have all men to be saved*: yet to keep men from believing it, they gloss it thus, *All that are saved, are saved by the will of God*: and knowing it is written, That *Christ enlighteneth every man that cometh into the World*; yet to invade the belief of it, they gloss it thus, *Every one that* *Isa.* 42.1. 1 *Pet.* 1.20,21. *Act.* 10. 42. *Heb.* 10.5. *Eph.* 2.10. *Joh.* 15.15 *Col.* 1.12, 13. 1 *Cor.* 2.9. 1 *Joh.* 5.11,12. 1 *Tim.* 2.4. *Joh.* 1.9.

is

is enlightned, is enlightned by him: yet these Sayings of God himself, and so they in both bring one line of Truth to oppose another, and yet would not be charged with non-sense. But we in speaking of Men that are imperfect, are charged with non-sense, for bringing one line of Truth not to oppose, but as it consenteth with another, and openeth and justifieth another, as there is Truth in, and Degrees of believing. I hope none will say, He spake non-sense that said, They seeing see not, and hearing they hear not, neither do they understand. And so may we say, Some believe something of the Truth of the Doctrine and Testimony of Christ, and have so seen and heard, that if they did abide in, and minde that they have seen and believed, they should know the Truth, and be made free by it, and so be ordained and fitted to eternal life, and believe on him, which yet they did not: But these mentioned *Act.*13.48. did (which was not ordinary with all at other times) at the very first hearing the Gospel given to them, even so to believe on Christ: which appears to be more then ordinary, even a wonderful and special Grace, affording Instruction and Encouragement to plain Gospel-preaching, when it is most fiercely opposed, as here it was; seeing in such seasons, the Lord does more abundantly pour out of his Spirit in giving Testimony to the word of his Grace. And so taking believing here in this sense, of such a degree of believing, as in which they were chosen, and filled with the joy of the Holy Ghost, it gives us cleerly to understand and minde,

*Mat.*13.13. *Joh.* 8.30,31,32,33, 36.

1 *Thes.*1.3,4,5. & 2.12,13.

2 *Thes.*2.13,14. *Act.*14.2,3. & 16.23,34. 2 *Cor.* 4.9,12.

I. The abundance and power of Spirit, that went forth in this Word, when so despised by great Ones, and preached by traduced Ministers, to the hearts of all such as attentively heard it.

*Act.*10.43. & 11.19,21.

II. The unfeignedness and effectualness of the Faith, in the very beginning, and at once wrought in such as received the word, when it was so despised and opposed.

2 *Thes.*1.4,5,6. & 2.13,14.

III. The evidencing the effectualness of their Calling and Election in the beginning: and so in this season such abundance of Grace given and received at the first; and not only so, but at the first also so shewing forth it self, as was not at all times

2 *Thes.* 2.13,14.

and [illegible] Believers, [illegible] and were not yet made upright and [illegible] stagger'd; but all so believing, as ordinarily others came to by degrees, but such a Blessing as might encourage Ministers of the Gospel to hold forth the Word of Life in all times of opposition.

Now I leave the sense of the place to every one that believeth the Gospel, to understand as he is helped to conceive; knowing that all will meet in one, and preserve from stumbling and wresting, if Gospel-Purposes and Promises be heeded: yet I shall mention a little farther use of them.

Chap. 7.

Of some usefulness concerning those to whom Promises belong.

THe knowledge of the Purposes of God, and of the Promises (which are Revealers of the Purposes) in the three several Heads forementioned, will lead us to see to whom the Promises belong, and to whom and in what order they may be proclaimed, preached and applied without any doubt or equivocation, or cloak for an evasion, as [illegible] the first Head declared and fulfilled, to be believed by all Men for [illegible] they believe not, yet [illegible] done for them that they should believe; and the Promises of the second Head belonging to all Men as true [illegible] for them, as [illegible] and he will perform [illegible] are opened, [illegible] saved, [illegible] every

is enlightned, is enlightned by him: yet these Sayings of God himself, and so they in both bring one line of Truth to oppose another, and yet would not be charged with non-sense. But we in speaking of Men that are imperfect, are charged with non-sense, for bringing one line of Truth not to oppose, but as it consenteth with another, and openeth and justifieth another, as there is Truth in, and Degrees of believing. I hope none will say, He spake non-sense that said, They seeing see not, and hearing they hear not, neither do they understand. And so may we say, Some believe something of the Truth of the Doctrine and Testimony of Christ, and have so seen and heard, that if they did abide in, and minde that they have seen and believed, they should know the Truth, and be made free by it, and so be ordained and fitted to eternal life, and believe on him, which yet they did not: But these mentioned *Act.*13.48. did (which was not ordinary with all at other times) at the very first hearing the Gospel given to them, even so to believe on Christ: which appears to be more then ordinary, even a wonderful and special Grace, affording Instruction and Encouragement to plain Gospel-preaching, when it is most fiercely opposed, as here it was; seeing in such seasons, the Lord does more abundantly pour out of his Spirit in giving Testimony to the word of his Grace. And so taking believing here in this sense, of such a degree of believing, as in which they were chosen, and filled with the joy of the Holy Ghost, it gives us clearly to understand and minde,

*Mat.*13.13.*Joh.* 8.30,31,32,33, 36.

1*Thes.*1.3,4,5. & 2.12,13.

2*Thes.*2.13,14. *Act.*14.2,3. & 16.23,31.2*Cor.* 4.9,12.

I. The abundance and power of Spirit, that went forth in this Word, when so despised by great Ones, and preached by traduced Ministers, to the hearts of all such as attentively heard it.

*Act.*10.43. & 19,21.

II. The unfeignedness and effectualness of the Faith, in the very beginning, and at once wrought in such as received the word, when it was so despised and opposed.

1*Thes.*1.4,5,6. & 2.13,14.

III. The evidencing the effectualness of their Calling and Election in the beginning: and so in this season such abundance of Grace given and received at the first; and not only so, but at the first also so shewing forth it self, as was not at all

2*Thes.* 2.13,14.

times

times, nor to all usual; now no feigned Believer, now none that believed, and were not yet made upright and free; nay, none here that staggered; but all so believing, as ordinarily others came to by degrees, but such a Blessing as might encourage Ministers of the Gospel to hold forth the Word of Life in all times of opposition.

Now I leave the sense of the place to every one that believeth the Gospel, to understand as he is helped to conceive; knowing that all will meet in one, and preserve from stumbling and wresting, if Gospel-Purposes and Promises be heeded: yet I shall mention a little farther use of them.

Chap. 7.

Of some usefulness concerning those to whom Promises belong.

The knowledge of the Purposes of God, and so of the Promises (which are Revealers of the Purposes) in the three several Heads forementioned, will lead us to see to whom the Promises belong; and to whom and in what order they may be proclaimed, preached and applied, without any doubt, or equivocation, or cloak for an evasion, as the Promises under the first Head declared as fulfilled, to be held forth to all Men for good; yea, though they believe not, yet to affirm them true and good, and done for them that they might believe: and the Promises under the second Head held forth to all Men as true and good, even for them, so as they have yet an Interest in them, and he will perform; if in performance of them their eyes are opened, *&c.* they do in seeing see, *&c.* they shall be saved, brought out of darkness into light, and so enabled to believe, and in believing, receive Remission of sins, Life, Justification: and so these of both sorts may be thus affirmed as Truth, to all Men, to every Man, to sinners;

Act. 13. 32, 39, 47, 48.

ners; yea, to sinners, as sinners; and they hereby be-
2 Cor. 5. 14, 15, 19 seeched to repent, believe, and be reconciled to God,
20, 21, & 6. 1, 2. with assurance of Blessing in their believing, Acceptance of, and yielding up to this Grace, praying them to receive it on that Ground. But the Promises as under the third Head, though to be preached to sinners, and in the hearing of sinners, to allure them to become Believers, yet not to be applied to any unbelievers, as that in which they have an Interest, though in believing they might come to have an Interest. But these Promises are in respect of having Interest, to be applied onely to Believers; and though to them, as yet also in some sense sinners, yet not to them as sinners onely, but as also Believers, and in Christ, and Heirs: of which, enough hath been said, and more needs not; but onely a word to shew the mistakes of some, that would cut off all the Promises of God from appertaining to any but The Elect, The spiritual Seed: alleadging there is an *Israel*, and an *Israel*; a People, and a People: and all that are of *Israel*, are not *Israel*, (that 's not the spiritul Seed,) but the Children of the Promise are counted for the Seed. All which is very true; but the inference is very false, That all the Promises pertaining to life, pertain to, are made and belong onely to this choise *Israel*, and spiritual Seed, and not to the residue of *Israel*, and people; for *Paul* speaking of *Israel*, including them that stood out, for whom he was in great sorrow, saith, That to them were committed
Rom. 9. 2, 9. the Oracles of God, That they are *Israelites*, to whom pertaineth the Adoption, and the Glory, and the giving of the Law, and the Covenants, and the Promises: nor doth he say, That those to whom the Promises are made are counted for the Seed: for then there needed no being born by or of the Promises, to make them so. And *Isaac*, the Son of the Promise, was conceived and born of a Promise; yea, a Promise made to *Abraham*, before he had any being, and believed by *Abraham* and *Sarah*; so the Promise is surely confirmed in Christ, and believed by the Church, and held forth in the Gospel,

ſpel, even for and to ſinners: and when in performance of the Promiſes under the ſecond Head, the eyes and ears of Men are opened, ſome in ſeeing ſee not, *&c.* and ſo are not born of the Promiſe; yet thoſe that in ſeeing ſee, the Promiſe becomes effectual in them, and they are born of it; and being born, they ſee their benefit in it, and Intereſt in that Promiſe to the hope whereof they are born, as *Iſaac* alſo did: and were there no Promiſe made for and to ſinners, as ſinners, even ſuch as are not yet Children of the Promiſe, that by the Promiſe believed and held forth by the Church, they might be won in, conceived, and born of the Promiſe, how ſhould the free-Woman come to have any more Children? which certainly ſhe ſhall. *Compare Rom. 9.1,9. with Gal. 4.23,26,28,31*

True it is, Men may be ſaid to be Children of the Prophets, and ſo of the Apoſtles, and ſo of *Abraham*, and ſo of the Church, and ſo of the Covenant and Promiſes God hath made with the Fathers and the Church, while they are nurtured and brought up under the Doctrine, Law, and Ordinances given by them, and continue in that Profeſſion: but then ſo was all the *Iſrael*, or *Jews*, that yet were unbelievers when *Paul* wrote; yea, cleerly diſtinct from true Proſelytes and Fearers of God, and charged with putting away eternal life from themſelves: and in this ſenſe, as all *Iſrael* under that Tuition, ſo all Chriſtians under Goſpel-Miniſtration and Ordinances, are ſuch Children, and Promiſes belong to them, and are to be preached to them; and yet ſtill thoſe that are born of the Promiſe, are the Children of the Promiſe, that are the ſpiritual Seed, and counted for the Seed, and have the Promiſes to preach to others: which known what they are, will direct in the preaching them. And by that hath been ſaid of the Teſtimony of Chriſt in his Oblation, Mediation, and coming again, and of the Purpoſes of God concerning Chriſt, and concerning Mankinde fallen, and concerning Believers; and laſtly, of the Promiſes of God in the three ſeveral Heads or Branches, it appears, That the Love and Free-Grace of God in all appearing, hath *Act.2.39. &3. 19,25 &13.26, 38,39,46 Rom. 10.1,2,3.* *Prov.1.22,23. &9.2,6. Iſa. 55.2,7.*

enough in it, to call and draw in the worſt of Men and Unbelievers that hear it, to repent and believe, and to confirm the Faith of Believers, and to lead them to the aſſurance of Faith for perſeverance.

Rev. 22. 17. *Joh.* 3. 33. *Rom.* 3. 4. 1 *Joh.* 5. 10.

Oh that Men would believe God more then Men, and not make him a liar to juſtifie Men! and ſurely the Covenants of God are ſuitable to the Goſpel of God, and his Purpoſes and Promiſes; of which next.

An

An Explicite Declaration of the Testimony of Christ, &c.

PART VI.

Chap. I.

Of the Covenants of God with the two publick Men.

THE Covenants of the Lord are sure, and according to his terms of covenanting, shall certainly be performed to every *Iota*: but those I am now to consider, be such as pertain to life and godliness, and so to Salvation. And therefore I shall endeavour to set them forth as upon search, in and by the Scripture understood according to the Testimony of Christ, I finde them either made or promised to be made, beginning with those already made: and so I shall begin with the two publick Men; the first *Adam*, and the second *Adam*.

I. What the Covenant made with the first *Adam* was, is not expreſt, but as it may be gathered by the story, and elsewhere in Scripture, what such great goodness extended, obligeth to; and so it cannot be denied, but that the Grace of God in the Creation of the Heaven and Earth, and a world of Creatures for Man, and Man himself in the Image and

and likeneſs of God, and making him a publick Man and common Father of all Mankinde, that were to proceed naturally from him, and ſet him in a place of pleaſure, and appointed him a ſervice of delight, in dreſſing the Garden, making him Lord of all the Creatures below, affording him Liberty of Communion with the Creator, and a Tree of Life, on which eating, he might be immortal and live for ever. This did oblige him to believe, and acknowledge the Word, Wiſdom, Power, Truth, Love and Goodneſs of God his Creator; and therein to love the Lord his God with all his Minde, Heart, Soul and Strength; and his Neighbour, even all Mankinde that was to come of him, as himſelf; and ſo to walk in this belief of God, and love of God, and his Nieghbour; doing whatever God ſhould ſay unto him, from that natural Principle of Righteouſneſs, God had implanted in him: and though this was to works, yet I cannot for all this ſay, God made with him, and put him under a Covenant of works, to do and live, or by doing ſuch things to live; not onely becauſe I finde no Record of any ſuch thing impoſed by ſuch an Obligation from God on him, nor engaged and promiſed ſo, on the part of *Adam*: but, becauſe God in breathing into him the breath of life, and making him a living Soul, did ſo frame him to the likeneſs of God in Righteouſneſs and Holineſs, inſpiring ſuch a Diſpoſition into his Soul, and Aptitude into his Faculties, Parts, and Members, that it was natural to *Adam*, and he freely inclined ſo to love God and his Neighbour, and apted with motion and ſtrength to have walked out in that love; yea, as natural as for the Sun to give light, or the Fire heat, or the Earth to bring forth its fruits; ſo as no outward impoſed or inforced Law was needed, nor was he under the power of any ſuch, either to charge, or to accuſe or excuſe.

Gen. 2. 7. 1 *Cor.* 15. 45. *Gen.* 1. 27 *Eccleſ.* 7. 29. *Col.* 3. 10.

If any reply, *That he was under a Covenant of works, becauſe he was ſet to dreſs the Garden:*

Gen. 2, 8, 15.

I anſwer, That God put the Man in the Garden to dreſs it, and to keep it, is true: but, That he made that as a Covenant of Works, to put *Adam* under a Covenant of Works, it being ſo eaſie and delightful, it doth no more appear to me, then God calling a People out of Darkneſs and Bondage, into

to

to Light and Freedom, chuſing them in, and building them on his Son, to offer up by him ſpiritual Sacrifices, and ſhew forth his praiſes, and ſerve him in Righteouſneſs and Holineſs, ſhould be a putting them under a Covenant of Works. 1 Pet. 2. 5, 9. Luk. 1. 74, 75.

If it be replied, *That the Lord commanded the man, ſaying, Of every Tree in the Garden, eating thou ſhalt eat (or, thou maiſt freely eat,) but of the Tree of knowledge of good and evil, thou ſhalt not eat of it: for, &c.* Gen. 2. 16, 17.

I anſwer, This implies that *Adam* knew the Nature of all the Trees; and ſhews the great Liberty that God gave him, in his delightful buſineſs of dreſſing the Garden, to eat of them all but one; and ſhewed him the danger of eating of that one, to keep him from it: and therein gave him both the Oportunity and Liberty of exerciſing the Freedom of his Will, in ſhewing forth his well-pleaſedneſs with, and freeneſs of abiding in the way of his Creator, which elſe he had been in a ſort neceſſitated to; and could not have ſhewn forth that Freedom, as now he might. And this is not like a Covenant of Works, enjoyning Works, unleſs any will have a ceaſing from one Work to be the Works, to which if any ſhould tempt him, he could not plead want, faſting, hunger (all which was on him that overcame) to weaken or neceſſitate him to it: and the Truth is, Had he abode in the belief of the Word of the Lord, he had not eaten of it, and ſo fallen. Mat. 4. 2. 2 Cor. 11. 3. See Part 1. ch. 9. & 10.

So that by all I can finde, The firſt *Adam* was under a Covenant of Grace, Grace obliging, and Grace given leading; and ſo at leaſt a gracious Covenant: and ſo was all Mankinde at firſt in him, during his innocency; unleſs one ſhould deny any thing freely from God to be of Grace, and free and undeſerved Favour, but onely forgiveneſs of ſins, and that which follows thereupon; and ſo exclude not onely *Adam* in his innocency, but the Holy Angels alſo from being under Grace or free Favour. But *Adam* in the Female firſt, and then thereby in the Male, liſtened to the Tempter, queſtioning the Truth and meaning of the Import of the plain Saying of the Lord, and ſo let go his Faith or believing of God's Word, and ſo eat, and ſinned, and fell, and ſo all Mankinde ſinned and fell in him: and ſo in this his fall, Gen. 3. 1, 7. Rom. 5. 12, 18.

he

he loſt his righteous Diſpoſition and aptitude to love God and his Neigbour: the Law of Righteouſneſs was now out of his heart, and a contrary Diſpoſition ſprung up therein from the poyſonous VVord of the Serpent received: and ſo he, and all Mankinde in him, fell under the Covenant and Law of VVorks; for, though Man by ſinning loſt his Righteouſneſs and Strength, yet God loſt not his Authority, nor were all the good things fore-conferred on *Adam*, leſs worthy or leſs obliging then before his fall; but did as much oblige him ſtill to love both God and his Neighbour, and walk in that love, as before; yea, this Law had that force upon him and in him, which before it had not, to call, and charge, and force him to obey, and to accuſe and condemn him for not obeying; yea, to charge him with death for his former ſin: and unleſs he could ſuffer and overcome that firſt denounced death, and then fulfil this Law to the utmoſt, he could not come to live with God again: This the Law and Covenant of VVorks, under which Mankinde fell, and under which all Mankinde once was. Now God did not make ſuch a Covenant as this with *Adam* at the firſt; but Man through his willing Tranſgreſſion fell under it, and by God's juſt Judgement it took hold of Man, and he was under it. And this is the Law and Covenant under which Mankinde fell in the firſt *Adam*, and by which they ſhould have been judged, and were ſentenced to the firſt death; in which, if they had come to ſuffer it, according to the Judgement and curſe of the Law, they could not have overcome it, and riſen again; but muſt have periſhed in it for ever. But God in his great Love and Pity to Mankinde, found out one that was willing and mighty to ſtep in and undertake this Cure, even his own Son Jeſus Chriſt the ſecond publick Man: of whom now.

Rom. 5.12,18. & 6.23.

Rom. 3.10,11, 19,20. *Gal.* 3. 10.

II. VVhat the Covenant made with the ſecond publick Man, as he undertook and ſtood in the place of the firſt, and ſo of all Mankinde as fallen, is not cleerly expreſs in any one place, but gatherable in many places of Scripture, and here & there partly expreſs; and to the utmoſt I can conceive, it was in the firſt place, in reſpect of himſelf, a Covenant of VVorks, even that Law and Covenant, under which the firſt publick

publick Man, and all Mankinde in him were fallen, and that alſo, by which their weakneſs they were liable to be under for a time, and ſo he was made under the Law, to do it and live. *Gal.4.4.* And upon the account of his fulfilling and ſatisfying this whole Law for Mankinde, then a Covenant of Grace and Glory for himſelf and all his ſpiritual Seed: and both theſe may be ſeen in the former mentioning of the Purpoſes and Promiſes of God concerning Chriſt. I ſhall here onely briefly collect a little thereof.

1. Upon the part of the Word, the Son of God, that he muſt deſcend, and lay aſide his great Glory for a time, and abaſe himſelf to be made fleſh, of the Seed of a VVoman, of the Seed of *David*, *Abraham*, *Adam*; and in the ſimilitude of ſinful fleſh, a very Man, ſubject to humane infirmities, ſorrows, temptations, all except ſin; and ſo a very Man, in the form of a Servant; and then in that very Nature and Perſon, while in his weakneſs, fulfil the Law of Righteouſneſs, in the Love of God and Man, and overcome, and put to flight the Tempter; and then die for the ſins of Mankinde: and in that death ſuffer the Curſe of the Law due to Mankinde; and through ſufferings overcome death, and the Devil that had the power of death, to terrifie Man withal: and ſo, as the publick Man, riſe juſt and free from all the ſins that were charged on him on the account of Mankinde, and ſo for their Juſtification from their charges of the Law, under which they were fallen. And this being done with the Vertue of his own Blood, Death and Croſs, to enter into the Heaven, to perfect the Atonement for all the ſins Mankinde, through the firſt fall, was fallen into; and to procure by Vertue of his Blood, pardon to beſtow on all ſuch as approach to God by him, for all their following ſins, and to purchaſe eternal Redemption, and an Inheritance, by that offering himſelf in ſacrifice to God; and to declare this Righteouſneſs of God in preaching it, and delivering it to certain choſen Witneſs to open and declare the ſame to the World.

2. Upon the account of the Father, That he would ſend him forth, fit him with a Body, and be with him, and help and aſſiſt him in all this, *&c.* All which things are before at

Rom. 5.12,18. 6.23.

Rom. 3.10,11, 19,20. Gal. 3. 10.

publick Man, and all Mankinde in him were fallen, and that also, by which their weakneſs they were liable to be under for a time, and ſo he was made under the Law, to do it and live. Gal. 4. 4. And upon the account of his fulfilling and ſatisfying this whole Law for Mankinde, then a Covenant of Grace and Glory for himſelf and all his ſpiritual Seed: and both theſe may be ſeen in the former mentioning of the Purpoſes and Promiſes of God concerning Chriſt. I ſhall here onely briefly collect a little thereof.

1. Upon the part of the Word, the Son of God, that he muſt deſcend, and lay aſide his great Glory for a time, and abaſe himſelf to be made fleſh, of the Seed of a VVoman, of the Seed of *David*, *Abraham*, *Adam*; and in the ſimilitude of ſinful fleſh, a very Man, ſubject to humane infirmities, ſorrows, temptations, all except ſin; and ſo a very Man, in the form of a Servant; and then in that very Nature and Perſon, while in his weakneſs, fulfil the Law of Righteouſneſs, in the Love of God and Man, and overcome, and put to flight the Tempter; and then die for the ſins of Mankinde: and in that death ſuffer the Curſe of the Law due to Mankinde; and through ſufferings overcome death, and the Devil that had the power of death, to terrifie Man withal: and ſo, as the publick Man, riſe juſt and free from all the ſins that were charged on him on the account of Mankinde, and ſo for their Juſtification from their charges of the Law, under which they were fallen. And this being done with the Vertue of his own Blood, Death and Croſs, to enter into the Heaven, to perfect the Atonement for all the ſins Mankinde, through the firſt fall, was fallen into; and to procure by Vertue of his Blood, pardon to beſtow on all ſuch as approach to God by him, for all their following ſins, and to purchaſe eternal Redemption, and an Inheritance, by that offering himſelf in ſacrifice to God; and to declare this Righteouſneſs of God in preaching it, and delivering it to certain choſen Witneſs to open and declare the ſame to the World.

2. Upon the account of the Father, That he would ſend him forth, fit him with a Body, and be with him, and help and aſſiſt him in all this, *&c.* All which things are before at

large shewn and proved, in treating of the Oblation of Christ, and of the Purpose and Promises of God.

And this is such a Covenant, and such a Work, as God never put on the first *Adam*, nor any other but the Son of God, Jesus Christ our Lord; nor was any other able to undertake it, but he; and he willingly at the first undertook, and the Father accepted his undertaking, (and so it was then vertuous) and in due season the Father sent him forth, and he hath come, and done, and fulfilled all this to the utmost, that either Man fallen needed, or the Law of Works required, or his Father appointed, and is now with God alive for evermore; and the Father hath accepted and approved him, taken up his well-pleasedness in him, and born Testimony of him, as the Scripture plentifully testifieth.

Now upon the account of this undertaken, (now done and performed) the Covenant of Grace and Glory is also made with him, for himself and all his spiritual Seed; and confirmed to, in, and by him.

Joh. 17.1,2,3, & 5 *Joh.* 5.22,23, 27,28,29. *Rom.* 14.8,9,11,12. & 2.16. 1. Upon the part of the Father, that he would glorifie this his Son, even in the Nature of Man, with his own self, even with the Glory he had with him before the World was: That he should be the Lord of all, and have all Men into his dispose, that they might live to him; and the Father will not judge them by that Law he was made under and satisfied for them, but he shall have the power over them, to extend what ease and freedom, and use what means he pleaseth towards them, and raise them out of death in his season, and judge them all according to his Law, the Gospel, in the means he hath used towards them; and that he will fill him with the immeasurable fulness of the Holy Ghost, and send him forth in his Name; and in the means he useth, and in the Ministration of his Servants, to draw in People to him; and so to beget and multiply to him a spiritual Seed.

Isa. 41.2. & 55. 5. & 61.1,2,3, 4. & 53.10,11.

Isa. 42.1,2,3,4, 5,6,7. & 55.5. *Psa.* 22.25. 2. Upon the part of Christ, That he will be breathing and operating in the means he useth, and in the Ministration of the Gospel by his Servants, to call Men and enlighten their Mindes, and open their Eyes to see, and their Ears to hear, quickning and moving their Hearts, as he calleth them, that

that they may turn to him, believe and live; and that whoever cometh to him in this his Call, he will not cast out, but receive them, and give them eternal Life, and raise them up at the Resurrection of the Just at the last Day. *Joh.6.35,37,40.*

3. Upon the part of the Father again to Christ, That he shall sit at his right-Hand till this Ministration be accomplished; and that he will beat down his Foes and Enemies, and make them his Foot-stool,, and he shall see his Seed, and the VVork of the Lord shall prosper in his Hands; and he will accept and love all his Seed that believe in him; and love them, even as he loveth him; and that though the Devil with all his Serpentine Seed, oppose his Ministration, and hold out many from coming in to him, and seek to delude and turn aside such as are coming, and raise up Persecution against him in the World; yet his Ministration shall be effectual in many, and he shall see his Seed, and of the travel of his Soul, and shal overturn and judge all his Enemies; and then all the ends of the Earth shall remember and turn unto the Lord, and come, and serve, and worship him; and then he and all his Seed shall have a new Heaven and a new Earth, and shall have the Kingdom, and be in his presence with everlasting joy for ever and ever, as is shewn before in the Testimony of Christ, and Purposes and Promises. *Psal.110.1,2. Isa. 53.10,11. Joh.3.35,36. & 14.21. & 17.23. Psa.2.9. & 22. 27,28. & 72.*

And this is the everlasting Covenant, confirmed in Christ for him and all his spiritual Seed, and stands fast with him for them for evermore. This was confirmed in Christ, that spiritually was before *Abraham*, before made to *Abraham*, and so before the Covenant made with *David*; for Christ also is the Root and Lord of *David*: and indeed, the Covenant made, and as made with Christ, is the onely original Covenant, and that out of which all Covenants are derived, that are for the good of Mankinde or Believers; yea, without this, none could have been for the good of fallen Mankinde, and the happiness of Believers. *Psa.89.19,37. Joh. 6. 56,58. Gal. 3. 16,17. Rev.22.16 Mat. 22.43,44. Rev. 1.8,11. & 2.8. & 3.7,14 & 21. 6,7.*

And for the right understanding of all and every Covenant of God, this is first to be understood, The differences between the two publick Men, the natural and the spiritual, The Covenant under which the first

fell, and under which the ſecond was made; and having ſatisfied upon that account, the Covenant both of Grace and Glory made with & confirmed in him, and ſo in reſpect of the buſineſs done, & the firmneſs of the Covenant made, in viewing the publick Men, oppoſe the ſecond publick Man to the firſt publick Man; and the ſpiritual Seed come into the ſecond, to the natural Seed come forth from the firſt; and ſo what we have from the one, to what we have from the other; and not in ſuch buſineſs oppoſe the firſt *Adam* to the Saints, but to the King of Saints, of whom he was a figure. But now I will endeavour to ſay what I finde of Covenants derived from this made with Chriſt, and through him made with Mankinde or with Believers: and ſo to begin next with Mankinde.

1 *Cor.* 15, 21, 22, 45, 46, 47 *Rom.* 5. 14. Mr. *O.* p. 9.

Chap. 2.

Of the Covenant of God made through Chriſt with Mankinde.

WHat that Covenant is, That God hath through Chriſt made with Mankinde, was not ſo cleerly opened in the beginning, when firſt made, as ſince; and yet ſtill it is not ſo cleerly expreſs in any one place of Scripture, as to be plainly there read; but in ſearching and comparing divers places together, it is to be found: and ſo this we finde,

1. That the mercies of God extended to Mankinde through Chriſt, the preſervation and upholding the Heaven and the Earth, and the Creatures in both; and ordering all ſo ſweetly by his providence, for the good of Men; yea, the hinting and rumour of a Saviour extended, through whom all this mercy is ſhewn: All this doth ſtill, and more oblige fallen Mankinde, even all Men, to adore and acknowledge this infinite Wiſdom, Power, Mercy, and Juſtice, Love and Goodneſs of God; and ſo to fear, love and truſt in him, with

Jer. 5. 22, 24. *Job* 36. 24, 33. & 37. 3, 4, 24. *Pſal.* 104. *all.*

with all their Hearts, Minde, Soul, and Strength, and to love their Neighbour as themselves; and to walk in this fear and love, doing whatever the Lord hereby requireth of them: and there is no natural Son of *Adam*, that can free himself from being under this Law, since the fall of *Adam*, nor yet fulfil it; and though God in and by Christ, and so Christ, doth not set Men free from being under this Law in themselves, till his season, nor will judge them in justifying or condemning them by it; yet there is an usefulness of it that is good in his sight, and profitable for Men, to which his mercy obligeth; and that is, that by the effects of this Law upon their Hearts, requiring, and excusing, and accusing, they see and acknowledge their sinfulness, and the vanity of their best doings, and so their need of a Saviour, and Mercy through him, that they may so seek after God, and finde Mercy and free-Favour with him: and this sense and use of this Law, is also a part of his Covenant. But to proceed.

Rom. 3. 10,11, 19. & 2. 19.

Rom. 2. 14,15. & 3. 19,20,21. & 5. 20. *Act.* 14. 17. & 17. 26, 27,28.

2. In the rumor of Christ to come, at the beginning, there was testified the Love, Graciousness, and Propitiousness of God, in providing such a Saviour, through whom Remission of sins and Life is to be had; so as this engaged to believe him to be gracious, a Forgiver of sins, and a Giver of Grace and Life to such as seek him.

Gen. 3. 15. *Job.* 3. 5,8. *Heb.* 11. 6. *Lam.* 3. 25,26.

3. The Mercies of God extended unto Men in his Works of Creation and Providence, do witness forth the Truth of that first rumored, namely, That there is some Atonement and Propitiation with God; and that he, that is so true and righteous, is therethrough gracious and merciful: which witnessing of his Goodness to Men, engageth them in acknowledgment of their own short coming and inability to answer that Obligation, in which they are naturally bound to love God, *&c.* in this acknowledgement to believe his Graciousness, and therethrough to believe in him for life: and in that Belief, as a Testimony of Love and Thanks to him, according to Light and Strength given, to live to him, and wait for his coming. By all which considered, we may understand, That the Covenant of God through Christ with Mankinde, in beginning was, and so still is,

Act. 14. 17. & 17. 26,27,28. *Psa.* 19. 1, 6 *Rom.* 10. 18. & 2. 4. *Psal.* 145. 8,9, 17,18. See Part 3. ch. 1.

1. That

Act. 14.13,14, 15,16,17.&17. 25,28. Rom.1. 19,20.&2.4,5. Pſal.19.1,7. Prov.1.20,23, 24. &8.1,6. Joh.1.4,5,7,8, 9.Iſa.45.22,23

1. That he would extend Mercy, uſe Means, and give forth ſuch Teſtimonies of his Goodneſs in and through Chriſt, the promiſed Seed, to all men, that they might behold, and in beholding, repent, believe, and be ſaved; yea, ſo verily, That whoever did not then repent and believe, it was becauſe he was then found hardening his own heart, and willingly refuſing. In which God is, was, and will be found faithful for ever; and Refuſers left without excuſe, when Believers ſaved.

Iob 37.2. Prov. 8. 5, 6, 32, 33. Iſa. 45.21, 22. Iob 35. 10, 11. Pſal.33.8. Pſal.14.2,3. Rom. 2.10.22, 23.Pſa.36.6,7. &100.1,2. & 117.1,2.&130. 4.

2. That Men ſhould hear his Voice, minde and behold his Goodneſs, and ſo believe him to be Great, Righteous, and Gracious, and ſo fear him, and ſtand in awe of him; and in this belief and awe of him, to acknowledg the Righteouſneſs of that Obligation, which naturally obligeth them to love the Lord with all their Heart, and Soul, and Strength, and their Neighbour as themſelves, and to walk in that Love: and ſo their own ſhort coming of it, and inability to anſwer it, and their due and juſt deſert of curſe thereby, and inability of themſelves to avoid it; and ſo being abaſed in themſelves, and believing his Goodneſs and Mercy, to hope therein, and cry to him for it; and ſo believing in him, in Teſtimony of Thanks, to yield up themſelves, according to light and ſtrength given and received, to live to him; which is the moſt in this Covenant required.

Pſal. 107. 43. &33.15,16,18, 19.&36.7,8,9. Lam. 3.25,26. Heb.11.6.

3. That thoſe, who by the Teſtimony of his Goodneſs, do thus believe him to be, and to be Great and Gracious; and from thence abaſing themſelves, do hope in his Mercy, and are ſo found coming to him, he will give them Underſtanding, and bleſs and ſave them; yea, even in ſuch believing, how weak ſoever it be, if it be according to the Light and Strength in the means given and received.

And this is all I can finde to have been in the beginning, and from the beginning, of any Covenant made by God with Mankinde through Chriſt: and under this Covenant, in their time, ever were, ſtill are, and will be, all Men in their ſeveral Ages, from the beginning to the end of this World.

If any reply, *That here is nothing mentioned of Men, that they*

they have engaged themselves to God in, for performance of: and how can that be called a Covenant, where both parties have not engaged?

I answer, Where there is an Engagement between two, and the one a publick Man, the several Engagements of the Particulars concerned in that publick Man, is not necessary to make it a real Covenant. And this will be yielded, if Reason it self were made Umpire, That a Lord of a Mannor may make a Covenant with his eldest Son, about the disposal of his Lands, Rents, Goods, and Priviledges, to such and such Children, Servants and Strangers also, that are yet to be born, on such and such terms to receive all engaged to them: and this a Covenant to stand firm to all effects: and they all, as they come forth, be accordingly engaged, and so to receive that given, or else be rejected: and shall not Faith acknowledge, That The Great and Mighty God, The Father of Jesus Christ, The Lord and Master of us all, may make such a Covenant for Men, who are his own Creatures, and pass it over to his own Son, his first-Born? and shall not all Men be engaged in it, for receit, or for rejection? were not the denial of this unreasonable? But if Understanding and Faith be asked, they will soon tell us, That both parties have engaged in this Covenant that God made with Christ the second publick Man, for Men, seeing he interposed for, and undertook in the Nature of Man, to satisfie the Obligation under which Mankinde was fallen; and having so bought them, he as their Lord and Representative, did in his Father's Engagement to him, so engage for them: and are they not then all engaged? yea, have they not all in the publick Man engaged, and are by him engaged? could *Moses* the Mediator between God and *Israel*, enter into Covenant, those that were far off, and yet to be born; and shall not the Lord of *Moses*, The Mediator between God and Men, do as much for all Men? and was that a sin in those, that so many Generations after, thought themselves not engaged in the Covenant made by *Joshua* their Leader into *Canaan*, and the Elders of *Israel*, though unadvisedly made, and took courage to break it; and will it not be a greater sin in any Man, to think himself not engaged in this Covenant made by

Psal. 24. 1, 2, 3. *Mal.* 1. 6.

Gal. 4. 4. 1 *Tim.* 2. 6. 1 *Cor.* 6. 19, 20. *Deut.* 29. 14, 15.

1 *Tim.* 2. 5. 2 *Sam.* 21. 1, 7, 9, 14, 15, 16.

Jesus

Jesus Christ the publick Man in the behalf of Mankinde? surely all that know this Obligation, will confess it a gracious Covenant, and themselves engaged in it.

And yet I may say; both That all Men are engaged in it by their natural Fathers, in that *Adam*, *Seth*, &c. yea, *Cain* also did subscribe to iti,n their offering of Sacrifice; and after, *Noah* also, the Father of all Mankinde now living; and many have been, and are, that have personally engaged according to that Testimony: he that hath received his Testimony, hath set to his Seal, That God is true: for so those that believed the Graciousness of God in this Obligation: and profess themselves, That they would so seek and serve him, they and their house (as *Joshua* did) did therein subscribe to the Goodness and Equity of the Obligation; and therein engaged themselves, and those under their Tuition, to the observance of it. And if such willingly turn aside, their sin is so much the greater, and their Condemnation will also be verified just from their own Mouth. But we need not reason it out; it is expresly writ, That some in the acknowledgment of it, did offer Sacrifice, did call upon, and were called by the Name of the Lord: and these, with all under their Tuition in that Profession, were called The Sons of God, till the Profession received in that Tuition were cast off; and the residue of Men, called Men, or the Sons and Daughters of Men. And those that were under this Obligation, not onely Subscribers, but upright, in believing with the Heart, and so walked with God, they were accepted, and approved of God also, and called just or righteons, or perfect and upright Men, (one of the Names writ in the Book of Life among the Righteous) and those that were guileful, and persisted in their Transgressions of this Covenant after warning, and then cast off their Profession, were rejected and punished, and then called wicked men, of the wicked One, mighty in ungodliness, (one of the Names of the Seed of the Serpent;) yea, all the Sons of men that stood out, and came not to the acknowledgement of God according to this Covenant in the time given them for Repentance, were destroyed by a flood of Water, when the righteous man and his Family were saved; yea, God hath magnified his Goodness in, and Faithfulness

Joh. 3. 33.

Josh. 24. 15.

Ier. 2. 20, 21. 1 *King.* 2. 38, 42.

Gen. 4. 3, 4, 26. & 6. 2.

Gen. 6. 1.

Gen. 4. 3, 4. & 5. 3, 22. *Heb.* 11. 2, 3, 4, 5, 6 *Gen.* 6. 8, 9. & 1. 7.

Gen. 4. 5, 15. & 6. 2, 4, 5. *Gen.* 7. 1 *Pet.* 3. 20. 2 *Pet.* 2. 5.

fulneſs according to this Covenant, (though no outward Seal of Circumciſion or Baptiſm were added to it) that it is affirmed for Truth, That God is no Reſpecter of Perſons; but in every Nation, (and ſo may be ſaid in every Age) He that that feareth him and worketh Righteouſneſs is accepted of him: ſo good and gracious this Covenant. And no other Covenant concerning eternal Salvation, do I finde made with any the Sons of Men, till *Abraham's* time; onely I finde a Covenant made with *Noah*, That all fleſh ſhall not be deſtroyed with a flood of Waters any more: which tends to the preſervation of the Generations of Men, till the end of this World, when the World ſhall be deſtroyed by fire; yet becauſe this preſervation hath a tendency to repentance, and eſpecially, becauſe there are many inſtructions in it, for underſtandnig both this Covenant ſpoken, and alſo thoſe to be ſpoken of, I have mentioned it: For, *Act.* 10.43. *Gen.* 9.8,17.

1. God ſmelt a ſavour of reſt in a Sacrifice, before he made this Covenant; inſtructing us, That God makes no Covenant for the good of Mankinde, but through the reſt and well-pleaſedneſs he hath found in his Son Chriſt that hath offered up the acceptable Sacrifice. *Gen.* 8.21,22.

2. God hath it firſt in his Heart, and ſo did firſt Purpoſe it, before he did give the Promiſe, and make the Covenant: which inſtructeth us, That all the Promiſes and Covenants made by God, are according to his Purpoſe: and alſo, *Gen.* 8.21,22.

3. That God may make a Covenant with Men, in which nothing is engaged to them to do for the performance, as here, after the deſtruction of the World, and renewing the face of it; and a better in like manner wil be, when after the deſtruction by fire, the new Earth, *&c.* is given. *Gen.* 9.11,15. *Iſa.* 54.9,10. & 65.17.

4. That it is ſurely a Covenant with all with whom God makes it, that are capable of receiving benefit by it, though they be not capable of underſtanding and believing the ſame, (as the Fowls and Beaſts here, were not;) yea, nor Children dying in Infancy. *Gen.* 6.9,10,12, 15.

5. That it is not alwayes neceſſary to the being of a Covenant made by God with his Creatures, That *Gen.* 9.9,17.

those with whom it is made, should all come and engage for their parts: for then this had been no Covenant.

6. That some Covenants may be and are made by God with some, of things out of the power of Men to perform; and so have their whole and sole dependance on God onely for performance, and not on any thing to be done by Men, less or more.

*Gen.*9.11,13, 15,16.

7. That when such free Covenants are made by God, of so great things, he not onely confirms it with an Oath, but usually gives some outward sign or token; which God beholding, is said to remember his Covenant, as the Rain-bow here.

*Gen.*8.21. *Isa.* 45.9. *Gen.*9. 12,13,14,16.

8. That some Men may by one Covenant be secured from perishing in one death, and yet for presumptuous Transgression against such goodness, may perish in another, as the world of ungodly by fire.

Gen. 9.11,15. 2 *Pet.*3.5,6,7.

9. That many may be under a gracious Covenant, and secured by it, though but once made with their fore-Fathers for them, and not made over again to them personally. All which Instructions are read in this Covenant, compared with *Isa.* 54.9. *Psal.* 36.6,7,8. 2 *Pet.* 3.6,7. *Rev.*21.8. And therefore I noted it, and so shall proceed to the next I finde.

*Gen.*9.8,17.

Chap. 3.

Of the Covenant of God made with Abraham.

WHat that Covenant is which God made with *Abraham*, is plainly and fully expreſt, and may of all be read, including, that *Gen.*12.3. & 18.18. & 22.18. the same being testified and confirmed over again to *Isaac*, the Son and Heir of *Abraham* by Promise, and to *Jacob* his Son, the appointed Heir by Oracle: and so it is sometime called, The Covenant made with *Abraham*, he being the first it was made

*Act.*7.5. *Gal.* 3.8,16. *Heb.*6. 13,14. *Gen.*26. 3,4,24 & 28.13. & 35.10,11,12. *Gen* 17.4,8.

made with, for him and his Seed; and sometime called, The Covenant of the Fathers: the Seed not multiplied till from *Jacob*; and so it was made with all these three one after another, for them and their Seed, they all coming of one, and their Seed all one, and the Seed of one: and so it is expresly said, It was made with them, and also for them, and for their Seed. The things in this Covenant may be plainly read in the several places quoted, and have been something opened before: I shall onely note now a few things about it, as it is a Covenant; And observe, 1 Cor. 16. 15, 16, 17. 18. Psa. 105. 8, 9, 10, 11. See Part 3. chap. 2.

I. This is the Covenant of Grace and Glory that was before made by God with Christ, and confirmed in Christ for him, and all that come to be in him, and so of his spiritual Seed, and of the benefit whereof they all shall partake; but not so [illegible] till now. Gal. 3. 8, 16, 1

II. [illegible] was so made with *Abraham*, that provision is in it,

1. That he may by the Gospel included in it, teach his Children, and call in and proselyte of all Nations, as the Father of many Nations, and the Heir of the World: by preaching him in whom is blessing for all Nations, Men may be brought to believe, and so he may have a spiritual Seed. Gen. 18. 13 Rom 4. 12, 13. Gal. 8, 16.

2. That such as in hearing do believe, and so become his Seed, may have the Minde and Law of God put in their Heart. Heb. 8, 10.

3. That these Believers may be multiplied exceedingly, and yet be one Seed still, and have one Heart, and one Way. Ier. 32. 40. Gal. 3. 16, 29.

4. That the Heaven and the Earth, even that wherein *Abraham* breathed and sojourned, may be made new, and so fit for such a Seed to inherit; and that he and all the spiritual Seed shall inherit together. Heb. 11. 9, 10, 14, 16, 39, 40. Psal. 105. 8, 11.

III. That this Covenant was so made, that it might have divers times of fulfilling: one in the outside of it, in the Types, in having some rest in *Canaan*: another in Truth, and spiritually in Christ, in his first coming, having finished his first Work, and being set forth in the Gospel, and so given Iosh. 22. 4. Isa. 42. 6. Luk. 1. 71, 76. Heb. 9. 15. & 8. 1, 2, 6.

for a Covenant, and remaining the Mediator and Minister of it: and the next, last and compleat fulfilling, according to Spirit and Letter both, at the next and visible appearing of Jesus Christ: yea, and also a divers fulfilling of it in particular Believers: as first, When through the evidence of Truth in Gospel-Testimony, glorifying Christ, a Man is brought in to believe in Christ, and so made of the Seed. Secondly, When, and as in believing, a Man, through the quickning Spirit of Christ, comes to be more built on Christ, and so sealed in him, being indued with a first-Fruits of the Spirit promised, *Rom.* 8. 23. And thirdly, When the Lord Jesus Christ shall appear in Glory, and the Just be raised, so to appear in Glory with him, to possess, *&c.* 1 *Joh.* 3. 2.

Act. 3. 19, 20, 21. 2 *Pet.* 3. 12, 13. *Isa.* 55. 5. 1 *Pet.* 1. 21, 23. *Gal.* 3. 8, 16. 26, 29 *Jer.* 31. 33, 34. *Heb.* 8. 10. 1 *Pet.* 2. 3, 4, 5. *Eph.* 1. 13. *Col.* 1. 3, 4. 1 *Thes.* 4. 14, 15, 18.

IV. That this Covenant was made with Christ, as the publick Man, and the everlasting Father, upon the account of his Sufferings and Sacrifice: and so the inheritance is his first, he is the Heir, as the Son of God by Nature, and as the publick Man, by Purchase, and by Covenant, for himself and his spiritual Seed to be after brought in to him, (for there could be none before him.) And this Covenant was confirmed in Christ to *Abraham*, and so made with *Abraham* for himself, and for his Seed after him also, and confirmed to him with an Oath; and so to *Isaac*, and *Jacob* in like manner, and so still for them and their Seed, that were to come of them and after them: so as *Abraham* was Heir, not onely by a spiritual Birth, but also by a Covenant made, and confirmed with an Oath, fastening the right of Inheritance upon him, and intailing it upon his Seed: and so in like manner, was *Isaac* and *Jacob* Heirs with him of the same Promise and Promises, and promised Inheritance, which they never yet enjoyed, but in due time assuredly shall, when all their Seed is come in to inherit with them: And this Covenant is confirmed to *Israel* for an everlasting Covenant, in being so made to *Abraham*, *Isaac*, and *Jacob*; and confirmed with an Oath to them, That all that are born of the Promise, that by the Grace of God discovered in Christ do believe in him, they are the Sons of *Abraham*, and his Seed, and so as *Isaac* and *Jacob*, of the same Seed, Heirs by birth of the Promise given

Heb. 1. 2. *Eph.* 1. 14. *Psal.* 89. 28. *Isa.* 53. 10, 11. *Gen.* 17. *Act.* 7. 5. *Heb.* 11. 9, 10, 14, 16, 40. *Psal.* 105. 8, 9, 10, 11. *Rom.* 9. 8, 9, 10, 11. *&* 4. 10, 11, 12, 17, 23, 24. *Gal.* 3. 7, 8, 16, 26, 27, 28, 29. *&* 4. 25, 26, 28, 30, 31.

to,

to, and believed, and preached by *Abraham*, *Isaac*, and *Jacob*, and also confirmed Heirs by the Covenant made with *Abraham*, *Isaac*, &c. by which, through Faith, they are assured of the Inheritance.

V. That this Covenant being so made with *Abraham* for himself, and for all after-Comers that are his Seed, that they, as his Seed, may know their Interest in it, and have by Faith the same usefulness of it; this is farther to be minded, That *Abraham* was a true Believer, and justified before God, and so by spiritual birth of the Seed of Christ, and so an Heir, and walked in Faith as a Son, before this Covenant was made with him: so that this Promise and Covenant was not given to him to beget Faith, or to make him a Son, or upon condition of his believing; All which was wrought in him, and he so living and walking in Faith, before this Covenant was made with him; but it was made with him, as a justified Believer, to confirm and encrease his Faith, and so for the exercise of his Faith, in waiting for so blessed a Hope, as set before him, and given him in this Promise and Covenant: and in the same manner, it was after made with *Isaac* and *Jacob*; the Promise of the Inheritance, being in order after belief and new Birth; The promised Seed, is the Promise of which one is so born, the Promise of Means, from and through that Seed; The Promise through which a Man is so born; and The Promise of the Inheritance, the Promise to the Hope whereof Believers are born. And so this Promise and Covenant made with the Fathers, is not fastened on any to make them Believers and Sons, or on condition of believing, though in believing is the way to meet with it: but the Interest in it, and the Assurance of it, as made to the Fathers for them, is given to such as are Believers in Christ, and so the Sons of God by Faith, who are *Abraham*'s Seed, and Heirs according to Promise, to confirm and encrease their Faith; and for the exercise of their Faith in waiting for so blessed a Hope.

Act. 7. 2, 3, 4 *Heb.* 11. 8. *Isa.* 51. 2.

Rom. 4. 16. & 8. 17. *Joh.* 1. 12, 13. *Gal.* 3. 26, 29. *Heb.* 6. 17, 18.

VI. The freeness, largeness, and everlastingness of this Covenant, the dependency it hath on the Truth and faithfulness of God for its performance; all being put on himself

Gen. 17. 4, 8. 1 *Chron.* 15. 15, 19.

Psal.105.8,11. Iob.5.19,20,21. Heb.9.15,16,17. & 13.20. 2 Sam. 23.5.

self to perform, who hath confirmed it with his Oath; yea, and having first made it with Christ his Son, upon the account of his Purchase: the Son being one with the Father in all he doth, he also was one with the Father in making this Promise and Covenant to *Abraham*, for him and his Seed, and hath confirmed the Covenant with his own Blood, and by vertue thereof, extendeth the Performances. So that this is a sure and everlasting Covenant ordered in all things. This is all expres in the words and terms of it.

Gen.17.9,10,11. 12,13,23,27. Exod.12.48,49

VII. When this free and everlasting Covenant was openly made and confirmed with an Oath, it had also added to it, an outward and sensible Testimony, Token, Sign and Seal, to be set on the flesh of *Abraham*, and all his natural Seed according to the flesh; that is, all by natural birth born of him; and all so of him, as that by gracious Providence they were put under his care and tuition, whether born in his House or Family, or bought with his Money; so as they were under the Government of him or his Family; and also that were proselyted, and so come to live under their Profession, with all under their Tuition and Government likewise. And this visible Testimony and Seal, was Circumcision, which was to be acted upon the Males onely; in its beginning to be put on the Father of the Family, and Men grown, and then on Children of eight dayes old; and so to be continued to Generation and Generation on the Male-Children. And this Sign and Seal of Circumcision was given to *Abraham*, and he received it, to administer, even to all his Family, however as aforesaid become of his Family, even to the Child of eight dayes old, as a Seal of the Righteousnes of the Faith, which in believing, he had received in the Testimony of God, concerning the promised Seed, the Object and Foundation of Faith, and for alluring to Faith, and for Faith to rest on; and in the Covenant now made with him, to confirm, encrease, and exercise Faith: both which, as he believed, so he had to preach; and so to testifie the Truth of that he taught, he had as received from God, this outward and sensible Sign, to testifie, seal and

and confirm the Faith with, [nor, That by this outward Sign he should confirm and seal his own believing, that he might be a Son, which he evidently and knowingly was before; nor yet by this outward Sign, to confirm the Righteousness and Truth of the Repentance and Faith, or believing in those upon whose Flesh the Sign was put; but,] *That he might be the Father*, &c. namely, by delivering such a Doctrine of Faith, and testifying it with such a Sign and Seal received from God, as a Seal of the Righteousness of it: he might be an Instrument to draw on Men to believe, and bring under the means of begetting to the Faith and Profession thereof; and so become the Father of them that believe, whether of his own circumcised Nation, or of any other Nation: in which Seal administred by him, this also was included, That all that received the same upon that account, as given him of God to that end, on themselves and theirs, God by Covenant engaged himself, to afford them such means, as they attending and yielding up to him therein, he would circumcise their hearts to love him, and so make them of the spiritual Seed, that they might be interested in, and wait with assured Faith, for the Good assured in the free and everlasting Covenant: whence Circumcision is called God's Covenant in their Flesh, and said to be much profitable, and they exhorted thus to attend, and the Promise also so made to them; and the circumcised by this Ordinance were distinguished from the Heathen of the World; yea, and of them, when proselyted, they were by it, them and theirs, admitted into the Family of *Abraham*. And all the Circumcised engaged by this Ordinance to attend on the Lord in all the Ordinances he should give unto them.

Rom. 4 10, 11, 12. 13. *Gal.* 3. 7, 8, 9.

Gen. 17. 9, 10, 11, 13, 14. *Act.* 7. 8. *Rom.* 3. 1, 2. *Ier.* 4. 4. *Deut.* 30. 2, 6. *Rom.* 2. 25, 29. & 3. 30. *Iosh.* 5. 9. *Exod.* 12. 48, 49. *Gen.* 17. 10, 11. *Exod.* 19. 5, 6.

So that the Covenant fore-made by God with Mankinde through Christ, was not in this Covenant nulled or made void, or weakned; but included, and opened, and farther help for the Observance of it, afforded to all the Circumcised, with greater Encouragement by the Gospel more cleerly taught, and the everlasting Covenant held forth, to all that were or came to be of this Family of the Circumcision: so, that the everlasting Covenant made with *Abraham*, by having Circumcision annex'd, did neither

neither exclude nor hinder the eternal Salvation of any in any Nation, that according to light and means believed, and lived to God according to his Covenant made in and through Christ for and with Mankinde; onely such as came not in to be circumcised, were deprived of those Priviledges of large Light, Means, Encouragements and Fellowship in Communion therein, afforded by the everlasting Covenant to the circumcised. Surely, this free and everlasting Covenant, is a blessed Covenant, no Covenant beyond it, nor any could be good for us, that should in any sort make this void. So that we look for no other Covenant, but onely for another manner of making this, namely, in Performance, (of which after.) And in the mean season, we will enquire about such Covenants-making as are for our furtherance and help in waiting for this. And as we read of a three-fold Performance of this Covenant, in three several times, first, In a literal part of it, when God did give the *Israelites* rest in *Canaan* by *Joshua*; Secondly, In the spirituall part of it, to the Souls of Believers, when God sent Jesus Christ into the World, and gave him for a Covenant; and the Covenant to be fully made according to Spirit and Letter in Performance at Christ his glorious coming: so we shall finde a glorious Covenant made with *Israel* to tutor them till Christ's first coming; and a Covenant made with all that believe in Christ, as he hath come in the flesh, and is given for a Covenant to tutor them till his next coming, when the full will be given them. Let us take a view of each of these.

Exod. 12.48.

CHAP.

Chap. 4.

Of the Covenant made with Israel *in* Moses *time.*

After *Abraham*, and *Isaac*, and *Jacob*, and the Patriarchs together with him, in their times, had in the Faith of this everlasting Covenant, sojourned in the Land of Promise a hundred ninety one yeers; the Children of *Israel* sojourned in *Egypt* four hundred thirty yeers: And after that God in remembrance of this Covenant brought them out of *Egypt*, to lead them into *Canaan* by *Moses*, he made another Covenant with *Israel*, expresly called, Another: a Covenant God made with them then at that time living, and not made with their Fathers, that were before them; and this called, A Covenant also, frequently; and it had two parts, both and each of them called, both Law and Covenant. I will mention both. *Deut.* 5. 2, 3.

The first was called, The Ten Commands, or Ten Words; a holy and righteous Law, discovering more cleerly then since *Adam*'s fall was fore-declared, all those righteous affections and services, which the kindness of God to Man in the works of Creation required, and in his great Redemption prepared for Mankinde in Christ; and his Providence for preservation of, and particular Mercies and Redemptions extended to Men through Christ, with his Authority, do oblige and binde Men to: and so how they ought to love the Lord their God with all their Heart, and Minde, and Soul, and Strength, and their Neighbour as themselves: in which two Commands the whole Law is summed up: and this part of the Covenant, as it is called the Covenant, so it is called the Law. *Exod.* 34. 28. *Deut.* 4. 13. & 10. 4. *Exod.* 20. 1, 2, 3, &c. *Deut.* 5. 6, &c. *Mat.* 22. 37, 38, 39. *Luk.* 7. 27, 28. *Rom.* 13. 8, 9, 10.

The second was called, The Covenant of *Levi*, or of the Priesthood, wherein was more opened, then to our first Fathers, *Adam*, *Seth*, *Noah*, &c. who offered Sacrifices: for in this was many Ordinances of divine Service; and this was *Numb.* 25. 12, 13 *Nehem.* 13. 29. *Mal.* 2. 4.

of things to be done about the Tabernacle or Temple, the Laver, Altar, Propitiatory; an Order of Priesthood, with Levites, and their Services, Sacrifices, Washings, Purifications, Festivals, &c. and this part also called, The Law, *Heb.*7.12. and 10.1. And because this part, when once discovered and commanded, was also enjoyned in the Covenant and Law of Ten Words; therefore it, with that, and so both together, are called The Covenant, and The Law. Now if we minde the end of this Covenant-making and Law-giving; and how, and for what end it was imposed on them, the whole *Israel*, or Circumcision, we shall finde, That in the whole, or either part of it, it was not put upon them, to put them in such a sense under this Law, as by, and in the fulfilling, according to the Precepts, they should indeed live, and get life, and so the Inheritance; or if falling short, be condemned and perish for ever: for that was impossible for any of the natural Race of fallen Mankinde, so to get life, or escape the curse; yea, so to get Life, were against the very sufferings and Sacrifice of Jesus Christ, and the end thereof; and it is against the freeness of the Grace of God, in justifying and saving, and against the Promise fore-made with *Abraham*, and against receiving by Faith: and it neither was, nor could be against any of these.

*Heb.*9.1. *Exod.* 25, to 40 *ch.* & *Levit.* & *Numb.*

*Exod.*34.27, 28. *Deut.*4, & 5. *Ioh.*1.17.

*Gal.*3.10. *Deut.* 27.26. *Gal.*3. 13. & 2.21. *Rom.* 3.24,25. & 4. 4,5. *Tit.*3.4,5, 6. *Rom.*4.13,14. *Gal.*2.17,18,21.

But this Law and Covenant was imposed and put on them for their tutoridge and nurture, as a School-Master, till Christ the promised Seed should come, and be manifested, as having compleated his first work to be done in his own personal Body. And the use of it in the nurture of them, is declared expresly in three things:

Gal. 3. 19,23, 24. & 4.1,2,3, 4.

1. To discover their manifold and great sinfulness, and the shortness and vanity of all their own Righteousness to get life; that hereby they might yield up themselves as guilty to the sentence of the Law, and say *Amen* to the Curse, and so die to all hopes in themselves, or by the Law, and so be prepared to magnifie Grace in the discovery of it more aboundly. This the first use of the Covenant of Ten Words.

Rom. 3.19,20, 23. & 4.15. & 5.20. *Gal.*2.19 *Rom.*7.11,12, 13,24.

2. To lead them in all their Observation of Temple-Worships, Sacrifices, and Types, to look to a better Hope, even to Jesus Christ to come, and his Death and Sacrifice, &c. figured

*Heb.*7.19. & 8. 5. & 9.11,12, 13. *Gal.*2.16.

figured by them, that in believing on him to come, they might receive forgiveneſs of ſins, and have their Hearts purified to live to him, in the love of him and one another. *Act.* 15.9. & 13. 38,39

3. Having forgiveneſs and life through him, and ſo in him, to ſhew forth their love and thanks according to the light and ſtrength afforded them, according to the Rule of the Law in the Precepts thereof; ſo waiting for him to come: and it, or rather they in it, ſhould be ſo accepted as Believers and thankful. *Pſa.* 116.8,9,15. & 116,1,6,15,16. *Rom.* 13.8,9,10. *Gal.* 5.13.

And this forementioned Law, given to this end, was the Covenant made with them: in which we may cleerly ſee, That the Covenant at firſt made through Chriſt with Mankinde, is not taken away from them in this; much leſs, made null or void by it to any Man, no, not to *Iſrael*, but renewed, and more cleerly opened, with a great deal more uſefulneſs, for their obſervance and benefit by it, afforded in it. And ſo we may ſee cleerly what the people on their parts were obliged to in this Covenant; and that was not to make themſelves righteous, and get life by doing it; but by it to ſee their ſinfulneſs and deſert of curſe, and to look to and believe in him that was to come, for pardon, and gracious helpfulneſs and life: and in Teſtimony of thanks, according to their light and ſtrength, to walk in the Obſervances of it, and ſo to worſhip the true God: and into this Covenant *Moſes* entred all the whole Circumciſion then preſent and to come till Chriſt came. *Deut.* 29.1,10, 11.

Yet here is not all the graciouſneſs of God extended to them; for now under this Law and Covenant, they had alſo with it, preached to, and taught among them, the Goſpel preached to *Abraham* concerning Chriſt the promiſed Seed, in whom was bleſſing for all Nations; and who ſhould be the great Prophet to whom all were to hearken, and in believing on whom they ſhould be ſaved; and alſo the Covenant made with their Fathers, *Abraham*, *Iſaac*, and *Jacob*; and ſo the Goſpel and everlaſting Covenant, was preached to them with, and in a ſort under the Law or Letter: and ſo though *Moſes* was a Miniſter of that Letter or Law of Performances, which in the Injunctions diſcovered ſin, and ſen- *Deut.* 18.18. & 30.11,14. *Rom.* 10.6,8. *Deut.* 4.31.

tenced to death, and led to exercise in such Rites and Ceremonies as could not purifie the Consciences; yet he did therewith discover Christ to come, in whom Remission and Purgation was to be found, and the Truth of all figured in their Sacrifices and Types, and the everlasting Covenant confirmed in him; in, and according to which, all Truth should be performed: whence it is called, A glorious Ministration, though veiled. And so it appears, in that this Covenant was given in the Hands of a Mediator, one that should, and did stand between God and them for them to speak with God, and bring and teach his Minde to them, and to present their Mindes and Distesses to God; and when they sinned, and God was displeased, to stand in the breach interceding and prevailing to turn away wrath, and procure mercies for them; to give them the Ordinances, and set in order their Tabernacle, Priesthood, Sacrifices, *&c.* and to go before them to conduct them to *Canaan*; and so to them were committed the Word and the Oracles, and therein, the Adoption, (or means to bring Men in to be adopted) the Glory, (or his presence in the Tabernacle among them) and the Covenants, (that made with *Abraham*; and a little before this, we are now about the Ordinance of the Passeover made with them; and this in which also the Covenant fore-made with Mankinde was included) and the giving of the Law, (the Ministration and carrying on of the Law and Ministery, given them of God by *Moses* the Mediator) and the Services, (that is, the Exercises of this Ministery, and so the true publick Worship of the true God) and the Promises, (both of the first and second coming of Christ; his Sufferings, Victory, Ministration and Raign, and the Raign of his Seed with him; and so of the Holy Ghost to be the Teacher and Leader of his Seed after his Suffering, from his Ascension, till his personal coming again.) And thus God planted them a right noble Vine, wholly a right Seed: and so *Israel* was Holiness to the Lord, the first Fruits of his encrease; and he found them (thus of his own planting and bringing forth) like Grapes in the Wilderness, and as the first ripe in the Fig-Tree. And thus were they preferred before all Nations

Joh. 8. 46. 2 *Cor.* 3. 6, 13.

Rom. 9. 4.

Jer. 2. 21. 3. *Hos.* 9. 18. *Psal.* 147. 19, 20.

tions in the World, whom, though he yet continued to them the means at firſt given, and Covenant at firſt made with Mankinde through Chriſt, and ſo excluded them, not ſo from Salvation, but that if any of them repented and believed, according to the means vouchſafed, they ſhould be ſaved; yet in reſpect of this knowledge of Chriſt, and of any true outward form of worſhipping God, and enjoyment of the Priviledges of this Commonwealth of *Iſrael*, they were ſtrangers: and though in coming to them, and being circumciſed, they might partake with them; yet without that, none of any other Nation could, which was for the time a Law of Ordinances and Hand-writing againſt them: ſo highly then did God prefer this People of *Iſrael*, that in reſpect thereof, they were his Sanctuary and his Dominion; yea, his choſen and peculiar Inheritance that he had redeemed out of *Egypt*; yea, his Son, his firſt-born, whom he led to, and ſet in *Canaan*. In all which we may obſerve, That in this was the firſt literal performance of the Covenant made with *Abraham*, *Iſaac*, and *Jacob*; and that theſe Covenants, and Promiſes, and Priviledges were given to whole *Iſrael*, in which they all had now more means then any other Nation, to become of the true ſpiritual Seed, being, in reſpect of the worſhip ſet up among them, and therein the outward Adoption, and means of the inward, wholly a right Seed, and the Promiſes in that reſpect alike to all: yet ſuch as contemned and turned aſide from theſe, degenerated into a ſtrange Plant, and loſt their own Mercies; and ſuch as in cleaving and attending to theſe, were born of the Promiſe, they were the true ſpiritual Seed.

Act. 10. 34. *Rom.* 2. 4, 6, 15.

Eph. 2. 11, 12, 15.

Pſal. 114. 2. & 135. 4. & 136. 11, 14. *Hoſ.* 11. 1. *Exod.* 4. 22. *Ezek.* 20. 5, 18, 19, 20. *Joſh.* 22. See for all said, more, par. 3. ch. 3. *Jer.* 2. 5, 21. 22. *Ezek.* 20. 7, 16. *Jona* 2. 8. *Rom.* 3. 2, 3. & 9. 5, 8.

And thus much of the Covenant once made with *Iſrael*, the natural and proſelyted Seed of *Abraham*, that they might become a ſpiritual Seed, *&c.* and we finde this Covenant once made, to ſtand firm in all Generations, for every one of *Iſrael*, till Chriſt came, without making it over again to the whole *Iſrael*, or to particulars: and when Chriſt came and ſuffered for all the ſins the Law could charge with, and fulfilled in Truth that which was typed out in their Order of Prieſthood, Tabernacle, Laver, Altar, Propitiatory, Sacrifices,

crifice and Waſhings; then was the Law fulfilled, and Truth found in him who is the end of the Law for Righteouſneſs: and yet there was among *Iſrael* another literal performance of a part of the Covenant made with *Abraham*, viz. *And Kings ſhall come out of thee*; when he choſe and gave *David* to be their King in *Iſrael*, to feed and govern *Iſrael*; and then we finde not onely a reviving of the Covenant made with *Abraham*, but in reſpect of that part of it which concerns the King and Kingdom that ſhall be enjoyed in the promiſed Inheritance, more opened, and again made with *David* for him and his Seed, which is to be conſidered alſo.

*Gen.*17.6. *Pſa.* 78.70,71,72.

Chap. 5.

Of the Covenant made with David *concerning the Kingdom promiſed to him, for him and his Seed.*

WHat the Covenant made with *David* was, is expreſs in 2 *Sam.*7.10,17. and 1 *Chron.*17.9-15. and *Pſal.* 89. 20-37. full and large, and hath been before explicated in Part 3. Chap.4. there read it: And I will here onely add a few Obſervations about it as a Covenant:

See alſo par. 2. ch.18.

I. That this Covenant in the outward and literal form and manner of making it, and in the Declaration and Miniſtration of it, as to *David* and his natural Sons, it was under the Law and Covenant made by God in *Moſes* Miniſtration with *Iſrael*; and ſo had many terms ſuitable thereto: ſo that by their breaking Covenant, they might fail, and come ſhort of this for a time, and this appear as if failing them.

1 *Sam* 7.13. & 23.2,3,4. *Pſal.* 89.30, 31,32, 39.

II. That this Covenant was in it ſelf, and in the ſpiritual making of it with *David*, for him and his ſupernatural and enduring Seed, and his Houſe, promiſed abſolute, free, everlaſting, ordered in all things, ſtabliſhed and ſure; the ſame, and as made with *Abraham*.

2 *Sam.*23.5. 1 *Chron.*17.10,14

III. That

III. That this Covenant was confirmed with an Oath, as to *Abraham* before: *The Lord hath ſworn in truth unto David, he will not turn from it, Of the fruit of thy body, will I ſet upon thy Throne:* ſaying, *My Covenant will I not break, nor alter the thing that is gone out of my lips. Once have I ſworn by my holineſs, That I will not lie unto David; his ſeed ſhall endure for ever, and his throne as the Sun before me: it ſhall be eſtabliſhed for ever, as the Moon, and as a faithful witneſs in heaven.* Selah. *Pſal.* 132. 11. & 89. 34, 35, 36, 37.

IV. That this Covenant being a part of the Covenant foremade with *Abraham*, *Iſaac*, and *Jacob*, is no other, but what was firſt made with and confirmed in Chriſt, and then in and through Chriſt confirmed and made to *Abraham*, *Iſaac*, and *Jacob*; and now in like manner, for this part of it explicated, made to and with *David*, for him and his Seed, and for the good of all Nations that ſhall be joyned to them: what manner of Kingdom, and where, I leave the Reader to ſee in the Texts, and that fore-written. Hence this Covenant is included in, and minded in minding that made with *Abraham*, *Iſaac*, and *Jacob*. Par. 2. c. 18. Par. 3. c. 4. 1 *Chron.* 16. 15, 19. *Pſal.* 105. 8, 11.

V. That this being of the ſame Covenant made with *Abraham*, (to which was added the outward ſign of Circumciſion) and given to the circumciſed, and under the Law; given to the Circumciſion, and Circumciſion abiding in its force and uſe until Chriſt came, and that the Circumciſion of the fleſh was compleated in his ſufferings, here needed no other outward Token, or Sign, and Seal, to be added in this new making of the Covenant, it having that very Sign and Seal before, and then remaining. *Rom.* 4. 1, 5, 6, 9, 11, 12, 13.

VI. That as the former making of this whole Covenant with *Abraham*, *Iſaac*, and *Jacob*, was, even ſo this part of it now made with *David*, is ſo made, that it might have divers times and degrees of fulfilling, as is alſo expreſly to be found written. 2 *Sam.* 7. 19, 24, 29. 1 *Chron.* 17. 17, 27.

The firſt fulfilling was according to the Letter, ſuitable to the Covenant given by *Moſes* that they were under; and this began when *Solomon* was ſetled on the Throne of *David*, and had built the Temple, as is confeſt plainly; yea, and after a great breach, yet a continuance of fulfilling avouched. 1 *King.* 8. 15, 20. 2 *Chron* 6. 1, 10. 1 *King.* 11. 38.

The

Luke 1.31,32, 33, 69,70,71, 74. Joh.1.49. Act.5.31,32. 1Pet.3.23. Heb.7, & 8. Pſal. 110.1. Col.1,12,13.

The ſecond fulfilling is ſpiritual, and that began when God ſent forth Jeſus Chriſt, and he had ſuffered and overcome Death, and offered up the acceptable Sacrifice, and ſate down on the Right-Hand of God, and received all fulneſs of Spirit in the Man, and ſent forth thereof to Men, to convince the Rebellious, and lead Believers into all Truth; and ſo by that Spirit rule in the Hearts of his People, while they, as he was, are ſtrangers and ſufferers here: and this is plainly confeſt, and the continuance likewiſe.

Rev. 5.10. 1Theſ.4.14,15, 18. Pſa.102.16 Heb.11.13,40. Rev.11.18.

The third, laſt and compleat fulfilling, is, That which ſhall be both ſpiritual and literal, if I may uſe that term, becauſe it ſhall be on Earth, though the Earth renewed; and to Soul and Body, though both ſpiritual, &c. and to all *Iſrael*; yea, this ſhall be to *Abraham*, *Iſaac*, *Jacob*, and all the twelve Tribes of *Iſrael*, and all the ſpiritual Seed together, even all that ſleep in the Lord, and all that are ſurviving at his coming, when Jeſus Chriſt will perſonally and viſibly appear, and come and take unto him his great Power, and ſit upon the Throne of *David* in *Jeruſalem*, and raign in *Jeruſalem*, and over all Nations of the Earth, and all Kings fall down before him, & all Nations ſerve him. And the Covenant thus fulfilled, and this ſettlement and Kingdom, is that which is promiſed, and which all the Fathers waited for through Faith; and which, all the ſpiritual Seed are to wait for as *Abraham's* Seed, to whom through Promiſe it is ſure by Faith, and they have profeſſed ſo to wait for it; the time, place, manner, proſperity, and duration of it being foreſhewn: and that God, for performance of this and the whole Covenant made, and as made with the Fathers, *Abraham*, &c. hath confirmed for, and will perform it to their Seed, according to his Promiſe: he doth for this remember this Covenant, as made with them; and wills us ſo to heed, and minde, and wait for it, as ſure in Covenant as made with them; and directs us not to look for another perſonal making of it to us, to make it ſurer to us, to whom it is ſure enough in that firſt making; in Faith whereof, we wait to receive and enjoy it, and not for any other making, but the making in performance.

Heb.11.14,15, 16.1Chron.16. 15,19. Rom.4. 16. Gal.3.7,8, 16,26,29.&5. 5.Levit.26.44, 45. Deut.4.31. Pſal. 105.8,9. 1 Chron.16.15, 16.

The

The first fulfilling is past, as confest, to begin with *Israel* and *Solomon*: and if any conjecture, It was made again with *Solomon*; it is cleer, it was not made with him, as with *Abraham*, *Isaac*, and *Jacob*; nor as with *David*: but as both *David* and *Solomon*, was under the Law given by *Moses*, and so God did graciously minde *Solomon* of the Covenant fore-made with *David*, (as he often doth Believers now) without so making it over again with him; and so *Solomon* understood it: and he promised *Solomon* the continuance of the Kingdom in that manner he had received, according to his keeping of that Covenant given by *Moses*, and not otherwise; and so he understood it: and such was the promise to all *Israel*, for the continuation both of King and Land: and so the everlasting Covenant is fully and surely already made; and other makings of it, I have not to treat of, nor other Covenants to be made; but as they are Branches of this, and made in some performance of this Covenant.

2 *Chron.* 7. 18. & 6. 16. 2 *Chron.* 7. 16, 22. & 6. 15, 16. 1 *Sam.* 12. 20, 25.

And so I shall mention three things in this business, according to the performances of the Covenant made with *Abraham*; and that is, first, In his sending forth, and giving Christ the promised Seed displayed in the Gospel; so he hath given him for a Covenant to be received by Faith. Secondly, In the Dispensation of his Goodness and Spirit through Christ, he hath given by Christ a New Testament, for the nurture and guidance of Believers and Receivers to the Inheritance. And lastly, In the coming again of Christ, the making the Covenant by a compleat Performance. I shall consider each of these.

Chap. 6.

Of Jesus Christ being given for a Covenant.

*Isa.*42.1,6. & 49.8. GOD promised, and according to his Promise hath given Jesus Christ, The Seed of *Abraham*, of *David*, The Saviour of the World, and Propitiation for the sins of the whole World; The Lord of all, and Head of the Church, that hath satisfied the Law, and is full of the Holy Ghost; The Heir, The King, The Son of *David*, and The Son of God, for a Covenant to Believers, the People that are his Seed: so that he is The Messenger of the Covenant, and he with whom the Covenant was first made, and in whom it was confirmed to *Abraham*, and hath confirmed the Covenant with his own Blood; and with him the Covenant stands fast for ever: so that all the Promises of God in him, are *Yea*, and in him *Amen*; and he is The Minister of the Covenant, by whom God will perform all that is in it. And so I shall here onely, in what is implied or expresst in this saying, That God hath given him for a Covenant, consider what I am helpt to understand.

*Mal.*3.1. *Gal.*3.16,17. *Heb.*9.16, 23. & 13.20. *Psal.*89.28. 2 *Cor.*1.20. *Heb.* 8.1,2,6.

1. That he is given for a Covenant, implieth, That he is given or made to appear in the Gospel, that he may teach, and Men in beholding and minding him, may know the Covenant, and so be brought in to him to enjoy it; which is a new, and cleer, and more alluring and powerful way of teaching it, and bringing to it, then ever was before: so he is affirmed to be given for a Light to the Gentiles, and to shew forth judgement to them, and be God's Salvation to the ends of the Earth. And this must needs be so, when he is set forth, who is the promised Seed, that came to take away sins, and destroy the works of the Devil, the Seed of *Abraham* in whom is blessing for all Nations, The Propitiation for the sins of the whole World, The Saviour of the World, given to open the blinde eyes, and bring out the Prisoners out of Prison, *&c.* that so the Hearers and Beholders,

*Joh.*1.18. *Mat.* 11.27. 2 *Cor.*4.6. *Heb.*1.2,3. *Isa.*42.1,6. & 49.6. *Gen.*3.15 1 *Joh.*3.5,8. *Gen.*12.3. 1 *Joh.* 2.2. & 4.14. *Isa.*42.7. & 49.9.

holders, may believe; and whoever believeth, not perish, but have eternal life; yea, the Father witnesseth this of him, and himself saith, He is filled with Spirit for this end; and the Holy Ghost testifieth, That all fulness is in him, and he enlightneth every one that cometh into the World. And that is the command of God to his Servants by the Gospel, to hold him forth for a Light and Salvation, to open the eyes of Men, and turn them from darkness to light, *&c.* that they may receive, *&c.* and God goeth forth in that Testimony, witnessing of, and glorifying him, that Men may believe on him, and so receive the Covenant which he giveth to Believers. And this is above all that was before for teaching and drawing.

Joh. 3. 16, 17. *Isa.* 42. 1, 6. & 61. 1, 2, 3, 4. *Col.* 1. 19. & 2. 3. *Joh.* 1. 9. *Act.* 13. 47. & 28. 17, 18. 1 *Pet.* 1. 20, 21. *Isa.* 55. 2, 3, 4. *Joh.* 1. 12.

2. That he is given for a Covenant to the People, which implieth and expresseth, That the Covenant made with the Fathers for the People, that is, those come in to believe, and so of *Abraham*'s Family, to whom the Covenant and Promises appertain, he is given for it; that though they yet wait for the Inheritance, yet they have in him the Interest, the Root, the Assurance, and certain Hope; for he is The Way, The Truth, The Life; yea, The Resurrection and The Life, yea, The Promise: and so we may say The Covenant; for he as risen from the dead, is called, The sure Mercies of *David*, in giving which, the everlasting Covenant is at least spiritually made; for he is he, in whom the everlasting Covenant is sure, and sure to be performed, and the making it in performance sure in him: so as in giving him to Believers, all is in and with him given; and believing in him, all is so received; in enjoying and possessing him by Faith, all is enjoyed and possessed in and with him by Faith; if Christ be ours, all is ours, Jesus Christ raised from the dead, and glorified in the Nature of Man, the fulness of the Godhead dwelling in him bodily, Believers are compleat in him; and God in giving him in the Ministration of the Gospel, giveth blessing, and the sure Mercies of *David*, and the first fruits of the Spirit: and sending him again visibly, it is to restore all things, and to raign, that Believers may raign with him, and so have all the fulness of the everlasting Covenant. What other Oracle, what Temple, Sacrifice, Priesthood, what Knowledge or Gifts,

Isa. 42. 6. & 49. 8. *Gen.* 3. 29.

Joh. 14. 6. & 11. 25. *Act.* 13. 32, 33. *Isa.* 55. 2, 3, 4. *Act.* 13. 34. *Joh.* 17. 10. 1 *Cor.* 1. 30. & 3. 22, 23. *Heb.* 8. 1. *Col.* 2. 9, 10. *Act.* 3. 26. & 13. 34, 37. *Act.* 3. 19. *Col.* 3. 4. 1 *Joh.* 3. 2.

what Covenant-making with us, what Inspiration or personal giving a Promise to us, can be like this, to secure us? this is the choicest Testimony of God's Love, and our Interest in the Covenant, to have Christ given for a Covenant; and in believing on him as he is set forth in the Gospel, the greatest security and assurance is received: God that spared not his Son, but delivered him up to death for all Mankinde, will, and certainly doth through him extend patience, bounty, mercy and means to bring Men in to believe on his Son whom he is so giving to them; yet such as believe not, receive him not, and so have him not as so given them; and those that through unbelief have not Christ, whatever they have through Christ, and for his sake, yet they have no eternal life, no Interest or part in the everlasting Covenant: for eternal life, and all pertaining to the everlasting Covenant, is so in Christ, that there is no receiving or enjoyment of it; but in receiving or enjoying him, which is yet onely by believing in him; and in believing in his Name, we receive him, and he gives these priviledges.

Rom. 8. 4. *Joh.* 1. 4, 9.

Joh. 3. 6.

1 *Joh.* 5. 10, 11, 12, 13. *Joh.* 1. 12.

So then, if God that gave his Son for us, do so give him to us, as we be helped in believing to receive him, he will with him, and as he giveth him to us, give us all things freely; and in receiving Christ, he will communicate the same to us, according to his order in his first and second coming: and of the Dispensation by his first coming, and the Hope of that in his second coming, is here treated and meant: and so his being given for a Covenant to Believers, can be no less then to be given for a Witness, Testimony and Seal of God's Mercy, Love, Righteousness, Immutability, and Faithfulness, to perform to them this everlasting Covenant, and to be the He in whom they may discern and see all for them in him, and by him safely kept, who by his power will through Faith keep them till he bring them to it, and in mean season to be the Mediator of this Covenant, that they may receive the promised Inheritance; and the Minister of it, to be dispensing a first Fruits to them in these waiting Days; and this, that he that hath our Nature, and loves us, *&c.* is given us for a Covenant of the people; it is a great and strong consolation, and there is nothing to be valued with it, to give us rest, assurance and

Rom. 8. 32. *Iob.* 3. 12.

Isa. 53. 3, 4.

Col. 2. 3, 9, 10. *Iob.* 14. 19. 1 *Pet.* 1. 4. *Rev.* 1. 18. *Heb.* 19. 15. *&* 10. 2, 6, 10, 11.

and establishment. This the way to receive it, in receiving him; and to be established, in resting and abiding in him: which that we may do, here is one word more taught us for our safe guidance and tutoridge, till we come to the Inheritance.

3. In that he is said to be given for a Covenant of the People, as he is for a Light to the Gentiles, implies, That he is given to give a New and Testamental Covenant, a new Law for the Nurture and Tuition of those that are the Sons of God by Faith, that they may be led and preserved to the Inheritance promised, and kept by him for them: that given by *Moses*, was to nurture the Sons or People of God, but under tutoridge as Servants, suitable to the Servant, by whom that Law was given: but this given by Christ, is to nurture the Sons or People of God in freedom, as adopted Sons, suitable to the Son of God, by whom this Law is given. That, by *Moses*, was a Law of Works; this, by *Christ*, a Law of Faith: that, by *Moses*, a Law of Bondage; this, by *Christ*, a Law of Liberty: that a Law of Sin and Death; this of Righteousness and Life: that a Law of Letter; this of Grace and Spirit; that a Ministration of Sin, of Condemnation, of Death; this a Ministration of Righteousness, of Justification and Life. And that Jesus Christ is given for a Law in this sense, to give this gracious Law and Testament, is cleerly expresst: *A Law shall proceed from me*, &c. *And he shall bring forth judgement to the Gentiles.* — *And the Isles shall wait for his Law.* And, *Binde up the Testimony, seal the Law among my Disciples.* I think none that believe the Gospel, deny this: but we do not all agree what this Law, or New Testamental Covenant is.

Jon. 1.17. & 8. 35,36. *Gal.* 4.1, 2,3,4,7. *Rom.* 3.27. *Gal.* 5.1. *Iam.* 2.12. *Rom.* 7.25. & 8. 2,3,4. 2 *Cor.* 3. 6,7,8,9.

Isa. 51.4 & 42. 1,4. & 8.16,20.

1. Some say, It is the Gospel: and in this saying there is Truth; for it is good News which was promised and is discovered in the Gospel: but the Gospel was preached to *Abraham* before the everlasting Covenant was made with him; and he, and *Isaac*, and *Jacob*, after the making of the everlasting Covenant, sojourned in the Faith thereof, a hundred ninty one yeers in the Land of Promise; and after that, the Children of *Israel* sojourned four hundred thirty yeers in *Egypt*, before the giving of the Testament given by *Moses*, under

Gen. 12.3. *Gal.* 3.8.

der

Heb.8.13. der which the Gospel was preached also, and did not make that Testament old or decayed, as the coming in of the New Testament doth: so, though Truth be in this saying, yet it answers not the Question at all, What New Testament is.

2. Some say, The New Testament is the Gospel as now declared since Jesus Christ came in the flesh, and died, and rose, and offered the acceptable Sacrifice, and sent forth the Holy Ghost. Surely, they that then preached him to come, and do all this, preached Gospel; yet was the first Testament a distinct thing then, besides this. And so those that now preach him come, and having done all this, preach good and true Gospel; yet the New Testament may yet be some farther distinct thing, then yet mentioned in it, though I confess this saying hath much Truth in it, and more tending to satisfaction then the former; but yet it satisfieth not, be-
Isa.42.6. & 8. 16. cause of that said before, and because all here mentioned is preached in his being a Light to the Gentiles, and that is somewhat peculiar to be for a Covenant of the People, besides the everlasting Covenant, as to be made in compleat performance, is mentioned in the Gospel also: so that there is more in the Gospel then New Testament, though all in the Gospel, as now come forth, is to be preached under the New Testament, as the Gospel was before preached under the old. So this saying shews not what the New Testament is, to any satisfying.

3. Some say, The everlasting Covenant made with *Abraham*: now the old Covenant that shadowed it, is taken away by the coming of Christ, and that so clearly opened in the Gospel, that is therefore called, The New Testament. This hath much Truth in it, and comes nigh to satisfying, leaving room for Faith without *Mosaical* Observances, to lay hold on this Covenant, as confirmed
Heb.8.6. & 10. 19. in *Christ* to *Abraham*, and to wait for the making of that Covenant in performance to all the Seed. And this might seem to be grounded on *Heb.*8. But when I consider, That
Heb.8.10.& 10. 16. the Holy Ghost speaks there of Laws, and saith, *I will put my Laws into their minde, and write them upon their hearts*: where-
Jer.31.33. as the Prophet mentions but one Law, saying, *I will put my*

Law

Law in their inward parts, &c. this gives me to conceive a twofold performance of that *Jer.* 31. 33, 34. one ſpiritual onely to the Sons of God by Faith, in and by the firſt coming of Chriſt; the other literal and ſpiritual, both on Soul and Body, at the ſecond coming of Chriſt; of which the Prophet more eſpecially ſpeaketh, including the former, and ſo leaving room for a New Teſtamental Covenant to come in, and remain from the firſt coming of Chriſt to the ſecond, in ſtead of that old fau'ted Covenant. And the A- *Ier.* 31. 32.
poſtle ſpeaking there more eſpecially of the firſt coming of Chriſt, and things done thereby, including the ſecond coming and things to be then done, he ſpeaks of both Laws; the firſt whereof is the New Teſtament, as ſhall after be ſhewn, and doth here alſo in this, That the Prophet expreſly, and the Apoſtle incluſively, ſpeaks of a time yet to come, ſaying, *After thoſe dayes*, that is, when God hath brought both *Iſ-* *Ier.* 31. 8, 31, 32.
rael and *Judah* together into their own Land, and converted *Heb.* 8. 10.
them. Beſides, here is that mentioned, *that ſhall be*, but is not done to any Believer in this life, nor fully will, till it be done to them all together, at that day, as ſo to know him, as they ſhall teach no more every Man his Brother, ſaying, Know the Lord; for they ſhall all know him (note this well) from the leaſt of them to the greateſt of them, (and what time that is, the Apoſtle tells us) and he ſo forgives iniquity, as he will remember their ſins no more; no, not by *1 Cor.* 13 9, 10.
any corruption abiding in them, or any weakneſs on them *1 Joh.* 3. 2. *Ier.* 31. 33, 34. *Heb.* 8. 11, 12.
in Soul or Body; any pain, hunger, thirſt, mortality or death, as the Spirit explicates it to us, *Rev.* 21. 3, 4. ſo that not onely the New Teſtament, but ſomewhat more, even the whole everlaſting Covenant as made with *Abraham* and *David*, is in *Heb.* 8. 10, 11. which Covenant being made, and lived in, ſo long before the firſt Teſtament, did not make that Teſtament old; no, nor yet the renewing of it to *David*: ſo that cleerneſs of ſatisfying, is not yet in this ſaying; and yet truely, this everlaſting Covenant made with *Abraham*, and renewed to *David*, ſigned with Circumciſion, the literal fulfilling as typical both for the Inheritance and King, being over, the ſpiritual fulfilling begun by Chriſt, compleated in him, manifeſted, and extend-

ed by

ed by him, and the first Fruits received, and receiving by the spiritual Seed; and the Harvest, and full of the Covenant in Soul and Body is that we wait for: so that this very Covenant is the Flower of our Hope, and it is confirmed in Christ, begun to be performed in and by him, and given in him, and he given for a Covenant; and in believing in him, and receiving him, it is by Faith received, and Hope of real receit enjoyed, a blessed Hope.

Rom. 8. 23, 24, 25. *1 Pet.* 1. 3, 9.

If any say, *But the outward Sign and Seal of the Truth of this Covenant to testifie withal, which* Abraham *had, is wanting to us:*

I answer, That typical fulfillings of the Covenant are over; and Circumcision, as it was a Seal, so it was a Type and Figure also, Blood being shed in it; and what it did typifie and figure forth, the Spirit and Truth figured is found in the Circumcision, Sufferings and Death of Jesus Christ: which Spirit and Truth, is so in Christ, that whoever believeth in him, is interested in the same, and it is become his, and he receiveth the Circumcision made without Hands, even that of the Spirit, taking him off from all confidence in the Flesh, that he may rejoyce in Christ onely, as compleat in him; and so, that Jesus is the Christ, That he had put an end to all bloody Ordinances and Sacrifices for sin, That he hath made purgation for our sins, to purge us with, and then sate down on the Right-Hand of God; and the everlasting Covenant firm in him, and he filled with Spirit to dispense; and so set forth the Saviour of the World, and Propitiation for the sins of the whole World, that whoever believeth in him may not perish, but have everlasting Life; and so his part in this everlasting Covenant: for all this we have an outward Sign and Testimony, more significant, easie and free then Circumcision was, even Baptism, *&c.* to be put on all that accept this Gospel on them, and all under their Tuition, as a Sign given from Christ, to testifie (not the Truth of the Repentance and believing of such as are baptized, but) the Truth of the Faith, Gospel, and Covenant taught; and so disciple into *Abraham*'s Family to be the Scholars of Christ, who needeth not (as humane

Phil. 3. 3, 4, 7, 8, 9. *Col.* 2. 9, 10, 11, 12.

Compare Gen. 17. 9, 10, 11, 12, 13. *& Exod.* 12. 48, 49. *with Mat.* 28. 18, 19, 20. *& Act.* 16. 33. *Col.* 2. 11, 12.

humane School-Masters) to have his Scholars bring their capacities and fitness with them; for he even giveth that also: and as Circumcision and the Passeover were Ordinances of the Gospel, in which Christ to come in the flesh, was preached, and both before the first Testament; and yet when that given, were both used under it: so Baptism, and the Supper of the Lord, are both Ordinances of the Gospel, in which Christ is preached as already come in the flesh, and to come in Glory, and both instituted before the New Testament was given from Mount *Sion*, yet now both used under it. But the new Testament it self will verily appear to be something distinct, even that Law of Faith, of Life, of Liberty, for nurturing Sons, and in which Believers are to walk in this Life. So that yet in this saying we are not satisfied. *Rom.* 3.27. & 8. 2. *Iam.* 2.8, 12.

3. Some say, That the New Testament is Christ his Dispensation of a spiritual first Fruits of the everlasting Covenant into the Hearts and Minde of the Believers, in putting in by his Spirit, his gracious Word into their Heart; and so enlivening and operating in them, as to unite and conform them to himself, and so lead them to the Inheritance. This saying is Truth, and fully proved in *Heb.* 8.6, 10. and 10.15, 16. agreeing with 2 *Cor.* 3.3. and doth more satisfie according to Scripture then all, or any of the former: and in this I long rested, as if it were the whole of the Truth, as indeed it is a part, and the chief part of it; and that which according to the New Covenant in his present Ministration he dispenseth: and in that respect also, is rightly said to be given for a Covenant. And in this Dispensation given, a New Testament is given: which, what that is, I will assay to finde out and delare.

Chap. 7.

Of the New Testamental Covenant, what it is.

The New Testament is that Rule and Order agreed on between the Father and the Son in the councel of God, both for Christ his Dispensation, and the Believers Receit and Perseverance, to which the Covenant hath Engagements on both parts, as that given by *Moses* had, though not the like Engagements; for these two Testaments are one opposed to the other: and by comparing the one with the other in their Agreements and Differences, and the excellency of the New above the Old, as declared in Scripture, and the Scripture-Expressions of the New, I conceive we may come to the cleerest and fullest satisfaction to know indeed what the New Testament is.

1. They were both given by God, by and in the Hands of a Mediator; but not both by one and the same Mediator: the one, the Servant; the other, the Son: they were both ordain'd to life, and so had the same end, but not to effect it in the same way; but the one preparing by terrifying and killing, the other extending it by consolation & quickning: they were both given on, and from a great Mountain; but not the same Mountain, but the one Mount *Sinai*, gendring to Bondage; the other Mount *Sion*, giving to Freedom: they both were given after the Covenant made with *Abraham*, and so distinct Covenants made besides that; and that by *Moses* first, being no part of the Covenant made with *Abraham*, but only subservient to it: and this by *Christ* after, that by *Moses*, and so no part of that, yet having in it the quintessence of the Covenant first made with Mankind through Christ, and the first Fruits of the Covenant made with *Abraham*, they were both made with a People redeemed; not onely redeemed in a publick Man, from perishing in the first death, as all men were; but also called and redeemed in their own persons, out of great bondage and servitude, to be led to Rest or *Canaan*: yet not both alike: the one

Gal. 3. 19,20. *Heb.* 9.15.&3. 1,6. *Rom.* 7,10, 13. *Gal.* 2.19, 21.&3.21,22. 2 *Cor.* 3.6,11. *Gal.* 4.24,25, 26,27. *Heb.* 12. 18.22. *Deut.* 5. 23. *Gal.* 3.17, 18,19,25. *Heb.* 8. 2,4,5,6,10. *Exod.* 20. 1,2. *Psal.* 81.10. *Act.* 26.18. *Col.* 1.12,13.

one out of an *Egyptian*, worldly and bodily bondage, to go to an Earthy Rest or *Canaan*; the other out of a spiritual bondage in the darkness and pollutions of this World, and the powerful Dominion of Satan, to be led to an heavenly Inheritance, Rest and Glory: they were both given for nurture and tutoridge of Sons, having both their Directions and Requirings, yet not both alike, but the one to tutor as a School-Master, though Sons, yet under some bondage like Servants, suitably directing to, and requiring Works; the other to tutor as Sons in the Father's House and Presence with Freedom, and its requirings not like the other (of obedience in works in the strength they had, not putting in new strength to do) but of the use of Faith and Love given, affording in all its requirings, strength for the exercise of them: they both had their Promises annexed, but not both like Promises; the one of an earthy Inheritance, with promise of Presence and Assistance in the way upon their keeping his Commandments given in doing them; the other of an heavenly Inheritance, with promise in their believing, of Spirit to teach, assist, comfort and lead them. They both were confirmed with Blood, but not with like Blood; the one with the Blood of Bullocks and Goats, the other with the precious Blood of the Lord Jesus Christ. They both had the Mediator, in whose Hands they were given to officiate between God and the People, to make known the minde of God unto the people, and teach and guide them, and to deal for the People with God, in Prayer for the pardon of their sins, and continuance of Mercies and Helps, that they might come to the promised Rest; but they were not both alike: the one was a faithful Mediator, a Man of Peace, and loving the People, yet not a Prince of Peace, that could create or instill Peace into the People, nor sway their Hearts to his directions, nor could he enter them into that *Canaan*: but the other, the Son of God, and Son of Man, *Emmanuel*, God with us, one with God, and one with us, the Prince of Peace, that can create and infuse it, and is able to save to the utmost all that come to God by him.

Gal. 4.1,8,21, 31.

*Gal.*5.6. 2*Cor.* 6.1,2. *Phil.*2. 12,13. *Deut.*4. 1. &31.5,6. *Rom.*10.5. *Joh.* 7.37,38,39. *Heb.*8.2,6.

Heb. 9.12,13, 14, 15,17,18, 22.*Exod.*32.& 34.*Deut. all.*

*Heb.*3.1,2,3,4, 5,6.&8.1,6.& 7.25.

I might add two things more, namely, That they both

Deut.4.34. & 30.11,15. Rom. 10. 4,5,6,10. 2 Cor. 3.3,4,5, 6,18.

had the Gospel and everlasting Covenant, to preach in and under the Ministration of the Testaments; but the one in and with the Letter, giving no Life, but requiring doing for Life; and the other in and with the Spirit, giving Life, requiring onely believing, and so receiving that which would work, in which they might live. And they both had Ministers; the one Elders, Priests, and Levites, to minister the first Testament, in which was carnal Observances; the other Apostles and Ministers in preaching the Gospel, to hold forth and minister the New Testament, in which his Spirit goeth forth to write it in the Hearts of Men. In all which Agreements and Differences between them, and the excellency of the New Testament above the Old, we may conceive what probably the New Testament is. And yet with all this,

2. That chiefly to be minded, is that general and positive Rule, *Gal.*3.20. *A Mediator is not of one, but God is one.* If this new Covenant were such, as those with whom it was once made, were in no sort Transgressors, or alienated from God; or if the Covenant were so made, that the People with whom it is made, there could be no Transgression on their part, occasioning displeasure, and difference; then there would have needed no Mediator of this Testament.

Gal.3.20.

If any say, *There needed a Mediator to make peace between God and fallen Mankinde:*

This is very true; but here is treated of a farther Mediation that is by vertue of that Blood, by which that Peace was fore-made by the Mediator.

Heb.9.15.

If any say, *There needeth such a Mediator with God for procuring Patience, Mercies, and Means to bring in fallen Mankinde, for whom the Peace is made, that they may know it, and believe:*

Eph.2.13,14,16, 17,18. 1 Tim.2.5.

This is very true also, and Jesus Christ is so the Mediator also: but yet the Mediation here treated of, is a Mediation for those, who by his former Mediation are brought in to him, and in Covenant with him: for it is the Mediation of a new Covenant coming in after, and making old that by *Moses*. *Abraham* was first called and found faithful with God, and then he made the everlasting Covenant absolutely with him, which

which was confirmed in Christ the Mediator, but not then mentioning a Mediator to mediate for his enjoyment of it, being immediately given. But when a Covenant is expreſt to be given in the hands of a Mediator, and the Mediator ſet to be the Mediator of that Covenant, that thoſe covenanted with may receive and enjoy that promiſed; there is an import of ſome weakneſſes, and breaches, and dangers thereby; in thoſe for whom the Mediation is made, that they may be preſerved to receive. Till I ſaw this, I judged the firſt Fruits of the everlaſting Covenant, to be the New Teſtament verily and onely; and ſo this New Teſtament to be as abſolutely made, and as free from all reſpect of any thing on the Believers part, as the Covenant made with *Abraham* was, or that with *Noah* either. But now I ſee my thoughts muſt be rectified: yet is this no diſcouragement nor damage to me, nor need be to any; conſidering what a Mediator we have, what he hath done for us, how he is furniſhed for us, how vertuous his Blood is, and how for that cauſe he is the Mediator of this better Teſtament conſiſting of better Promiſes, even to this end, That the called may receive the promiſed Inheritance. This being his work, to waſh and cleanſe Believers, that he may preſent them ſpotleſs, and to give them beauty for aſhes, *&c.* ſo that here is ſtrong conſolation againſt our weakneſs. And in all hitherto ſaid, we may diſcern, that the New Teſtament is ſomething more then the Declaration of the Goſpel as now come forth, in mentioning the beginnings, or declaring the Covenant made with *Abraham*, or declaring the New Teſtament it ſelf: and yet ſomething leſs then the New Covenant as made with *Abraham*, or as to be made with him and all his Seed together: and though a Diſpenſation of the firſt Fruits of the Spirit of the everlaſting Covenant, be in this New Teſtament; yet that is alſo according to the New Teſtament, both held forth and diſpenſed: and if that already ſaid, will not ſhew what it is, I will aſſay to more cleerneſs.

Rom. 8.32,36. & 5.8,10. *Heb.* 9.14,15. & 8.2,6,10. & 7. 25. *Eph.* 5.25, 26,27. *Iſa.* 61.4. See par. 2. ch. 13.

3. For Scripture-Expreſſions to help us, I ſhall put a few to be conſidered, *Joh.* 1.17. *The Law was given by Moſes, but Grace and Truth came by Jeſus Chriſt.* Here is firſt affirmed, That *the Law*, that requiring ſo exact a Righteouſneſs as it diſcovered

discovered, and in every one sin sentenced to the Curse; yea, even for the least short coming, and so killing, and that of *Levi* and the Priesthood enjoyning so many Sacrifices and Ceremonies to be done, or else every Transgression received a just Recompence of Reward; and though done, yet they did not purifie the Conscience, nor make the comers to them or doers of them perfect; but onely shadowed out him that was to come, that they might look to him and be saved. This Law *came by Moses: God* gave this Covenant by him.

But Grace and Truth came by Jesus Christ. This next affirmed: *Grace*, that is, free, undeserved and rich Favour and Mercy, in forgiving sins, and accepting into Favour and Sonship by Jesus Christ that died for our sins, and so fulfilled Truth, and satisfied Justice, and so made the Atonement, and rose just, as the publick Man, for our Justification, and ascended to Heaven, and offered the acceptable Sacrifice, and obtained eternal Redemption; and so is the Propitiation for our sins, and Grace is onely by him. *And Truth:* that is, fulfilling of the Promises, he being immeasurably filled with the Holy Ghost in our Nature, and the fulness of the Godhead dwelling in him bodily, he is The Temple of God, the High-Priest, The Laver of Regeneration, the Altar, the Sacrifice, The Propitiatory, The Oracle, *&c.* the Truth of all figured by those is in him, and so by him, and had in having him: and this vertuous from the beginning; and so even then, though in a more hidden way, *Grace and Truth came by Jesus Christ.* But now he hath come and done his first Work, this mystery is manifested, and the Spirit hath testified of him: and this Testimony is Spirit and Life, by which such as are led to believe in Christ, do meet with Truth, and so are said to worship him in Spirit (this gracious Law opposed to that of Works and Types) and in Truth, (acknowledging the Truth in Christ, and meeting with him in believing on him, as having done his first work for them, and now about the other in them, and so they worship God in and through him: and that they might thus do, God hath done and provided all this in his Son, and so made him known. And so upon this account of Christ his being so full of Grace and Truth, and having been so

Joh. 4. 21, 22, 4. 1 *Joh.* 5. 19, 20.

ma-

manifested also in the Nature of Man, *John Baptist* in respect of himself, and the first witnesses, renders it in these words, *verſ.* 17. as the ground of that he affirmed *verſ.* 16. *For of his fulneſs have we all received Grace for Grace*: other profitable senses of this noted before: I onely now note this, That as *Moſes* received a Law of works and shadows to nurture the people, that in judging themselves for their sins by one part of the Law, and looking to Christ that was to come, in their use of the Types, (the other part of the Law) they might through Christ receive Grace, as all that so looked did: but he having come, hath abounded farther to us, and we have of him received Grace, a Gospel of Grace, with a Law of Grace, and a Spirit of Grace, discovering the Atonement made, and forgiveneſs in the Blood of Christ, and Truth fulfilled in him: so by the Grace of God in that Crosse of Christ, he suffered, to shew Men the vileneſs of their sins, the vanity of their Righteousneſs, and yet through the same Crosse to shew them the great Love, Righteousneſs and Propitiousneſs of God, the pardon of their sins in the Blood of Christ, and the fulneſs of Love and Spirit in Christ to draw them in to believe; assuring them in believing they shall receive forgiveneſs, *&c.* and so we have Grace, that we may receive and declare Grace; and God hath engaged himself, that he will so witneſs of Christ, and he shall so far proceed with Men where the Gospel comes, that they shall have their eyes opened, that they may see and believe; and hath also engaged himself to all, that where the Gospel comes, do according to the Light and Power he giveth, believe on him, he will save, pardon, and enlive them, and write his Law in their Hearts. And this Faith working Love, he putteth no farther burden or yoke on any, but to believe him, and love one another; and he will preserve them through Faith to the Inheritance; and if they fail, confeſs their failing, and through the Mediator, they shall be forgiven and cleansed. And thus far the New Testament is, and is to be held forth to all that live under the Gospel: and all the baptized in the Name of the Lord, have set their Hands to this Engagement, and may live in hope of having it personally made with them: but yet the personal making of this New Testament with Believers, is

Joh. 1. 14, 16, 17

Par. 3. ch. 4.

Isa. 42. 1, 8. & 55. 5. *Joh.* 3. 15, 16. *Rom.* 10. 9, 10, 13, 15. *Act.* 15. 9, 10, 11. *Gal.* 5. 6. 1 *Joh.* 3. 23. 1 *Pet.* 1. 3, 4, 5. 1 *Joh.* 1. 7, 9.

yet

yet a farther business: see how that is exprest in Scripture also, 2 *Cor.*3.3. *You, are manifestly declared the Epistle of Christ, ministred by us; written not with ink, but with the Spirit of the living God; not in Tables of Stone, but in the fleshly tables of the heart.* It is express throughout this Chapter, That the Apostle speaks here of the New Testament opposed to the Old Testament: and so likewise it is evident here, That in preaching the Gospel as now come forth, they did also therein minister the New Testament: and so it is here also evident, That when Men in believing the Testimony of Christ in the Gospel, come to believe on Christ, then they receive the New Testament: and how they receive it, and what it is, see here.

1 *Cor.*1.6,7.

*Phil.*3.3,7,8,9

1. In believing on Christ, the Grace believed, breaketh the stoniness of the Heart, and taketh down the pride and stoutness of it, and humbleth and melteth it, and enamoreth it with Christ, and so makes the Heart fleshy, tender, flexible, fit to receive his Sayings, Teachings, and Impressions. And then,

*Heb.*8.10.
2 *Cor.*4.13.
2 *Tim.*1.7.

2. His making the New Covenant with them is begun, by writing his Minde, his Design, his Epistle, by his own Spirit in their so prepared Heart, giving into their Heart the Spirit of Faith, of Love, of Power, and of a sound Minde: so that they have in them a new Heart, a new Spirit, a new Man, an inward living Principle derived from the Fountain in which they believe, inclining them to love God and their Brother, and to live by Faith, and walk in Love, and so to seek the farthering of his design, in seeking the Honour of God in the Salvation of Men, and the Prosperity of his Church: so looking and waiting for the coming of the Lord, the Spirit herein springing up Love, Joy, Peace, *&c.* And this is a Dispensation of a spiritual first Fruits of the everlasting Covenant made with *Abraham*, *Isaac*, and *Jacob*, and no otherwise made with any since, excepting *David* about the Kingdom; but in such a begun-performance. But then minding the words, and the Apostles scope in this place, with other places speaking of the same business, and we shall see, That,

*Rom.*8.28.

3. In this Dispensation of Grace by his Spirit, there is made

made a double Engagement, on the part of Christ, and on the part of the Believers; in which respect it is rightly called a New Testament, in opposition to the Old Testament given by *Moses*: which also in this Dispensation, is written not with Ink as the Old Testament was; nor in Tables of Stone, as one part of that was; nor in Leaves of Parchment, or any such thing, as another part of that was: but even in their Heart; that is, That Jesus Christ will follow them, in sending his Spirit to teach, lead, comfort, and guide them, as hath been shewn in his Purposes and Promises; and on their part, that they abide in him, and so walk in Faith that worketh by Love, waiting through the Spirit for the Righteousness of God in all these Promises by Faith. In which, living by Faith, they shall be daily nourished with the Grace, Strength and Goodness, of the Divine Nature in Christ; and so to walk in Love, which will fulfil all the Righteousness the Law requires of them, and also on their parts in case by any Forgetfulness or Temptation, they fail in the exercise of their Faith and Love, and so be drawn aside to serve some lusts of the flesh, that they then confess their sins, and crave pardon and healing in his Name; and he for his part engageeth to heal them, and so to keep them through Faith unto Salvation, ready to be revealed in the last time: and for help of their weakness, he hath afforded them his Ordinances to attend, in which he hath promised to meet with them and bless them: all these things are shewn before in the Purposes and Promises. The Engagements on Christs part are seen in his Promises of Spirit & Healing, and the Engagements on Believers parts seen in his command to them, affirming such as are his to have his commands in them: and these commands they are, That Christ in the Name of Wisdom, chargeth his Sons to keep in the middest of their Heart. And so we may see in these three foresaid points what the New Testament is: nor can any thing here required be grievous to any that are in this New Testamental Covenant. For,

Joh. 14. 16, 17, 26. & 16. 13, 15. *Joh.* 15. 4, 11. *Gal.* 5. 5, 6.

1 Joh. 1. 7, 9.

Mat. 28. 20. *Joh.* 13, & 14. & 15, & 16. *1 Joh.* 1. 9 *Joh.* 3. 23. *1 Joh.* 4. 21. *Joh.* 14. 21. *Prov.* 3, & 4. 6.

4. *Rom.* 8. 1, 2, 3, 4. *There is therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.* What Consolation is this? for such as through

yet a farther business: see how that is expresst in Scripture also, 2 *Cor.*3.3. *Yea, are manifestly declared the Epistle of Christ, ministred by us; written not with ink, but with the Spirit of the living God; not in Tables of Stone, but in the fleshly tables of the heart.* It is express throughout this Chapter, That the Apostle speaks here of the New Testament opposed to the Old Testament: and so likewise it is evident here, That in preaching the Gospel as now come forth, they did also therein minister the New Testament: and so it is here also evident, That when Men in believing the Testimony of Christ in the Gospel, come to believe on Christ, then they receive the New Testament: and how they receive it, and what it is, see here.

1 *Cor.*1.6,7.

*Phil.*3.3,7,8,9

1. In believing on Christ, the Grace believed, breaketh the stoninesse of the Heart, and taketh down the pride and stoutness of it, and humbleth and melteth it, and enamoreth it with Christ, and so makes the Heart fleshy, tender, flexible, fit to receive his Sayings, Teachings, and Impressions. And then,

*Heb.*8.10.
2 *Cor.*4.13.
2 *Tim.*1.7.

2. His making the New Covenant with them is begun, by writing his Minde, his Design, his Epistle, by his own Spirit in their so prepared Heart, giving into their Heart the Spirit of Faith, of Love, of Power, and of a sound Minde: so that they have in them a new Heart, a new Spirit, a new Man, an inward living Principle derived from the Fountain in which they believe, inclining them to love God and their Brother, and to live by Faith, and walk in Love, and so to seek the farthering of his design, in seeking the Honour of God in the Salvation of Men, and the Prosperity of his Church: so looking and waiting for the coming of the Lord, the Spirit herein springing up Love, Joy, Peace, *&c.* And this is a Dispensation of a spiritual first Fruits of the everlasting Covenant made with *Abraham*, *Isaac*, and *Jacob*, and no otherwise made with any since, excepting *David* about the Kingdom; but in such a begun-performance. But then minding the words, and the Apostles scope in this place, with other places speaking of the same business, and we shall see, That,

*Rom.*8.28.

3. In this Dispensation of Grace by his Spirit, there is made

made a double Engagement, on the part of Christ, and on the part of the Believers: in which respect it is rightly called a New Testament, in opposition to the Old Testament given by *Moses*: which also in this Dispensation, is written not with Ink as the Old Testament was; nor in Tables of Stone, as one part of that was; nor in Leaves of Parchment, or any such thing, as another part of that was: but even in their Heart; that is, That Jesus Christ will follow them, in sending his Spirit to teach, lead, comfort, and guide them, as hath been shewn in his Purposes and Promises; and on their part, that they abide in him, and so walk in Faith that worketh by Love, waiting through the Spirit for the Righteousness of God in all these Promises by Faith. In which, living by Faith, they shall be daily nourished with the Grace, Strength and Goodness, of the Divine Nature in Christ; and so to walk in Love, which will fulfil all the Righteousness the Law requires of them, and also on their parts in case by any Forgetfulness or Temptation, they fail in the exercise of their Faith and Love, and so be drawn aside to serve some lusts of the flesh, that they then confess their sins, and crave pardon and healing in his Name; and he for his part engageeth to heal them, and so to keep them through Faith unto Salvation, ready to be revealed in the last times: and for help of their weakness, he hath afforded them his Ordinances to attend, in which he hath promised to meet with them and bless them: all these things are shewn before in the Purposes and Promises. The Engagements on Christs part are seen in his Promises of Spirit & Healing, and the Engagements on Believers parts seen in his command to them, affirming such as are his to have his commands in them: and these commands they are, That Christ in the Name of Wisdom, chargeth his Sons to keep in the middest of their Heart. And so we may see in these three foresaid points what the New Testament is: nor can any thing here required be grievous to any that are in this New Testamental Covenant. For,

Joh. 14. 16, 17, 26. & 16. 13, 15. *Joh.* 15. 4, 11. *Gal.* 5. 5, 6.

1 *Joh.* 1. 7, 9.

Mat. 28. 20. *Joh.* 13, & 14, & 15, & 16. 1 *Joh.* 1. 9 1 *Joh.* 3. 23. 1 *Joh.* 4. 21. *Joh.* 14. 21. *Prov.* 3, & 4, & 6.

4. *Rom.* 8. 1, 2, 3, 4. *There is therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.* What Consolation is this? for such as through

Rom. 7. 1, 2, 4, 6. Gal. 5. 16, 17, 18. Rom. 7. 14, 17, 20.

believing the Testimony of Christ are brought from under the bondage of the Law and Old Covenant, into this New Covenant with Christ, *to bring forth fruit to God, and serve in newneß of Spirit*, though they have flesh in them, which lusts against the Spirit, and much trouble thereby, so as many infirmities be found in them, and some failings; yet if they allow not the same, and so yield not to walk after the flesh, make not that their Way and Trade: but walk after, that is, allow, like, and yield up themselves, to live, sow to, and walk after the Spirit, (the Law of Grace proceeding from the Testimony of Christ believed in their heart) if according to the Light, Strength and Motion given into their Hearts, from this Spirit, they do delight in the Law of God, and desire and will to walk in it; and so yield themselves to walk: their wants and weaknesses which they would not, are not charged on them: there is no reproof, no condemnation from God, from Law, from Conscience, that shall wound them, nothing that shall break their peace, none, to them. And this the Apostle delivers positively, as very Truth, and then sets to his Seal, rendering his own experience of the same Truth; for he also had his flesh, his carnality, his Law in the Members, rebelling against the Law of his Minde, and so both disabling him from doing all that good he would, and carrying him as a Captive to the Law of sin, which discovered his sinfulness; and of Death, sentencing him to death: the beholding of which, caused a cry; yet believing on Christ, he saw and found deliverance: so that this Law discovering sin, and sentenced to death, had not power to fasten its condemnation on him: *For* (saith he) *the Law of the Spirit of life in Christ Jesus hath made me free from the Law of sin and of death.* As if he should have said, Though it discover sin in me, and sentence death upon me, yet it cannot fasten on me to condemn me; for I looking to Jesus Christ that hath suffered and made peace for sinners, in believing on him; *The Law of the Spirit of life in Christ, hath made me free*, &c. And this also he builds on the true and sure Foundation that is laid open for all, and gives a general Rule, saying, *vers.* 3. *For what the Law could not do, in that it was weak through the flesh*, (the Law given by *Moses* discovering sin and

Rom. 8. 2.

Joh. 8. 36.

Rom. 8. 3.

and sentencing to death, was in it self good and holy, and promised life on performance; but could not give it, because of the weakness of flesh, so, as Men could neither satisfie in performance, nor yet in suffering the punishment, but they would have perished in it: but) *God sending his own Son in the similitude of sinful flesh, and for sin,* (or because of sin, or by making him a Sacrifice for sin) *condemned sin in the flesh,* (even executed judgement on the flesh or Nature of Mankinde that sinned, in the person of his own Son, as the publick Man in the room of Mankinde, and that to this farther end) *that the righteousness of the Law* (the life it promised, and could not give us, and the righteous affections and love services it required, not affording strength to bring them forth) *might be fulfilled in us,* (us that believe in Christ, and so are in him, having received Remission of sins, and Spirit, with a new inclination, that it might by degrees be fulfilled in us) *who walk not after the flesh,* (that is, delight not in, and approve the Wisdom, Righteousness, Confidence, Affections and Lusts of the flesh, which were all condemned and crucified, in Christ his being condemned and crucified upon the cross for us; so that we make not this flesh our Lord and rule, and our way to walk after it) *but after the Spirit,* In eyeing and believing in this Blood and Cross of Christ, and accepting it; so believing on him, of whom the Spirit testifieth, admiring the Grace the Spirit commendeth therethrough, and according to the Light and Grace thereby given in the inward Man, delighting in this Law of God, Law of Grace, of Faith, of Liberty, the Law of the Spirit of life: and so taking it as our Rule, do will, incline, and yield to make that our trade, to walk therein, we shall receive forgiveness of sins, and healing of, & victory over them, and have assistance and encrease of life, and so no condemnation. Is not this the language of the Spirit in the Apostle to the Romans, and to the Galatians and other Churches? yea, doth not the Apostle profess himself not to be without Law to God, but under the Law to Christ? and doth not the opposition of these two Laws, that of *Moses,* and this of Christ, in *Rom.*8.2,3,4. suit and agree in one with the terms of those two Covenants mentioned, *Heb.*8.2,6,7,8.

*Rom.*8.4.

*Rom.*3.25.&4. 5,23,24.& 5. 5,8,10.

*Jam.*1.25.&2. 12. *Rom.*6.14. 1 *Joh.*1.7. *Rom.* 2,&3,&4,& 5,&6,&7,& 8.1,13. *Gal.*5. 13,16,18.&6.8. 1 *Cor.*9.21.

and so mentioned as the two Testaments, that of the Letter, and that of the Spirit, the Old and the New, in 2 *Cor.* 3. 5, 14. and it being a Law of Faith, Love, Liberty, requiring nothing but what it giveth and inclineth to, and giving pardon for all weaknesses, accepting the will for the deed: Surely, those that believe his great Love and Faithfulness, will confess his Truth, and say, That his yoke is easie, and his burthen light, and his commandments are not grievous.

Mat. 11. 30. 1 *Joh.* 5. 3.

And more I need not say to shew there are Engagements on both parts in the New Testament, or what the New Testament is, even that Obligation or Covenant made with Believers, in and upon the Dispensation of the first Fruits of the everlasting Covenant to them, and grounded on the death and sacrifice of Christ, and the love of God commended therethrough; which known and believed, effecteth Faith in him, and love to brethren: and both obligeth and moveth, and affordeth Grace to live by Faith, and walk in Love, and so to wait for all his Promises, and not be offended. And surely, such as know and taste this Grace, will not count harsh, nor take offence at, or evade, as not spoken to them; but count good, needful, and profitable for them, whose standing is by Faith that worketh through Love, even all those caveats given against departing, and all those Exhortations to abiding given in the Gospel: nor can they be displeasing or hurtful to any, or hindring their Faith and Consolation in Christ, that do believe Christ to have died for the ungodly, and by his Grace commended to them therethrough, to have called them, and enabling them to believe, and so given them the Spirit of Faith, Love, Power, and a sound minde, when he made this Covenant with them. In which also is assured, assistance from him, forgiveness of their failings, & on confession of their sins, and turning to him, forgiveness and healing of their backslidings: he also by vertue of his own Blood, remaining the Mediator of this Testament for them, and the Dispensor also to them; affording them in all this, To ask what they will in his Name, and he will do it; yea, if it be, even to perfect all that concerneth them, never forsaking the work of his own Hands, but perfecting his begun-good work, and delivering them from every evil way, and so bring them

Psal. 138. 8. *Phil.* 1. 5, 6. 2 *Tim.* 4. 18.

to

to his Kingdom. Who, but those that desire Liberty for the Flesh, can desire a better Liberty and Consolation then this, or a greater? for sure other Liberty to frail Men, cannot be good; and of the Covenants made, I know no more then these already declared, and Christ given for a Covenant: and this New Covenant thus given by him to Believers, the choise of all, as made; but yet as to be made, there is still more or greater.

Chap. 4.

Of the Everlasting Covenant as remaining to be made.

IT is evident, That the Covenant remaining to be made is no other but a new manner of making of the same everlasting Covenant that was made with and confirmed in Christ at the beginning, for him and his spiritual Seed; and after declared, as confirmed in Christ to *Abraham*, and so immediately made with him, and *Isaac*, and *Jacob*, for them and their Seed, which should be of the same Seed still: and afterward in respect of the King and Kingdom, so also made with *David*, for him and his Seed, which should be of the same Seed still; and so because this Covenant was first opened to, and made with *Abraham*, it is called God's Covenant made with *Abraham*; and because it was after in like manner made with *Isaac* and *Jacob*, *Abraham*'s Sons, and so every of all those three being the Fathers of all *Israel*; therefore it is called, The Covenant of their Fathers; and because in respect of the Kingdom, it was after also so made with *David*, it is sometimes called, The Covenant made with *David*: and this Covenant still called, The everlasting Covenant, and The Covenant of the Fathers; which was made to these Fathers for them, and for their Seed, to wait for the performance thereof by Faith, the first Testamental Covenant given in the beginning of a literal performance,

was

was for nurture of the Seed till Christ came, and then to be shaken and pass away; and the Second or New Testamental Covenant given in the Dispensation of the spiritual first Fruits of the everlasting Covenant, to nurture Sons for walking in Faith and Love, till they come to the Inheritance, when the fulness of the Everlasting Covenant will be performed to Soul and Body both; when, though the first Fruits abide in the Harvest, yet the Obligation in respect of living and waiting by Faith, and use of suitable outward Ordinances, will be shaken, and pass away also in the coming in of that fulness: so that the Everlasting Covenant in the fulness and compleatness of it, is that which is waited for, and remaineth to be made; not to be waited for by Faith in carnal observances, as till Christ came; nor with the first Fruits of the Spirit, to wait for the fulness by Faith in use of spiritual Ordinances, as since the giving of Christ for a Covenant to his coming again; but to be made in and by a compleat performance of it, as all that is said in the Promise of making it, doth evidence. And of this making the Everlasting Covenant foremade with *Abraham*, (for him and his Seed then) with him and all his Seed in performance, I am now to treat; and though in the Revelation of it, and Promises of it, it be foreshewn, yet as it is insured in the Promise as a Covenant to be made, I will note a few things about it that are cleerly set forth in the Scripture; as, 1. The Time when it is to be made: 2. The Persons with whom it is to be made: and 3. What is to be done in this manner of making it; all included, and not darkly, but cleerly intimated and expresst, in that known place, *Jer.* 31. 33, 34. *But this the Covenant that I will make with the House of Israel after those dayes, saith the Lord, I will put my Law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every Man his Neighbour, and every Man his Brother, saying, Know the Lord; for they shall all know me from the least of them, to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.* Minde these words, and see, That this Covenant was not then made, when *Jeremiah* wrote it: he saith neither, *I have made*, nor *I do make*; but, *I will make*: nor doth he say,

Rom. 8. 24. *1 Cor.* 13. 9, 10, 11, 12, 13. *Heb.* 12. 26, 27.

Jer. 31. 33, 34.

ſay, *I will preſently make*: for the old faulted Covenant yet was, and for a long time to be in force; but, *After thoſe dayes* 32.
I will make: the laſt of thoſe dayes being not yet come, and ſo the Covenant yet not ſo fully made as here is promiſed to be made: and ſo in them, I will view the three things mentioned.

I. The Time when this Covenant is to be made, is cleerly expreſs to be *after thoſe dayes*; he ſaith not *theſe dayes*, as ſpeaking of the dayes of his prophecying onely, or thoſe neer following after; but the dayes of which he propheſied that muſt firſt come, and the things therein to be done, firſt done; and then after thoſe dayes, and thoſe things done in them, he will make this Covenant: it is nowhere ſaid, in reſpect of the fulneſs, That he will make it before, as for a diſpenſation of a ſpiritual firſt Fruits, and a New Teſtament made to nurture Sons, to wait for the fulneſs in the making this Covenant to come in its time; this was to be, and hath been done by Chriſt at and ſince his firſt coming, and is here intimated, *verſe* 31, *&c.* as is foreſhewn. But for the fulneſs, before that be done, and the Covenant ſo made, the whole Houſe of *Iſrael* that are then ſurviving, even *Iſrael* and *Judah*; the natural ſeed of *Abraham*, *Iſaac*, and *Jacob*, muſt be firſt brought into their Land and converted; and then Jeſus Chriſt the Son of *Abraham* and *David*, muſt viſibly deſcend from Heaven, and all the Saints be raiſed, and changed, and come with Jeſus Chriſt, and break the power of all Oppreſſors. And then when theſe things are done, after thoſe dayes, he will thus make this Covenant, as is ſaid. And this is that ſaid here by this Prophet, as elſewhere by the reſt of the Prophets. This Prophet ſpeaking of all the Families of *Iſrael*, to whom God will do this, ſaith, *Behold, I will bring them from the North-Country, and gather them from the coaſts of the Earth: with them the blinde, and the lame, the woman with childe, and her that travelleth with-childe together; a great company ſhall return thither.* —*They ſhall come with weeping, and with ſupplication will I lead them; I will cauſe them to walk in Rivers of waters, in a ſtraight way wherein they ſhall not ſtumble: For I am a Father to Iſrael, and Ephraim is my firſt-born,* *Jer.* 31. 1, 2, 3, 4, 6, 7, 9,

born,

10, born. —— *He that ſcattered Iſrael, will gather him:* (and ſo on
16, to *verſe* 16.) in which he promiſeth, That *the Children of Rachel ſhall come again from the Land of the Enemy to their own Borders:* including the Children ſlain by *Herod*, in and about *Bethlehem*, Mat. 2. 17, 18. which ſhall be then alſo raiſed, (and
27, ſo on to the 27 *v.*) *Behold, the days come, ſaith the Lord, that I will ſow the houſe of Iſrael and the houſe of Judah with the ſeed of man,*
31, *and with the ſeed of beaſt:* (and ſo on to *verſe* the 31. ſaying,) *Behold, the days come, ſaith the Lord, that I will make a new Covenant with the houſe of Iſrael, and with the houſe of Judah.* And
33. what and when it ſhall be, he ſheweth in *verſes* 33, 34. and pointing to the time, he ſaith, *After thoſe dayes*, that is, thoſe dayes, as then to come, and in the greateſt meaſure and full ſenſe, yet alſo, which he propheſied of from the 8 *verſe* to the 30. And this he again after affirms and explains: *Behold, I will gather them out of all Countries whither I have driven them in mine anger, and I will bring them again to this place, and I will cauſe them to dwell ſafely, and they ſhall be my people, and I will be their God*, &c. *and I will make an everlaſting Covenant with them*, &c. And ſo elſewhere: and ſo other Prophets, *Thus ſaith the Lord, I will gather you from the people, and aſſemble you out of the Countries where you have been ſcattered. And I will give you the Land of Iſrael, and they ſhall come thither: and they ſhall take away all the deteſtable things, and all the abominations thereof from thence; and I will give them one heart, and I will put a new Spirit within you*, &c. (And again,) *For I will take you from among the Heathen, and gather you out of all Countries, and bring you into your own Land. Then will I ſprinkle clean water upon you, and you ſhall be clean*, &c. *A new heart will I give you*, &c. So the Time is cleer, and that Chriſt the Son of *David*, and all the Saints raiſed, muſt firſt come with him: and then in that time this Covenant be made, it is cleer in many places, as is ſhewn, Part 2. chap. 17. and chap. 18. part 3. chap. 5. part 5. chap. 5.

Jer. 32. 37, 38, 39, 40, 41. & 3. 14, 18. & 24. 6, 7. & 30. 16, 22. *Ezek.* 11. 17, 18, 19, 20. *Ezek.* 36. 24, 25, 26, 27, 28, 38. & 34. 22, 23. & 37. 22, 23, 24. *Zach.* 14. 5.

Now if any demand, Why I call not theſe things the making of the Covenant in performance, ſeeing there is a performance of ſo gracious and great things in them all;

Ian-

I anſwer, Becauſe, 1. The Text doth not ſo call them, but ſpeaks of theſe things to be performed firſt, and of the Covenant to be after-made: which is a good anſwer.

2. This Covenant is to be made with the ſpiritual Seed; which all theſe were not till then ſo made. If any ſay, *They were both before the ſpiritual Seed by Election: for as touching Election, they were beloved for the Fathers ſake:* That hath been already anſwered: the Election mentioned *Rom.* 11. 28. is not of the perſons caſt off, but of the Fathers whoſe natural Seed they were; for of theſe ſcattered it is ſaid, *I will have mercy on Jacob, and will yet chuſe Iſrael, and ſet them in their own Land; and ſtrangers ſhall be joyned with them, and they ſhall cleave to the Houſe of Jacob*, &c. And again, *The Lord ſhall yet chuſe Jeruſalem.* So as the Lord of old choſe *Iſrael*, by bringing them out of *Egypt*, and giving them his Statutes, &c. and ſo planted them a noble Vine, wholly a right Seed: and this for the love of the Fathers: So the Lord will again chuſe *Iſrael*, and make them wholly a right Seed, by the perſonal coming of Chriſt again, who ſhall come out of *Sion*, and turn away ungodlineſs from *Jacob*, and then make the Covenant with them: and this for the Fathers ſakes. Which gives farther anſwer: *Iſa.* 14. 1, 2, 3. *Zach.* 1. 17. *Ezek.* 20. 5. *Jer.* 2. 21 *Deut.* 7. 6, 8 *Rom.* 11. 26, 27, 28.

3. The performance of thoſe mentioned things, are from the remembrance of the Covenant made with their Fathers; and ſo a performance to theſe, for their Fathers ſakes. To all which Anſwers, I add this, *Levit.* 26. 44, 45. *Deut.* 4. 30, 31. *Pſal.* 105. 8.

4. That Faith and Hope is to be exerciſed by them till all theſe things be done, and that the Lord Jeſus do viſibly appear and come to them, and reſtore all things, and then this Covenant made; which once ſo made in performance, they live no longer by Faith and Hope, but by Sight and Enjoyment. And thus it is every way cleer, for the Time when this Covenant is to be ſo made, it is, *After thoſe dayes.* *Act.* 3. 19, 20, 21. *Rom.* 8. 23, 24, 25. *1 Cor.* 13. 12. *1 Joh.* 3. 2.

II. The Perſons with whom this Covenant is to be made, is alſo as cleer and expreſs to be all the ſpiritual Seed, that by Miniſtration have been ſo made from the beginning of Goſpel-preaching, till Chriſt appear perſonally in Glory, and *Jer.* 31. 31, 33. *Ezek.* 37. 19, 20.

*Isa.*13.1,2,3. & 19.24. & 60.1, 21. *Psal.*105.8, 11. *Hag.*2.23. *Dan.* 12.2,13. *Heb.*11.14,16, 29,40. *Gal.*3. 8,29. 1 *Thes.*4. 14,15,16. *Rev.* 11.18.

give the new Heaven, and new Earth with them all, and with them all together at once; not with one, or two, or some few; or now with one, or some, and after with other; but with all the whole spiritual Seed together: for the whole House of *Israel*, and the House of *Judah*, it is expres. And so likewise for the People of other Nations that shall be joyned with them; yea, *Abraham*, *Isaac*, and *Jacob* must then receive the performance of this Covenant so made; yea, *Zerubbabel* and *Daniel* must be there, to receive their part with many that shall rise out of the dust of the Earth; yea, all the whole spiritual Seed of *Abraham*, even we that are of the Gentiles; yea, as the Covenant was first made with Christ, and through him a Covenant for Mankinde; so all his Seed by Ministration thereof: and so *Adam*, *Abel*, *Seth*, *Enoch*, &c. In a word, None shall prevent another, but all that are in the dust, and sleep in Jesus, shall arise, & living Saints be changed, & all together meet the Lord, and be, and come with him; for then is the time in which he will give rewards to his Servants the Prophets, and to the Saints, and to them that fear his Name, both small and great. And so this Covenant will be at once made in performance, to all the Seed together: and indeed this Covenant was never foremade to be received by Faith to any one person, for himself alone, but to the Father, for them and their Seed; and to them and their spiritual Seed it shall be at once made in performance to them all together. These the persons.

But to this, it may by some be replied, That *then after this Covenant so made, there must be no more conversion, no encrease of the Seed, for then the Covenant must be made again, or else it will not be made with all the Seed; and if so, then not with all at once.*

To this I answer, That some whose labors I reverence and esteem, and them for their works sake, do so conceive, That as that Kingdom shall be sinless and sorrowless, so it shall be conversionless: there shall be no more converted after that Kingdom is set up: but the Reason given thereof, is not this I am to answer, but another, namely, That all that have part in the first Resurrection, even all the Saints that live and raign with Christ, shall raign with him a thousand yeers,

the

the whole time of his raign, as Man, till he deliver up the Kingdom to the Father, that God may be all in all. Whence this Supposition, If any should after the beginning, and some time of the Kingdom run out, be converted, they could not raign the full thousand yeers: One Answer will serve both these Reasons, which is this, That it is nowhere said, That all the Inhabitants of this new Earth, or all the Members of this Commonwealth shall sit upon Thrones, and raign: nor is it said, That all the natural Seed of *Abraham*, that are then living in unbelief, and the unbelieving Gentiles with them, that shall be converted at and by the personal and visible appearing of our Lord Jesus Christ, and all his Saints with him, and so made of the Seed, that they shall all be Kings, and raign with him: (they come in after the time of those to whom that Promise is.) And surely, for such as never suffered, never waited for him, but are so suddenly, and with so mighty a Hand brought in; it may be counted happiness enough, to live in such a Commonwealth, and be free Denizens therein, and enjoy the pleasures of such a Kingdom, till they be swallowed up with the unconceivable joy of the Father and Son, when God shall be all in all, which alone will satisfie all that are received into it: and the Promise of raigning, is to such as here in this suffering time, live and die in the Faith, or are found so believing on him at his appearing, that they may be changed while the other are raised, and so come together with the Lord, which the after-converted do not. And so those that are the Children of the Resurrection that are raised or changed in one and the same moment at his coming, be all that I, and I suppose that any other can finde the Promise of raigning appertain unto. And if I should say, These are the whole of *Abraham*'s spiritual Seed, I should not erre, whether Men receive it, or no: for all the spiritual Seed from *Abraham*'s time so called; and if I shall add the Seed of Christ, the Seed of the Woman, from *Adam* to *Abraham*, though a spiritual Seed, yet not immediately so, but mediately through a spiritual operation, in the Ministration of some means extended, as is cleer all the Scripture through; and they that are of the Faith, and live by Faith, and walk in the steps of the Faith of our Fa-

Rom. 4.11,12, 16,17,18,13,24. *Gal.*3.6,7,8,9, 16,26,29.

ther *Abraham*, and so are the Sons of God by Faith: these are the Seed, the Children of *Abraham*, and his Seed; for which cause, *Abraham* had the Gospel to preach, and Circumcision to administer, as a Seal of the Righteousness of the Faith he had to preach, That he might be a Father. And the Apostles had the Gospel to preach, and Baptisme to administer, as a Seal of the Righteousness of the Faith preached, that they might disciple into *Abraham*'s Family: and so *Abraham* still be a Father of such as believe. But now when this time cometh, That Christ with all his spiritual Seed do personally appear, and the Everlasting Covenant made in performance with them all, then all such Ministration ceaseth; yea, such Ministration as *Moses* had in earthly Rites and Shadows, were shaken and made unprofitable by the Death, Sacrifice, and Ascension of Christ, pouring forth the Holy Ghost, though in force till then: but the Truth of the Gospel preached to, and Covenant made with *Abraham* abode still, and was more fully preached by the Apostles: but that manner of preaching, with Baptism and Ordinances delivered by them, though heavenly in respect of the former, and will be in force till the visible appearing of Jesus Christ, but then be shaken, when still the Truth of the Gospel and Everlasting Covenant will abide for ever, to be enjoyed by sight. Now then, when all the means appointed for *Abraham* to be the Father of such a Seed, ceaseth, and no more brought in by believing, but by sight, nor living by Faith, but by sight; such are not in respect of any conversion, in Scripture-phrase called, *Abraham*'s Seed; but I conceive they more properly may be called, The Seed, or the Children of Christ, and of his glorified Saints, brought in and living by sight: nor needeth any Covenant to be farther or again made with such as are brought in by and live in the light of this, being brought in to enjoy their part in it in their first conversion. And if any conceive they may be called, The Seed's Seed, or his Seed's Seed; and so under that Promise to the Seed of *Abraham*, *I will multiply thee above thy Fathers*; I hinder it not; however, this I know, The People of God, as well as their worship, shall then be called by a new Name: so that in this is no let or hinderance to that said, That the

Mat. 29. 19, 20. *Rom.* 4. 11, 12.

Isa. 59. 21. *Deut.* 30. 5. *Isa.* 65. 15, 16. *Jer.* 3. 16, 17, 18.

Covenant

Covenant ſhall be made to all the ſpiritual Seed brought in or become of the Seed from the beginning to the ending of the Miniſtration of the Goſpel, by it to them all together at once; yea, it will be a great wonder, to great admiration, to ſee a Nation born at once, and ſuch an infinite Company of Saints preſented to them: and yet when the Mountain of the Lord's Houſe is thus exalted, and the Lord appears in his Glory, and the Children of the Reſurrection ruling and flying about; when the Spirit and the Bride in the preſence of the Bridegroom, when Light and Law ſo proceed out of *Sion*, the Inhabitants of the Nations hearing, will ſay one to another, *Come*: and ſo go together to the Houſe of the Lord, without any other Miniſtration. So that then is promiſed to be the greateſt Converſion, and more numerous then ever before; though all of them brought in by, and living in the performance of the Covenant at once ſo made with the whole Seed, and not made over again, but continuing; and it is enough for all ſo converted, to be under this bleſſed Government after their Converſion, enjoying the happineſs of it, and ſo eſcape that great deſtruction and ſecond death, and have eternal Life, when the Serpent and all his Seed are caſt into the lake of fire, which is the ſecond death. And ſo we ſee who the perſons are.

Iſa. 41.20,21. & 69 7,8.

Rev. 22.17. *Iſa.* 2.2,3,5. *Micah* 4.1,2,3 *Iſa.* 66. 12. *Pſal.* 110.3.

Rev. 20.9,15. *Mat.* 25.46.

III. What that is that is to be done in the manner of making this Covenant, is fully and ſweetly expreſſed in this *Jer.* 31.33,34. affirmed alſo in other places of Scripture: let them be conſidered.

CHAP.

Chap. 9.

Of the things to be done in making this Covenant : ſee the Text.

I. *I Will put my Law in their inward parts, and write it in their hearts.* This expreſt in other words; when having clenſed them from all their filth, he ſaith, *A new heart will I give you, and a new Spirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh; and I will put my Spirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my judgements, and do them.* Of which *Moſes* ſpake, ſaying, *And the Lord thy God will bring thee into the Land which thy Fathers poſſeſſed, and thou ſhalt poſſeſs it, and he will do thee good, and multiply thee above thy Fathers; and the Lord thy God will circumciſe thine heart, and the heart of thy Seed, to love the Lord thy God with all thy heart, and all thy Soul, that thou maiſt live.* And ſo by *Jeremiah* again, *I will give them one heart and one way, that they may fear me for ever,* (all dayes.) —*And I will make an everlaſting Covenant with them, that I will not turn away from them* (from after them) *to do them good; but I will put my fear in their hearts, that they ſhall not depart from me.* So that in all the places we may ſee, That then all ſin and ſinning ſhall be removed, and a perfect Righteouſneſs framed in them, and ſtrength to walk conſtantly therein: and by this we may note the difference between this and the firſt Fruits of it given in to Believers by the firſt coming of Chriſt given for a Covenant, as namely, That this now-given, is but a firſt Fruits, and earneſt of that promiſed, which is the Harveſt to be waited for: alſo, That this given was, and yet is, chiefly received by the Gentiles; but that promiſed, chiefly by the whole Houſe of *Iſrael*, the natural Seed of *Abraham*, become the ſpiritual Seed: this given, is mediately in the Miniſtration of his Servants; that promiſed, is immediately by his own preſence: this given

Jer. 31.33. *Ezek.* 36.25, 26, 27.

Deut. 30.5, 6.

Jer. 32.39, 40.

Rom. 8.23. *Eph.* 1.14. *Rom.* 11, 11, 26. 2 *Cor.* 3.3. *Rev.* 21.1, 8. *Zach.* 12.10.

given, many Iſraelites ſhall have in their return into their own Land; that promiſed, at the viſible appearance of Chriſt: this given, is to all Believers, though *Iſrael* be in diſperſion; that promiſed, not till *Iſrael* dwell in their own Land: many of thoſe that receive this given, may yet through weakneſs be puft up for one againſt another; but in receiving that promiſed, is no more pride nor envy of one againſt another. The beſt of thoſe that receive this given, do not here attain to perfection; the leaſt of thoſe that receive that promiſed, are perfect. In the Aſſemblies of thoſe that receive this given, were and ſtill are found, ſome among them unſound, and ſome decaying, and ſome falling off: but thoſe that receive that promiſed, the people in that whole Aſſembly be all righteous, and no more decaying or falling off. Thoſe that receive this given, are here ſtill under the Croſs, and Combatants; but thoſe that receive that promiſed, are freed from all Sufferings and Temptation, and are Conquerors, enjoying the Inheritance. This given is received, now by one, and then by another, and by all by degrees; but that promiſed, is received at once by all together, *Iſrael* and *Judah*, and all Believers of all Nations together. So, though this given be a firſt Fruits of the ſame Spirit and Covenant, yet there is as much difference between this given, and that promiſed, as between a handful or firſt Fruits of the Corn, and the whole fulneſs of the Harveſt, which is in this making of the Covenant now treated of: in which it appears, they ſhall all be made ſinleſs, and righteous, perfect in the love of God and one another, compleat in all true holineſs.

Rom. 11. 1 *Cor.* 4. 7. *Iſa.* 11. 13. *Phil.* 3. 2, 13. *Zach.* 12. 8 *Mat.* 2. 4. *Act.* 20. 30. *Rev.* 2, & 3. *Iſa.* 60. 21. *Joel* 3. 17 *Zach.* 14. 21. *Rom.* 8. 17. *Iſa.* 60. 18, 19, 21.

II. *And I will be their God, and they ſhall be my people.* And this appears in that which went before in *verſe* 32. and ſeveral places, to be ſpoken emphatically, to be underſtood in a higher ſenſe, and after a more eminent manner, then ever before: for he was their God, and they his people, when they were afflicted in *Egypt*; and in more manifeſtation, when they were in the Wilderneſs; and ſtill more appearingly, when they were ſetled in *Canaan*, and his Worſhip ſetled among them: and of theſe remaining, while *Jeremiah* propheſied among them: and ſtill more manifeſtly in ſpecial manner

Jer. 31. 33. & 30. 22. & 32. 38. *Ezek.* 11. 20. *Exod.* 3, & 4, & 6, & 20. *Pſal.* 120.

manner, he is our God, who believe in Christ, and receive
Rom. 9.24,25, 26. of the first Fruits of the Spirit, and we his people: but here is cleerly more implied to be done after those dayes, and here and elsewhere expresst, as namely, That he will multiply his wonders among them, and his favours on them, so as he will make himself known to all Nations to be their
*Ezek.*36.36.& 37.28. *Isa.*60. 14. *Ezek.*37. 26,27. God, and make them known to all Nations to be his peculiar People, when the Heathen shall know, That he is the Lord; and, That he doth sanctifie and build *Israel*, and shall acknowledge them, The City of the Lord, The *Sion* of the holy one of *Israel*; yea, he will set his Sanctuary in the middest of them for evermore; yea, he saith, My Tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And so he hath opened his own meaning. And what this Sanctuary and Tabernacle is, and from whence it comes, and where it shall be, he hath told us, *viz.* Jesus Christ The Son of God, The Son of Man, The Man in whom the fulness of the Godhead dwels bodily, he that is in the Father, and the Father in him, he is the Temple and Sanctuary, (and no other like the old Temple, or new formed Church-Governments under the Gospel in this City)
Rev. 21.22. *Ezek.* 37.22, 24,25. & 34. 23,24,30. for the Lord God Almighty, and the Lamb, are the Temple of it, and he the Son of *David* shall sit on the Throne, and be the mighty King and Governour among them: and Christ also coming with his Saints, those that in Spirit are now in Heaven, the *Jerusalem* that is now above; these shall come with their Lord and Master down from Heaven, and receiving their Bodies glorified, the great City, the Holy *Jerusalem* descending out of Heaven from God, having the Glory of God upon her; Of which it is said, *I saw the holy*
*Rev.*21.2,3. *City, new Jerusalem, coming down from God out of Heaven, prepared as a Bride adorned for her Husband. And I heard a great voice out of Heaven, saying, The Tabernacle of God is with men, and he will dwell with them; and they shall be his people, and God himself shall be with them, their God.* Thus we have it cleerly opened: so that these Saints, this spiritual
Dan. 7.14,27. *Ezek.*48.35. Seed, shall be Princes among the people, and sit upon Thrones with Christ, & raign with him: *And all the Kingdoms under the whole heavens shall be given to the people of the Saints*
See Part 2. chap. 18.

of

of the most High, and all nations shall serve him: and the name of the City shall be from that day, The Lord is there. Thus will God be with them their God, and they shall be his people. Thus owned by him.

III. *And they shall teach no more every man his neighbour and every man his brother, saying, Know the Lord, for they shall all know me from the least of them to the greatest of them, saith the Lord.* To know the Lord, is both to understand and know, That he is Jehovah, and that he is infinite in Wisdom, Power, Goodness, &c. and to know, that is, acknowledge, love and adore him as the Lord, as he doth discover himself such a one in and by his Son Christ: and thus to know the Lord, every Man (except Jesus the Son of God) that hath lived or doth live upon this Earth in their several Ages, have needed, and do need, to be taught this knowledge: and it is the part of every Man, according to his understanding and Faith, to teach, and receive teaching from his Brother, saying, *Know the Lord.* But because in respect of some, this is confest of all, I forbear further proof; onely because some conceit established Believers past this need since Christ came, I shall consider the place alledged for it, which is 1 *Joh.*2.20,27. *Ye have an unction from the holy One, and ye know all things.* —*The anoynting which ye have received of him, abideth in you, and you need not that any man teach you: but as that anointing teacheth you of all things, and is truth, and is no ly, and even as it hath taught you, you shall abide in him.* This place being a sweet, needful & instructing Truth, crosseth nothing here foresaid; for the Apostle speaks here of a first fruits of that promised; spiritually dispensed; and not of the Harvest, as apears in his former & after-Discourse: for as he that receiveth Christ, receiveth all things with him; but still according to his receiving, either by spiritual discerning and believing, or by open sight and enjoyment; so he that knoweth Christ, knoweth all things: but still according to the manner of his knowing, either through a Glass dimly by Faith, or else in open view, seeing as he is seen; *Paul* confesseth the first to be now in this life, but the later, at the time we are speaking of; and so this Apostle confesseth the former to be now, but the later not to be enjoyed till the time of the visible appearance of Christ. And so he saith not, Ye need not that any Man teach you, (saying, Know the Lord) for that a-

*Jer.*31.34.

*Jer.*9.24. *Joh.*17.3.

*Exod.*18.16. *Deut.* 4.34,39. &6.11. & 7.9. *Job* 5.27. &11.16. 1 *Chron.*28.9

*Jer.*31.34 *Heb.* 8.6,10. 1 *Joh.*5.20. *Rom.* 8.22,23, 24,25. *Heb.*11.13,40. *Heb.*11.1.

1 *Cor.*13.12. 1 *Joh.*3.1,2.

Rom. 9.24,25, 26. manner, he is our God, who believe in Christ, and receive of the first Fruits of the Spirit, and we his people: but here is clearly more implied to be done after those dayes, and here and elsewhere expresst, as namely, That he will multiply his wonders among them, and his favours on them, so as he will make himself known to all Nations to be their God, and make them known to all Nations to be his peculiar People, when the Heathen shall know, That he is the Lord; and, That he doth sanctifie and build *Israel*, and shall acknowledge them, The City of the Lord, The *Sion* of the holy one of *Israel*; yea, he will set his Sanctuary in the middest of them for evermore; yea, he saith, My Tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And so he hath opened his own meaning. And what this Sanctuary and Tabernacle is, and from whence it comes, and where it shall be, he hath told us, *viz.* Jesus Christ The Son of God, The Son of Man, The Man in whom the fulness of the Godhead dwels bodily, he that is in the Father, and the Father in him, he is the Temple and Sanctuary, (and no other like the old Temple, or new formed Church-Governments under the Gospel in this City) for the Lord God Almighty, and the Lamb, are the Temple of it, and he the Son of *David* shall sit on the Throne, and be the mighty King and Governour among them: and Christ also coming with his Saints, those that in Spirit are now in Heaven, the *Jerusalem* that is now above; these shall come with their Lord and Master down from Heaven, and receiving their Bodies glorified, the great City, the Holy *Jerusalem* descending out of Heaven from God, having the Glory of God upon her; Of which it is said, *I saw the holy City, new Jerusalem, coming down from God out of Heaven, prepared as a Bride adorned for her Husband. And I heard a great voice out of Heaven, saying, The Tabernacle of God is with men, and he will dwell with them; and they shall be his people, and God himself shall be with them, their God.* Thus we have it clearly opened: so that these Saints, this spiritual Seed, shall be Princes among the people, and sit upon Thrones with Christ, & raign with him: *And all the Kingdome under the whole heavens shall be given to the people of the Saints*

Ezek. 36.36. & 37.28. Isa. 60. 14. Ezek. 37. 26,27.

Rev. 21.22. Ezek. 37.22, 24,25. & 34. 23,24,30.

Rev. 21.2,3.

Dan. 7.14,27. Ezek. 48.35.

See Part 2. chap. 18.

of the most High, and all nations shall serve him: and the name of the city shall be from that day, The Lord is there. Thus will God be with them their God, and they shall be his people. Thus owned by him.

III. *And they shall teach no more every man his neighbour and every man his brother, saying, Know the Lord, for they shall all know me from the least of them to the greatest of them, saith the Lord.* To know the Lord, is both to understand and know, That he is Jehovah, and that he is infinite in Wisdom, Power, Goodness, &c. and to know, that is, acknowledge, love and adore him as the Lord, as he doth discover himself such a one in and by his Son Christ: and thus to know the Lord, every Man (except Jesus the Son of God) that hath lived or doth live upon this Earth in their several Ages, have needed, and do need, to be taught this knowledge: and it is the part of every Man, according to his understanding and Faith, to teach, and receive teaching from his Brother, saying, *Know the Lord.* But because in respect of some, this is confest of all, I forbear further proof; onely because some conceit established Believers past this need since Christ came, I shall consider the place alledged for it, which is 1 *Joh.*2.20,27. *Ye have an unction from the holy One, and ye know all things. —The anoynting which ye have received of him, abideth in you, and you need not that any man teach you: but as that anointing teacheth you of all things, and is truth, and is no ly, and even as it hath taught you, you shall abide in him.* This place being a sweet, needful & instructing Truth, crosseth nothing here foresaid; for the Apostle speaks here of a first fruits of that promised; spiritually dispensed; and not of the Harvest, as apears in his former & after-Discourse: for as he that receiveth Christ, receiveth all things with him; but still according to his receiving, either by spiritual discerning and believing, or by open sight and enjoyment; so he that knoweth Christ, knoweth all things: but still according to the manner of his knowing, either through a Glass dimly by Faith, or else in open view, seeing as he is seen; *Paul* confesseth the first to be now in this life, but the later, at the time we are speaking of; and so this Apostle confesseth the former to be now, but the later not to be enjoyed till the time of the visible appearance of Christ. And so he saith not, Ye need not that any Man teach you, (saying, Know the Lord) for that a-

*Jer.*31.34.

*Jer.*9.24. *Joh.* 17.3.

*Exod.*18.16. *Deut.* 4.34,39. &6.11. & 7.9. *Job* 5.27. & 11. 16. 1 *Chron.*28.9

*Jer.*31.34. *Heb.* 8.6,10. 1 *Joh.*5. 20.

Rom. 8.22,23, 24,25. *Heb.*11. 13,40. *Heb.*11.1.

1 *Cor.*13.12. 1 *Joh.*3.1,2.

noynting teacheth you of all things: but that he saith is, *Ye need not that any man teach you, but as that anoynting teacheth you of all things*, &c. that is, as the Spirit in the Testimony of Christ in that Doctrine of Christ, in which he hath helped you to believe in Christ, and by that Doctrine teacheth you of all things; do ye so abide in that, and receive the Testimony and teachings of that, by all that teach you, as that anointing teacheth you: But, saith he, *If there come any unto you, and bring not this doctrine, receive him not into your house, nor bid him God-speed.* And this Counsel on the same ground given in this place to warn against Seducers. And so *Paul* to the same purpose saith, *Though we, or an Angel from heaven, preach unto you other, or besides that we have preached unto you*, &c. Again, *If any man preach any other Gospel unto you, then that ye have received, let him be accursed.* And *John*'s saying to be thus understood, is cleer, by comparing two sayings of *Paul*, speaking by the same Spirit *: yea, in *John*'s own exhortation *a*, and professed end of his writing, which was still to teach them as this anoynting teacheth, from Chap. 2. to Chap. 5.13. And so *Peter*, and the residue of the Apostles, were in this manner diligent to teach Believers that knew the Truth, and were established in the Truth; yea, Christ his anoynting is affirmed to be in such Ministration, and all Believers exhorted daily to teach and exhort one another: yet still according to this anoynting, with the words of the Gospel, in which the Spirit testifieth of Christ, and according to the proportion of Faith as God hath dealt to every Man. So that this place is of excellent use in all teachings, and receiving of teaching: But when that time comes, and that is done of which *Jeremiah* speaks here, Then they shall see Face to Face, and know as they are known; yea, see Jesus as he is; then will be open the hidden things of darkness; and then not some of the choise onely, but all the Seed, even from the least of them to the greatest of them, shall know the Lord: so that Tongues, Prophecying, and Knowledge by such Mediums as now, shall be useless, and such teachings cease then: but we shall all know the Lord, by an immediate sight of the Lord, which will make us to be like him. Such so full and

1 *Joh.* 2. 27.
2 *Joh.* 10.
1 *Joh.* 2. 18, 26.
Gal. 1. 7, 8, 9.
* 1 *Cor.* 15. 1, 4.
2 *Cor.* 11. 2, 3, 4.
a 1 *Joh.* 2. 28.
2 *Pet.* 1. 12, 13.
2 *Cor.* 3. 3.
1 *Thes.* 5. 11, 14.
Heb. 3. 13.
1 *Thes.* 4. 18.
1 *Pet.* 4. 11. *Rom.* 12. 3.
1 *Cor.* 13. 12.
1 *Joh.* 3. 2. 1 *Cor.* 4. 5.
1 *Cor.* 13. 8 *Col.* 3. 4. 1 *Joh.* 3. 2.

and so cleer Knowledge to be given, then.

IV. *For I will forgive their iniquity, and I will remember their sin no more.* This is cleer to be such a forgiveness, as in which all sin is wholly taken away, and they presented altogether spotless before him: such a degree of Forgiveness, Justification, and Sanctification, and Freedom, as no Man attaineth in this Life: In which, daily Forgiveness is needed. But this is that spotlesness, which Christ by his Blood sprinkling commending his Father's Love therethrough, in Gospel-ministring by his Mediation sending forth Spirit in his Word to work on the Heart, is now about to fit his Seed for, and bring them to; and it shall be compleated at that very Day of his coming, when also that which follows will be performed with it; namely, *That he will remember their sin no more.* Whatever Forgiveness God extendeth to Men; yea, though into their Consciences, yet while any sorrow, shame, pain, weakness or oppression lieth on them, there is some remembrance of sin, for how good and gracious ends soever: and while any good promised for Soul or Body is withheld, there is some remembrance of sin, how advantagious soever it be made; yea, as long as the Bodies of the Saints are in the dust, there is some remembrance of sin. But here from this time shall be no remembrance of sin: their sins shall be remembred no more: which includeth and assureth them, That God will wipe away then all tears from their eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away; and so they shall not have any violence, injustice or oppression in their Government, nor suffer violence from any, nor shall there be contention or strife among the Creatures with them any more, nor any pollution in the Air or Earth, or any thing that grows out of it; but the whole Creation, the Heaven and Earth made new for them.

*Jer.*31.34. 1 *Joh.*1,6,7,8,9, 10. *Eph.*5.25, 26,27. *Col.*1. 22,23. *Act.*3. 19. 1 *Cor.*1.8. *Rev.*21.4.&7. 15,16,17. *Jer.* 31.12 *Isa.*60.17, 18,19,20.&11. 6,9. *Isa.*65.17, 18,19. *Rom.*8. 21,22. *Isa.*9.6, 7. &11.4,5. *Psal.*72. *Isa.* 60.&65.&66.

Their Government and Commonwealth shall be altogether peaceable, righteous, and flourishing; the Earth abundantly fruitful; and all Nations bringing their Glory to them, and they enjoying, and filled with all happiness for evermore, everlasting joy upon them, as is before shewn in the Pro-

misses, Part 5. Chap. 5. and Part 2. Chap. 10, & 13.

And this the everlasting Covenant, which was made in promise to *Abraham*, *Isaac*, *Jacob* and *David*, and declared by the Prophets and Apostles, who shall in that day be also with them, when this shall be made in performance to all the spiritual Seed; so as they all shall then triumphingly confess, As we have heard, so we have seen in the City of the Lord of Hosts, in the City of our God, God will establish it for ever; and so filled with Rejoycings, they breath forth *Hallelujahs*. Nothing more full and plain in Scripture then these things, therefore let the Rule and Consent in it be here remembred, and this the Hope we are called to by the Gospel, and are interested in, in believing in Christ; so that Prayer is good for us, That God would grant to us the Spirit of Wisdom and Revelation in the Knowledge of Christ, that we may see what the Hope of his Calling is, which is to all engaged in this Covenant; and what the Riches of the Glory of his Inheritance in the Saints, a little in this discovered; and what the exceeding greatness of his power, *&c.* which will bring all to pass.

Psal. 48. 8.

Par. 1. ch. 7. *2 Thes.* 2. 14. *Gal.* 3. 29.

Chap. 10.

Of some usefulness of this Discovery of the Covenants.

IN what hath been shewn, we may see, if we search and read the Scriptures pointed unto, That the Gospel of God and the Testimony of Christ therein, is according to the Covenants of God, and the Opener thereof; and also, That the Testimony of Christ, The Purposes of God, The Promises of God, and The Covenants of God agree in one and the same; The Revelations of Christ, shew forth the Testimony of Christ, which is the Key of Knowledge: The Testimony of Christ declareth The Purpose of God; from his Purpose, The Promises of things purposed, and as purposed

posed, flow; and to assure the Promises, the Covenants are suitably made: & so as in the Testimony of Christ, & in the Purposes and Promises of God, even so in the Covenants made known,

1. We have that set before us, which is already performed in Christ, which is true, and truely done, as a motive to, and Foundation for Faith; and declared, that Men might believe, whether men do believe it or not. And also that set before us, which will certainly be done to men, that they might believe, whether Men receive it or reject it: and this to give Preachers hope in declaring the Gospel; and Hearers caution, that they then receive his words and slip not the day of his visitation. And also that set before us, which Believers may through Faith, daily look for in this life: and what they are to wait for till, and through Faith, may be sure to enjoy in the life to come.

Yea, surely, as in the Gospel-Testimony, Purposes and Promises; so in the Covenants we may see a fulness of Provision for us: a sweet gracious order in them all, and Freeness of Grace with Mercy, Truth and Holiness in the performance of them, all mentioned in his Word, and strongly evidenced and intimated in the Works of God already done, so as they have a sweet and drawing influence, both to draw such as yet believe not, to believe, and to stablish Believers for their perseverance: I say, The Covenants of God have: but not such as expresst or intimated by Mr. *Owen*, saying, *The distributive justice of God is engaged upon this obligation of Christ upon the Covenant and Compact made with Christ as Mediator to that purpose, to bestow on them for whom he died, all the good things which he promised him for them, in and upon the account of his undertaking in their behalf:* So he. Sure this Saying hath not the savour of the Scripture-Language, in Covenants, Promises, Purposes, or Testimony of his Oblation and Mediation, which are all plain, and without wreathedness, holding forth their own meaning, and the certain Truth in that affirmed. Now certain it is, and is before shewn, That what God engaged for to Christ upon the account of his sufferings, he performed to Christ upon the account of his sufferings; & what upon that account he engageth to Christ to do unto men, both hath & shall be upon that account done to men, all

Pag. 163.4.

Prov. 8.6,9. & 22.21.

all Men, as is foreshewn: and what upon the account of his extention in Ministration of the vertues of his Sufferings and Sacrifice, was engaged to him to be done for his sake, hath and shall verily be done unto them: and yet upon both these accounts; in the first, having bought them; in the second, using means to lead them to Repentance, he shall rule some with a Rod of Iron, and break them in pieces like a Potter's Vessel for their Rebellions, and have the glory of his sufferings and Sacrifice for them, and means used towards them in his just condemnation of them according to the Gospel. Therefore though God upon the account of the Oblation of Christ, hath given in to him eternal Life, as in a publick Man for all Men, for whom indeed he died, yet not to be on that account dispensed to all for whom he died; but on those, that by and in the means he useth, believe on him: as hath been foreshewn in the Testimony of the Oblation and Mediation of Christ, and in the Purposes, Promises and Covenants of God, and in answer of Mr. *Owen* his more plain Expressions: so swerving from his own Rule.

II. In this manner of God's making his Covenants, we have a good and sure Direction to know what Covenants we are under, and what our Interest in the Covenant is, and how far we are in Covenant with God, and so what we have in enjoyment, and what in hope to enjoy, if we view the Covenant in which our Father *Adam* was at first, and from which he fell; and then view that heavy Covenant he, and we all in him fell under: and withall, view how the second publick Man, the Lord Christ, became under that heavy Covenant for Mankinde, and hath fully satisfied the same: and view how upon the account of satisfying this heavy Covenant, there is a gracious Covenant between the Father and him, and that also respecting Mankinde to be now in his dispose, and he to have a Seed out of them, and to have for and give to his Seed eternal Life: And if believing all this, we view the Covenant God made with Mankinde through Christ at the beginning; we shall see, That we are under a gracious Covenant; and, That, if according as our eyes are opened, and Light, Motion and Strength in the means extended to us, given us, we so believe in God, who are according

cording to the gracious Covenant; under the hope of Eternal Life. And then if we view the Covenant as made with *Abraham*, and the first Fathers, and believe the same, we are under the hope of it: and then, if we view the Covenant that was added because of Transgression, and given by *Moses* to continue till Christ came, and look on Jesus as set forth in the Gospel; we shall see how Christ hath satisfied and made purgation for all the sins, the one part of that Covenant could charge us with; and fulfilled all that in Truth which the other part of that Covenant did figure and type out; and freed us from outward Circumcision, and all the Bondage of the Law of Works; that believing in his Blood, we may therethrough approach to God, and believe in and receive from him, all saving Grace, we shall finde a better use of that old Covenant for instruction, now being from under it, then those that were under it in Observances, did or could finde. And see therein the first Covenant made with Mankinde through Christ, cleared; and the Door to Life and Immortality opened, with the hope of the everlasting Covenant set before us, and Jesus Christ given for a Covenant; holding forth the New Testament to us: in minding and believing in him with our heart, he writeth his minde in the Heart, enduing us with the Spirit of Faith, Love, and Power, and a sound Minde; so interesting us in the Promises and everlasting Covenant, leading us to live by Faith, and walk in Love, in which he sealeth us for his, and gives us a first Fruits of the Spirit, as an earnest of the Inheritance. And so we are under the New Testament, of which Christ is the Mediator by vertue of his Blood, That we which are called, may receive the promised Inheritance: and he is loving, faithful, and able; yea, and given us of God for the everlasting Covenant it self, That we believing on him, and receiving him, may in and with him receive all things; and he by his power, keep us through Faith, till he have conferred all things in the Covenant on us. So that till possession, we can have no better or greater assurance of our interest in, and enjoyment of all promised in the everlasting Covenant, then the assurance by Faith in him of his fulness, and our interest in him, and enjoyment of him,

him, who saith, Because he liveth, we that believe in him shall live also: and it is better and safer for us, that it is in his Hands, then if it were in ours; we may better betrust him then our selves, for keeping it. And knowing all this revealed in the Revelation of Christ, and so testified in the Testimony of Christ, and therein the Purposes of God to be declared to be such; and according thereto, the Promises of God given forth, and all the Promises assured by his Covenant, and now Christ given us for all, so as believing in him, he is ours; and he being ours, all that is his is ours, his Father, Spirit, Promises, Covenant, Inheritance; and we his, as is all plentifully shewn and proved before in this Treatise: Who then can desire a better, firmer, and stronger assurance of God being ours, and with us, to preserve us to the Inheritance? I confess I have formerly fancied some more particular and personal thing, in which I now see I was mistaken. And because I meet with Expressions importing the same in others, I owning it, as my own former mistake, will endeavour to remove it from others, in considering one Expression more of Mr. *Owen*'s; of whose minde in that also, I conceive my self to have been.

Chap. II.

An Answer to an Expression seeming to cross this last said, about assurance: or else to give a better.

Pag. 139. 2. THis I finde in Mr. *Owen*'s writing, *viz. God being with his People, from henceforth even for ever, is from his giving in that Promise,* Psal. 125. 1, &c. *into their souls in particular, and their receiving it in their Generations, according to their appointed times, even for ever*: So far he. But this saying suits not with the Gospel setting forth Christ to have come in the flesh, and to be given for God's Salvation to the ends of the Earth, and for a light to the Gentiles, and for a Covenant to the People; nor is there any place of Scripture

pture in its own plainness and simplicity either to assent it, or countenance it; no, not that very Text it self. Let it be considered as agreeing with others.

1. *They that trust in Jehovah, as Mount Sion is not moved, remaineth for ever:* (or, as some read it,) *They that put their trust in the Lord, are even as the Mount Sion, which may not be removed, but standeth fast for ever:* (or, as we read it,) *They that trust in the Lord* [*shall be*] *as Mount Sion* [*which*] *cannot be removed,* [*but*] *abideth for ever.* 2. *The Mountains round about it, and Jehovah is round about his people, from this time and for ever:* (or, as some read it,) *The Hills stand about Jerusalem, even so standeth the Lord round about his people from this time forth for evermore:* (or, as we read it,) *As the Mountains* [*are*] *round about Jerusalem, so the Lord* [*is*] *round about his people from henceforth even for ever.* All comes to one sense in every reading: but neither the Text it self, nor any Translation of it, doth thus read it, That such as from God's giving in these particular words to their Souls, and they receiving it, they shall be as Mount *Sion*, &c. nor any such manner of saying, here or elsewhere. I will not press that I understand not, though some of the Learned render it, as the *Chaldee* Explanation and Exposition, to be thus, *The just which trusteth in the word of the Lord*; and so, *Jehovah, the divine presence, or Majesty of the Lord is round about them:* I say, I will not press this, though it be far more agreeing with the Text, (then the former device) being suitable to the same thing spoken by another Prophet, *Thou wilt keep him in perfect peace, whose minde is stayed on thee, because he trusteth in thee. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength.* But not to press farther, the words countenance not at all such a saying as I am answering: But, Psal. 125. 1, 2. Isa. 26. 3, 4.

2. Evident it is here, That the Lord by this Prophet delivereth the same Doctrine for the comfort of his People, that he did after in discovering the Vision, to and by the Prophet *Habakkuk*: *The vision is yet for an appointed time, but at the end it shall speak and not lye: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up, is not upright in him: but the just shall live by Faith.* Psal. 125. 1, 2. with Hab. 2. 3, 4.

him, who saith, Because he liveth, we that believe in him shall live also: and it is better and safer for us, that it is in his Hands, then if it were in ours; we may better betrust him then our selves, for keeping it. And knowing all this revealed in the Revelation of Christ, and so testified in the Testimony of Christ, and therein the Purposes of God to be declared to be such; and according thereto, the Promises of God given forth, and all the Promises assured by his Covenant, and now Christ given us for all, so as believing in him, he is ours; and he being ours, all that is his is ours, his Father, Spirit, Promises, Covenant, Inheritance; and we his, as is all plentifully shewn and proved before in this Treatise: Who then can desire a better, firmer, and stronger assurance of God being ours, and with us, to preserve us to the Inheritance? I confess I have formerly fancied some more particular and personal thing, in which I now see I was mistaken. And because I meet with Expressions importing the same in others, I owning it, as my own former mistake, will endeavour to remove it from others, in considering one Expression more of Mr. *Owen*'s; of whose minde in that also, I conceive my self to have been.

Chap. II.

An Answer to an Expression seeming to cross this last said, about assurance: or else to give a better.

Pag. 139. 2. THis I finde in Mr. *Owen*'s writing, *viz. God being with his People, from henceforth even for ever, is from his giving in that Promise*, Psal. 125. 1, &c. *into their souls in particular, and their receiving it in their Generations, according to their appointed times, even for ever*: So far he. But this saying suits not with the Gospel setting forth Christ to have come in the flesh, and to be given for God's Salvation to the ends of the Earth, and for a light to the Gentiles, and for a Covenant to the People; nor is there any place of Scripture

pture in its own plainness and simplicity either to assent it, or countenance it; no, not that very Text it self. Let it be considered as agreeing with others.

1. *They that trust in Jehovah, as Mount Sion is not moved, remaineth for ever:* (or, as some read it,) *They that put their trust in the Lord, are even as the Mount Sion, which may not be removed, but standeth fast for ever:* (or, as we read it,) *They that trust in the Lord* [*shall be*] *as Mount Sion* [*which*] *cannot be removed,* [*but*] *abideth for ever.* 2. *The Mountains round about it, and Jehovah is round about his people, from this time and for ever:* (or, as some read it,) *The Hills stand about Jerusalem, even so standeth the Lord round about his people from this time forth for evermore:* (or, as we read it,) *As the Mountains* [*are*] *round about Jerusalem, so the Lord* [*is*] *round about his people from henceforth even for ever.* All comes to one sense in every reading: but neither the Text it self, nor any Translation of it, doth thus read it, That such as from God's giving in these particular words to their Souls, and they receiving it, they shall be as Mount *Sion*, &c. nor any such manner of saying, here or elsewhere. I will not press that I understand not, though some of the Learned render it, as the *Chaldee* Explanation and Exposition, to be thus, *The just which trusteth in the word of the Lord*; and so, *Jehovah, the divine presence, or Majesty of the Lord is round about them:* I say, I will not press this, though it be far more agreeing with the Text, (then the former device) being suitable to the same thing spoken by another Prophet, *Thou wilt keep him in perfect peace, whose minde is stayed on thee, because he trusteth in thee. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength.* But not to press farther, the words countenance not at all such a saying as I am answering: But, Psal. 125. 1, 2. Isa. 26. 3, 4.

2. Evident it is here, That the Lord by this Prophet delivereth the same Doctrine for the comfort of his People, that he did after in discovering the Vision, to and by the Prophet *Habakkuk: The vision is yet for an appointed time, but at the end it shall speak and not lye: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up, is not upright in him: but the just shall live by Faith.* Psal. 125. 1, 2. with Hab. 2. 3, 4.

And this is cleared to us by the Apostles to be, That sinners, ungodly ones, coming in through the Love of God commended in the Death of Christ for sinners, to believe in his Blood, and therethrough to believe in God, to be saved through Christ: That God justifieth these through the Blood of Christ, and they receive this justification through Faith; and so are justified, or just by Faith. And these are the just ones of whom *Habakkuk* speaks. And doth not the Apostle farther declare, That these just ones do live, abide, and receive all their strength, encrease and safety by Faith in trusting or believing in the Lord? and these are the Trusters in God and Livers by Faith of whom both the Prophets speak. And to all such Trusters in the Lord, that said *Psal.* 125.1,2. is strong Consolation; and he should do an evil work, that should take them off from this confidence begot in them by the Grace of God in Christ, commended through his Blood to sinners; by saying, Oh you may be deceived, and steal this, in trusting on the Lord without warrant, if these words, *Psal* 125. 1,2. were not given in, in particular to your Souls, and you so received them, and then it will prove Gravel to you, *&c.* But I desire to wrong none: I suppose he limiteth it not to these very words: But if any such-like be so given in, and received, as, *Son, be of good cheer, thy sins are forgiven thee:* or, *I have blotted out thy transgressions, as a cloud, for my own Name's sake:* or, *I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee:* or any such-like. But though these be great and special mercies, to be spiritually streamed into the heart, yet not rightly taken or used, if it be for such an end, as to take them for Gods, making the everlasting Covenant with us in particular, as with *Abraham*; for all these but one, were spoken to the Church in general, and were not the making, but the remembring of the Covenant made with *Abraham*; which, though made in particular, and personally with him, and so with *Isaac* and *Jacob*, and after with *David*, in respect of the Kingdom, yet was it not made with them or any one of them for themselves in particular, but for them and all the spiritual Seed that were to follow, of which they were to be Fathers: and for that one, which was spoken in particular

Rom. 3.22,23, 24,25. & 4.5. & 5.1,2,5,6,8, 10. *Gal.* 2.16.

Rom. 1.17. & 4. 22,25. *Gal.* 2. 20. & 3.11. & 5.5,6.

particular, of one particular, it was vocally spoken, and audibly heard by him to whom spoken, and many others, that were with him, and for their sakes also; this Man to whom it was spoken, being before this speaking a Son. So that all these and the like sayings, shew what sure confidence Believers may have in remembring the Covenants made with their Fathers; and the spiritual streaming in of such Sayings into their hearts, a good relief in their fainting, and help to enlarge their use of confidence in God, that ever remembreth his Covanant made with the Fathers. And this leads to a farther consideration of this *Psal.* 125. 1, 2. *viz.*

3. That these words were not directly spoken to and for such as did not trust in the Lord, to beget them to trust in the Lord, though such an use may be, and come of the hearing, and minding them in convincement: but they were and are directly spoken to, and for such as are already Trusters in the Lord; being first begot to trust in the Lord, that they might not fear or depart through fainting, or go aside in lifting up their Souls, to any other strength, wisdom, righteousness, policy, or confidence; for so he tells them in the same *Psalm*, *Such as* (in any straight, or for any pretence) *turn aside*, (namely, from this way of trusting in the Lord) *unto their crooked wayes, the Lord will lead them forth with the workers of iniquity*, [*but*] *peace upon Israel*: opened by the Apostle, directing as the rule to wait through the Spirit for the Righteousness of God by Faith, *&c.* saith, *As many as walk according to this rule, peace be on them, and mercy upon the Israel of God*. And this the same with that in *Habakkuk*, *He whose Soul is lifted up, is not upright in him: but the just shall live by Faith.* And in this very sense doth the Apostle render that saying to the *Hebrews*: to which the whole 125 *Psalm* fully agreeth.

Psal. 125. 1, 2.

Vers. 5.

Gal. 5, 6 & 6. 15, 16.

Heb. 10. 38.

4. This foresaid saying taketh away the strength of the Apostles consolation given to the believing *Hebrews*, and so to all Believers thereby, *viz. For he hath said, I will never leave thee, nor forsake thee: so that we may boldly say, The Lord is my helper, I will not fear*, &c. which Consolation the Apostle gives to the whole Church of the *Hebrews*, to withdraw them

Heb. 13 5, 6.

them from coveteousness, and firm them in confidence; and not from a particular in-giving of these words to their Souls: nor is there any likelihood they were so to all, every, or many of them; nor is any such Caution put in. But he layes it down, as it was given, when God was about the first literal fulfilling his Covenant made with *Abraham*; and giving *Joshua* to be their Captain, to encourage them to go on in his way, he gives this Promise first to all *Israel*, the whole Church, *Be strong and of good courage, fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee, he will not fail thee, nor forsake thee.* And this Promise, as a part of the Covenant made with their Fathers, given to them, was together with them, again given to *Joshua* their Captain. Now as our *Joshua*, even *Jesus*, that is the Captain and Finisher of our Faith; the Fore-runner, in whom all the Promises are *Yea* and *Amen*: so it appertains to all that believe in him, as his spiritual Seed and Heirs, The Seed of *Abraham*, The whole Church spoken of, and to, as one, *Thee*; and every one having right, as being of the Seed of *Abraham*, claiming their interest, *We*. So the Apostle directs these believing *Hebrews*; yea, it being recorded and written, he directs them to take what the Scripture saith, as the Holy Ghost speaking to them; yea, and so he directs all Believers, even of the Gentile, affirming them *written for our learning, that we through patience and comfort of the Scripture might have hope in believing.* So that though this place, *I will be with thee*, &c. have no otherwise been inspired to them, then as it is written in the Scripture, they believing in Christ in whom all the Promises are certain, they are Heirs, and the Promises pertain to them, and they in believing may have the comfort of them; and yet for some particular difficult extraordinary business, it may sometime be needful and very profitable for leading to farther trusting in the Lord to go through so great a business, to have it particularly streamed into the heart of some chief Officer, as this was to *Joshua*, after the ministerial giving of it, *Josh.* 1. 5: from whence I marvel, learned Men should take that saying there, as for every Saint, rather then from its former ministerial giving to the whole Church, and after with them to *Joshua*, Deut. 31. 6, 7, 8. And if we take

Deut. 31. 6.

Vers. 7, 8.

Heb. 13. 2. Gal. 3. 26, 29.

Heb. 3. 7 Gal. 3. 7, 8, 9, 29. Rom. 15. 3, 4.

Rom. 8. 17. Gal. 4. 6, 7. & 3. 26, 29.

not

not this saying thus, as appertaining to Christ, and in him to all Believers, but onely to such into whose Souls it is particularly given in; What force hath the Apostles Exhortation to these *Hebrews*, and so to all the Church of Believers? or who shall be the *Thee*, and the *We*, here spoken to, and speaking, if those, and all those, and onely those mentioned by the Apostle to be they, be not they? and he expresseth it to Believers in Christ; in believing in whom, is Mens entrance into Sonship and special favour, and interest in promises, as is witnessed in the Testimony of Christ, and Declaration of the Purposes, Promises, and Covenants of God: and such particular in-givings, are great mercies, and sweet enlargements, and most to babes, and at beginnings, till Men have learned to live by Faith: but to live on sense, and particular visits, to make them our Foundation, to lift up our selves above our Brethren that have them not, is a great abuse of them. But I will in this proceed no farther, nor yet in farther usefulness of all that written, knowing such as read and believe what the Scripture affirms, will meet with usefulness; but onely in considering that which occasioned me to the writing of this Treatise, namely, Mr. *Owen*'s stating of the Question pretended to be in dispute or controversie, between him and Mr. *John Goodwin*, about Perseverance in, or falling from Faith; or rather, the Faith that may, and that which cannot be fallen from.

Gal. 3. 7, 8, 9, 16, 29 *Heb.* 3. 6, 14.

All

An Explicite Declaration of the Testimony of Christ, &c.

PART VII.

CHAP. I.

Of the Question as stated.

AS for his mentioning the many sorts of holiness, and holy Ones, and such as seem so, and are not, about which the contest is not, I let pass, and look onely on that about which the contest pretends on one side to be: and he puts it into two sorts of Faith, or that Saints are said to believe, and to be holy, really, and in the Truth of the thing it self: The first sort of Believers that have Faith and holiness true in its kinde, he saith, Are *such as having received sundry common Gifts and Graces of the Spirit, as illumination of the minde, change of affections, and thence amendment of Life, with sorrow of the world, legal repentance, temporary Faith, and the like, which are all true and real in their kinde, and do thereby become vessels in the great house of God, being changed as to their use, not in their nature; continuing wood and stone still, though hewed, and turned to be serviceable vessels: and on that account are frequently termed Saints and Believers.*

Page 10. Sect. 17. Hab. 4. 1 Sam. 10. 10. 2 Pet. 2. 20. 1 King. 21. 27. 2 Chron. 7. 10 Mat. 17. 3, 4. & 13. 20. Mat. 6. 20. 2 King. 10. 16 Hos. 6. 4.

On such as these there is a lower, (and in some) subordinate

work

work of the Spirit, effectually producing (in and upon the faculties of the Soul) somewhat, that is true, good, and useful in it self, answering in some likeness and suitableness of operation, to the great work of regeneration, the which faileth not: There is in them light, love, joy, faith, zeal, obedience, &c. all true in their kinde, which makes many of them do worthily in their generation; howbeit, they attain not to the Faith of God's Elect, neither doth Christ live in them; nor is the life which they lead, by the Faith of the Son of God. So far he. *Joh 6.34. Act. 25.28. Mat.7. 26,27. Rev.3.1. Mar.4.16.*

Though this description of Faith and Saints, be not in any Scripture-Expression or Terms, or according to any Scripture-Description, but rather like unto that reproved by it; yet here is granted a Faith and Holiness, true in its kinde, that hath in it illumination, change of affection, amendment of life, light, love, joy, faith, zeal, all effected by the Spirit; from which he yieldeth, a Man may fall. And if that be true, he after saith, That *a man may abide with constancy to the death in this Faith through sufferings: surely then, it being none of the Faith of God's Elect,* &c. *and they wood still,* &c. *they must needs perish.* And were it not better to let such a Faith alone, when so great danger in falling away, and yet no Salvation, but eternal perishing, though they continue, even through sufferings, and die in it? But I will not meddle with the controversie, but onely the stating the Question. And so this Faith acknowledged true in its kinde, and of the Spirit's operation, I shall consider three things in it: 1. That mentioned here, which may be mis-conceived by some, and those things which are no part of Faith or Holiness true in its kinde, of the Spirits operation. 2. I shall acknowledge that which is so, to be so indeed. 3. I shall consider *Heb. 6.* 1,8. whence all his proofs seem to be fetched. *Isa. 28.12,13.*

CHAP.

Chap. 2.

Of things that may be misconceived, and things no part of Faith.

I. I Suppose himself by common Gifts and Graces of the Spirit, means something higher, and more special then that Light, Understanding, and Skill in Arts for working curious Works given to our Types, or those given to Men to fit them for Husbandry, or those Gifts given for strengthening a Nation to some Men, as Wisdom, Prudence, *&c.* for the Mighty, and Captains of War, Judges, Prophets, Counsellors, cunning Artificers, and eloquent Orators; or onely, that common Light wherewith he enlightens every Man that cometh into the World, and gives them more understanding then the Beasts or Fowls. All which are indeed gracious Gifts, given to Men through Christ, and for his sake; and to gracious ends also, having their tendency to lead Men to Repentance; yet for these things, as the Gospel is now come forth, Men are not frequently called Believers and Saints, and the Gifts and Graces of the Spirit, given in his Testimony of Christ in the Ministration of the Gospel to make him known, and call to, and unite to him in believing, are of a higher Nature, even the lowest of them: This being his Work, and that of which we speak, or we speak nothing at all in this business. As for that quoted 1 *Sam.* 10. 11. it doth not prove, That *Saul* had the Gift of Prophesie, any more then one that hath no Gift of singing, yet coming where some are sweetly singing, is taken with the melody, and carried on with them to sing, or by some extraordinary occasion or motion, led to sing a Verse or two tuneably, and yet hath neither skill nor ability to do it again at any other times, can be said to have the Gift (though on such an occasion, the act) of singing; so, that *Saul* did sometimes on an extraordinary occasion, and by an extraordinary Motion, Prophesie, yea, and some of his Servants also, is true, and so

Exod. 31. & 35. *Isa.* 28. 26, 29. *Isa.* 3. 2, 3.

Job. 1. 9. *Job* 35. 10, 11. *Ioh.* 1. 4, 5, 9. *Rom.* 2. 4.

Ioh. 15. 26, 27. & 16. 7, 13. *Act.* 5. 32. & 14. 3.

so by some operations of the Spirit, they had an act of Prophesying, I believe, because it is so written; and also, that they were among the Prophets: but that he or they were Prophets, and had received the Gift of Propheſie, so as to have it, I believe not, because it is not so written: and however, this place is not to our business; onely this I have noted, to avoid mistakes about the Gifts and Graces here meant. *1 Sam.* 10. 10, 11. & 19. 20, 21, 23.

II. For sorrow of the World, that is not according to God, it hath no tendency to any gracious quickning, or that Light, Love, Joy, *&c.* but aptly worketh Death, Grief for worldly shame, poverty, straights, or loss of Honour, *&c.* leads to murmuring, and evil fruits, and so to trouble and estrangement from God, and so to death, and so is evil, one of the lusts of the flesh, which though in Believers, often annoying them, yet resisted by the Spirit of Grace, *Let no man say when he is tempted to evil*, (moved to sorrow of the World,) *I am tempted of God*, (This is one of the lower Works of his Spirit, one of the common Graces I have received from him) do not so erre, do not so dishonour God and his Spirit, as if he were the Father of darkness, and such evil Gifts came in the flowing of the Spirit from him through Christ, not call darkness light, and light darkness: a sorrow will be in the working of the Spirit, but that will be a sorrow according to God, suitable to the Grace made known, effecting it. But this worldly sorrow, or sorrow of the World, is no part of it, hath no union with it, and so no part of the Faith or Holiness treated of. *2 Cor.* 7. 9, 10. *Gal.* 5. 17. *Jam.* 1. 13, 16, 17. *Isa.* 5. 20, 21.

III. Legal Repentance (if by legal be meant, that which is right, true, sound, and according to rule, we would not strive about words, it might stand: but by many expressions used, and the scope of the business, it's evident that cannot be the meaning here, and therefore)

1. If by legal Repentance be meant a Repentance effected by the Law under which Man was fallen, discovering sin, and sentencing to death for sin, affording no hope, but in answering the righteousness it requireth, and so afflicting with despair and terrors of wrath and death, at best effecting such a grief, *Gal.* 3. 13. *Rom.* 9. 31, 32, 33. & 10. 2, 3.

es causeth thoughts or returning to regain such a righteousness, &c. this stands cross to Faith and submission to Christ, and so is none of the works of the Spirit in the Testimony of Christ; but the Fruit of unbelief, if not also of an evil Ministration, being the exercise of a natural conscience, through ignorance of the Oblation of Christ, and Peace made thereby; and also ignorance of God's proceedings with Men through a Mediator, and upon what account he chargeth sin upon Men, and will proceed to punish them: so that this is rather a fruit of the deceitfulness of sin, the work of the Spirit being otherwise.

See Part 2. ch. 7.

2. If by legal Repentance be meant such efficacies as were in Men under the Law as given by *Moses*, effected in that Ministration, keeping still under a Spirit of Bondage, suitable to the time before Christ came in the Flesh, and offered the Oblation, and sate on the right hand of God to mediate, and so sent forth the Holy Ghost: This would be denial of Christ come in the flesh, to attribute such efficacies to the Holy Spirit in the Gospel now; yet a Repentance is wrought in the working of the Holy Spirit, but it is such as the Gospel teacheth, even Repentance towards God, and from dead works, and not this legal Repentance: nor are any under the Gospel-Ministration, on the account of such legal Repentance, anywhere called Believers or Saints. As for that alledged, 1 *King.*21.27. it was an Humiliation, occasioned by the report of the terrible Judgements to be executed, which God in great Mercy for a time deferred, as he took off some Judgements from *Pharaoh*; yet neither of them said to have Repentance, nor were called Believers and Saints; but wicked Men: so we are quit of this.

*Rom.*8.15. *Gal.* 4.1,7. & 5.1. *Tim.*1.7. 1 *Joh.* 4.3. 2 *Joh.*7. *Act.* 20.21. *Heb.*6.1.

*Exod.*9.27.

IV. Nor can they be brought into this Company of whom Mr. *Owen* speaks, Page 402. Sect. 8. *A sort of Men there are in the World, who escape the outward pollutions of it, and are clean in their own eyes, though they are never washed from iniquity; who having been under strong convictions by the power of the Law, and broken thereby from the course of their sin, attending to the word of the Gospel, with a temporary Faith, do go forth to a Profession of Religion, and walking with God; so far as to have all the lineaments of true Believers,* (as Mr. Good-

win

win somewhere speaks, drawn in their saleing) in hearing the word gladly, as Herod *did, receiving it with joy, as the stony ground did; attending to it with delight, as these did* Ezek. 33. 31. *repenting of former sins, as* Ahab *and* Judas, *until they were reckoned among true Believers, as* Judas *and those* Joh. 2. 23. *who yet were never united to Christ.* So far he.

But it is plain these were Hypocrites in a proper sense, professing to have that they had not, & to walk with God as they did not; nor are such as these anywhere in Scripture called Believers and Saints; but plainly affirmed, not washed from their filth, of lofty eyes, Hypocrites, not wise, not approved; Sayers, and not Doers of the will of the Father; such as Christ in his Ministration, and in the Ministration of his Servants, never knew, owned or approved by any word of his: and though he yet wait with patience on such, and use means that they might rightly convert; yet if they persist, and do not convert, he will after, when the dayes of his patience is out, notwithstanding all their profession, say to them, *Depart from me,* (not *ye Saints,* but) *ye that work iniquity.* And this he forewarned all his Hearers of, that they might truely turn to him: neither have these all the Lineaments of true Believers (of which Mr. *Goodwin* speaks, nor yet of which the Scripture speaks) in their Faces, nor will the examples instanced prove them so to have: for *Herod's* hearing *John* gladly, and doing many things, *&c.* what Lineament was this, when he feared the people, and knew *John* both to be, and to be accounted a Prophet, and to be just and holy? So that he had no just occasion to harm him, and yet kept him Prisoner; and contrary to his preaching, kept to himself his Brother's Wife from him, living uncleanly with her, and at her motion put *John* to death: nor was he ever reckoned Believer and Saint, nor with them. And *Ezekiel's* Hearers are plainly branded with Hypocrisie, that heard, and would not do, their Hearts running after Covetousness; and so far from being reckoned among true Believers, that a wo is denounced against them. As for *Ahab's* Repentance, there is nothing affirmed of it, as the Lineament of a true Believer; nor was he so reckoned, any more then *Pharaoh*, as is foreshewn. As for *Judas* Repentance, it was hellish, and constrained

Prov. 30. 12, 13. *Mat.* 23. 25, 26, 27, 28. 2 *Cor.* 10, 11, 12, 18. *Mat.* 7. 21, 22, 23, 24.

Mar. 6. 17, 27. *Luk.* 3. 19, 20. *Ezek.* 33. 31, 32, 33.

Mat.27.3,4,5. strained by torment of Conscience, which led him to a vain course, even to the Enemies of Christ, to ease his grief; nor was that Repentance a Lineament of a true Believer; nor was he upon that account, or after, reckoned among true Believers: and yet being a secret Thief before, what Believer soever he was before that, he comes not within the compass of those set forth in Mr. *Owen* his stating the Question. As for the stony Ground, it is a part of a Parable uttered and opened by our Saviour, shewing the efficacy of the Word for Fruits, rather then for Regeneration; for none was good Ground before the receit of the Word; but that received, and possessing the Heart, regenerated, and made the Ground good, and then kindely fruitful, which could not be till then. So that the Word in the High-Way, if it had abiden, would have saved, and made it good by degrees; but being
Luk.8.12. suffered to be presently stollen out, they remained High-way: they that suddenly believing were a little touch'd, if they had abiden, minding that believed, and let it sink into their Heart, it would have broken the Stone, and after that, have
Mat.13.20,21, 22,6. Jer.23. 29,30. rooted up the Thorns also: But by being withdrawn by Temptation, as the other by worldly Thoughts, they remained stony, and so became unfruitful: so, as how much, or how long they believed, we have no warrant to make them like those fore-mentioned; Nor yet of them *John* 2. 23. of whom it's not affirmed, they professed or confessed him: There was more danger in that, then in believing. But I need take no pains in this; for Mr. *Owen* hath excluded these from those mentioned, in stating the Question, of whom he affirms the Graces given and received, to be the works of the Spirit, effectually working in all the powers of the Soul, and producing Light, Love, Joy, Zeal, change of Affections, amendment of Life, Obedience:

And going over them again, Page 423. Chap. 17. Sect. 27. he saith, *That in persons thus wrought upon, there is or may be, such an assent upon Light and Conviction to the Truths professed and preached to them, as is true in its kinde, not counterfeit, giving and affording them in whom it is wrought, Profession of the Faith, and that sometimes with constancy to the Death, or the giving of their Bodies to be burned, with perswasions (whence*

they

they are called Believers) *of a future enjoyment of a glorious and blessed condition, filling them with ravishing affections, and rejoycings in Hope, which they profess suitable to the expectation they have of such an estate and condition.* ——*These cannot be said to be Hypocrites in the most proper sense of that Word, &c. their high Gifts, Knowledge, Faith, change of Affections, and Conversation, being in their own kinde true,* (*as the Faith of Devils.*) So far he.

In all which it appeareth, That other rabble mentioned by him, cannot be brought in to be numbred with these, which he confesseth may abide and die in the Faith, yea, and for the Profession of the Faith, or they may fall away; and of such as do fall away, he saith, Page 429. *That before their falling, they were in a fair way for Life and Salvation.* As for his Parenthesis about the Truth of their Faith, (*As the Faith of Devils,*) he therein intimately granteth this, That the Devils have Faith true in its kinde; but, That the Devils have Faith, and true Faith in any kinde, as the word Faith is used in the Scripture, I believe not, because with all my search I finde not one such word there. That the Devils in a sense do believe, That there is one God, I believe, because the Scripture saith it: But to believe the Devils have Faith, I dare not, because it is said, *The simple believeth every word, but the prudent Man looketh well to his going.* And upon search and pondering, I dare not say, but many of them did believe there is one God, that are affirmed Children in whom is no Faith, and likewise of those our Saviour calleth Faithless; yea, and some of them also of whom the Apostle affirms, *All Men have not Faith.* I mean not to justifie that foolish Proverb, *Seeing is believing:* yet there is a believing that is from personal knowledge, sight and sensible experience; and such believing is in the Devils. But the believing that is called Faith, is a gracious Gift of God, in which he hath provided for all Men an Object of Faith, and causeth it to be preached to Men for the Obedience of Faith. And those that in hearing hear, he by his Spirit enlightneth their Mindes, and moveth their Hearts that they may believe; and believing is no farther called Faith, then it closeth with the Object of Faith; and so Faith is by hearing, and the Spirit also;

*Iam.*2.19 *Prov.* 14.15. *Deut.*32. 20. *Mat.*17.17. *Mar.*9.19. *Luk.* 9.41. 2 *Thes.*3. 2. *with Rom.*15. 30,31.

*Act.*17.31. *Rom.* 1.5. & 16.26. *Act.*11.21. *Rom.* 4.24. & 5.1. & 10.15. *Gal.*3.1, 2,3. 2 *Thes.*1.3, 10.

also; and so in believing, receiving the Testimony, is in Men Faith; But God hath provided no Object of Faith for the Devils; and so for believing by Knowledge, Sight and Sense, they do know, that is, so believe, that the Man Jesus Christ took neither their Nature nor Cause on him, and so did not die, or work any Redemption for them, but took on him the Nature and Cause of Mankinde, (whom the Devil had overthrown) and came to save Men, and of Purpose to destroy the works of the Devil; and that there is no door of Repentance for them; but he hath destroyed his first work already, and is about destroying his second, and will utterly destroy it, & in his time shut him up in prison for a time, bound, and after cast him into a Lake of fire, tormenting him for all the mischiefs he hath done to Mankinde, and to his People: he knows that God in Christ is one, and will thus torment him; and this certainty of his knowledge, and so believing, makes him tremble at the minding of his own Damnation. Now I hope none will put the Sons of Men in the same species or rank and order with the Devils, as that Christ took not their Nature and Cause on him, hath wrought no Redemption for them, nor opened any Door of Repentance to them, but came to aggravate their sins, and so to damn them to the same punishment with the Devils. If any should believe thus, they should believe as falsly, as the Devils believe truely: But on the contrary, if any Man do by hearing the Testimony of Christ, as verily believe Jesus Christ to have taken the Nature and Cause of Mankinde on him, and so to have died for our sins, and offered up the acceptable Sacrifice to God, and so to be the Propitiation for the sins of the World, and God through him propitious to Mankinde, and so a Justifier of sinners that believe in Jesus, and all this for the good of Mankinde that they might believe, and in believing be saved; This will fill a Man with Consolation and Hope, as verily as the Devils believing the Truth of all this to be against them, doth fill them with trembling: and so believing, in the Devils, is neither having of Faith, it makes them averse to it; but such believing in a Man as closeth with the Object of Faith, and receives influences from it, is Faith. Hence

the

the Apostle proveth, That though a Man believe there is one God; yet seeing God is in Christ propitious, if that he believeth work not up confidence and love to bring forth Fruits, either it is no Faith, he hath never yet been united to the Object; or if he were, he is withdrawn, and so hath lost the Spirit and Life of Faith, and so his Faith is become dead, like the Body of a Man when the Soul and Spirit is departed: so that if the Faith in a Man, be as real and true in its kinde, closing with the Object, as the believing of the Devils is true in their kinde, filling them with enmity against that believed, then that Faith is right, and in a Man as verily saving, as to the Devils an occasion of trembling.

V. Whereas he saith, *They are changed as to their use, not in their Nature*; that is rather to be applied to those forementioned to be excluded, mentioned in his 402 page, then to these mentioned in stating the Question; for if by Nature he mean, as Men are naturally Gentiles, and so not of *Abraham*'s Family, and so not naturally under the Hope of that Covenant made with him: then I suppose he will confess these to be changed in Nature, in being by the Gospel brought into *Abraham*'s Family. If by Nature he mean a change in the Minde, Will, and Affection, and so in the disposition and inclination; himself hath confest this of these. If by Nature he mean some beginning of the Divine Birth opposed to the Humane, then those that believe that Jesus is the Christ, are so far born of God; and himself confesseth, they have somewhat produced in all the faculties of their Soul by the Spirit, subordinate to, like and suitable to the great Work of Regeneration; and that is not compleat till the Resurrection from the Dead: And so if by Nature he mean the Nature of Man that is yet mortal, to be made immortal, the best Saints have it not yet, but do wait for it to be compleated in the Resurrection, which these, he confesseth, pag. 423. hope for.

Mat. 28.19. *Rom.* 11.24. *Eph.* 2.11,12,13. *1 Joh.* 5.1. *Luk.* 20.36. *Rom.* 8.23 *Phil.* 3.13,13,21.

And this I add: As he hath professed himself not to mean ceremonial or seeming Holiness; so I confess, That in the Scripture, since Christ his Ascension into Heaven, none are called Believers and Saints, upon account of any Faith and profession

Rom. 1.7,8. *1 Cor.* 1.1,9. & 6.2,11. *Eph.* 1.1,13. *Phil.* 1.1,6.

Col. 1. 2,4,22, 23. fession of Faith that is not saving, and such as in which Men continuing, they shall undoubtedly be save', as is foreshewn, Part 4. Chap. 4. and Chap. 5.

And thus I have according to his own Rule, onely taken away those things, which cannot be in the Faith and Holiness that is true in its kinde.

Chap. 3.

Of those things that are right and good in this description of the Faith and Holiness that is true in its kinde.

IN this Description of Faith and Holiness, these things are very good and true.

Rev. 19. 10. Gal. 1. 7, 8, 9. 2 Tim. 2. 13. & 2. 2. 1. That the thing they are enlightned in, convinced by, and so believe, it is the Truth proposed and preached to them, page 423. Chap. 17. Now if it be the Truth, it can be no other nor less then the Testimony of Christ; and if called Truths, they can be no other then the sayings in and according to that Testimony, as namely, That Jesus is The Christ, The Son of the living God, The Saviour of the World; that he came into the World to save sinners, that he died for our sins, and rose for our justification, and gave himself a Ransome for all, and is the Propitiation for the sins of the whole World; that Repentance and Forgiveness of sins is preached to them in his Name; that this Word is nigh to them, that they might believe; and even therefore preached to them, that they might obey in believing, and so be reconciled to God, and be saved; and that he is at hand in this day of gracious Declaration, to succour them; and that whoever believeth in him, shall not perish, but receive Forgiveness of sins, and so be saved, and have eternal life; and that he ever liveth to intercede for them that come to God by him, being able to save them to the utmost; and that he will come again, and receive them to himself, and judge his and their Enemies, &c. These and such-like, and none contraty to these, are

are the Sayings of Truth; and so in and with these Sayings the Oblation, and Intercession, and coming again of Christ; and therein so far, the Purposes, and Promises, and Covenants of God have been proposed and preached to them, (as is largely shewn in this Treatise) if they have had Gospel-Preachers, which is taken as granted in this business; and this Gospel, the Truth and Sayings of Truth that they are convicted by, enlightned in, and believe: so in this we agree; their Faith in respect of the Truth, the Object believed, is right.

2. That this their Faith is not of their acquiring, got by their strife and reasoning; but by the Truth preached to them, and the work of the Holy Spirit therein, witnessing of Christ, illuminating their Mindes, and working upon their Hearts; so framing them to assent to, and be perswaded of the Truth and Goodness of the Testimony, and so to believe: and in this we agree with Truth, this believing; and so this Faith is right. *Jam.*1.18.*1 Pet.* 1.21. *2 Thes.*2. 10.

3. That the Spirit is in this Grace believed, so effectually working in all the Powers of the Soul, that he frames them to inward sorrow for their former Unbelief and Rebellions against so gracious a God, and Repentance for their former evil Thoughts, Affections and Wayes, and so changeth their Affections, and produceth in them Faith and Confidence in God, and hope of eternal Life; and so springs up love, joy, zeal, and ravishing consolation. In all which it appears, a lively Faith, and in this we agree with the Truth. This Faith is right, true and living. *Rom.*1.16. *1 Thes.* 2.13. & 1.5.

4. That these inward operations of the Spirit, lead to, and bring forth amendment of Life, Obedience to, and Profession of the Faith, and walking with God, in which they become Vessels in the House of God, that do worthily in their Generations; which none can do, but such as are purged, and made fit for the Master's use. And this demonstrates and justifies the Truth and Goodness of their Faith: and so right and good. *2 Tim.*2.21. *Jam.* 2.18,25.

5. That all this Faith, Zeal, Obedience, and Profession is not counterfeit, but true in its kinde, (the kinde can be no other but that which is suitable to Christ the Object, the

Col. 1. 2,4,22, 23. fession of Faith that is not saving, and such as in which Men continuing, they shall undoubtedly be save', as is foreshewn, Part 4. Chap. 4. and Chap. 5.

And thus I have according to his own Rule, onely taken away those things, which cannot be in the Faith and Holiness that is true in its kinde.

Chap. 3.

Of those things that are right and good in this description of the Faith and Holiness that is true in its kinde.

IN this Description of Faith and Holiness, these things are very good and true.

Rev. 19. 10. Gal. 1. 7, 8, 9. 2 Tim. 2. 13. & 2. 2. 1. That the thing they are enlightned in, convinced by, and so believe, it is the Truth proposed and preached to them, page 423. Chap. 17. Now if it be the Truth, it can be no other nor less then the Testimony of Christ; and if called Truths, they can be no other then the sayings in and according to that Testimony, as namely, That Jesus is The Christ, The Son of the living God, The Saviour of the World; that he came into the World to save sinners, that he died for our sins, and rose for our justification, and gave himself a Ransome for all, and is the Propitiation for the sins of the whole World; that Repentance and Forgiveness of sins is preached to them in his Name; that this Word is nigh to them, that they might believe; and even therefore preached to them, that they might obey in believing, and so be reconciled to God, and be saved; and that he is at hand in this day of gracious Declaration, to succour them; and that whoever believeth in him, shall not perish, but receive Forgiveness of sins, and so be saved, and have eternal life; and that he ever liveth to intercede for them that come to God by him, being able to save them to the utmost; and that he will come again, and receive them to himself, and judge his and their Enemies, &c. These and such-like, and none contrary to these,

are

are the Sayings of Truth; and form and with these Sayings the Oblation, and Intercession, and coming again of Christ; and therein so far, the Purposes, and Promises, and Covenants of God have been proposed and preached to them, (as is largely shewn in this Treatise) if they have had Gospel-Preachers, which is taken as granted in this business; and this Gospel, the Truth and Sayings of Truth that they are convicted by, enlightned in, and believe: so in this we agree; their Faith in respect of the Truth, the Object believed, is right.

2. That this their Faith is not of their acquiring, got by their strife and reasoning; but by the Truth preached to them, and the work of the Holy Spirit therein, witnessing of Christ, illuminating their Mindes, and working upon their Hearts; so framing them to assent to, and be perswaded of the Truth and Goodness of the Testimony, and so to believe: and in this we agree with Truth, this believing; and so this Faith is right. *Jam.* 1. 18. *1 Pet.* 1. 21. *2 Thes.* 2. 10.

3. That the Spirit is in this Grace believed, so effectually working in all the Powers of the Soul, that he frames them to inward sorrow for their former Unbelief and Rebellions against so gracious a God, and Repentance for their former evil Thoughts, Affections and Wayes, and so changeth their Affections, and produceth in them Faith and Confidence in God, and hope of eternal Life; and so springs up love, joy, zeal, and ravishing consolation. In all which it appears, a lively Faith, and in this we agree with the Truth. This Faith is right, true and living. *Rom.* 1. 16. *1 Thes.* 2. 13. & 1. 9.

4. That these inward operations of the Spirit, lead to, and bring forth amendment of Life, Obedience to, and Profession of the Faith, and walking with God, in which they become Vessels in the House of God, that do worthily in their Generations; which none can do, but such as are purged, and made fit for the Master's use. And this demonstrates and justifies the Truth and Goodness of their Faith: and so right and good. *2 Tim.* 2. 21 *Jam.* 2. 18, 25.

5. That all this Faith, Zeal, Obedience, and Profession is not counterfeit, but true in its kinde, [the kinde can be no other but that which is suitable to Christ the Object, the

Col. 1. 2,4,22, 23. fession of Faith that is not saving, and such as in which Men continuing, they shall undoubtedly be save[d], as is foreshewn, Part 4. Chap. 4. and Chap. 5.

And thus I have according to his own Rule, onely taken away those things, which cannot be in the Faith and Holiness that is true in its kinde.

Chap. 3.

Of those things that are right and good in this description of the Faith and Holiness that is true in its kinde.

IN this Description of Faith and Holiness, these things are very good and true.

Rev. 19. 10. Gal. 1. 7,8,9. 2 Tim. 3. 13. & 2. 2. 1. That the thing they are enlightned in, convinced by, and so believe, it is the Truth proposed and preached to them, page 423. Chap. 17. Now if it be the Truth, it can be no other nor less then the Testimony of Christ; and if called Truths, they can be no other then the sayings in and according to that Testimony, as namely, That Jesus is The Christ, The Son of the living God, The Saviour of the World; that he came into the World to save sinners, that he died for our sins, and rose for our justification, and gave himself a Ransome for all, and is the Propitiation for the sins of the whole World; that Repentance and Forgiveness of sins is preached to them in his Name; that this Word is nigh to them, that they might believe; and even therefore preached to them, that they might obey in believing, and so be reconciled to God, and be saved; and that he is at hand in this day of gracious Declaration, to succour them; and that whoever believeth in him, shall not perish, but receive Forgiveness of sins, and so be saved, and have eternal life; and that he ever liveth to intercede for them that come to God by him, being able to save them to the utmost; and that he will come again, and receive them to himself, and judge his and their Enemies, *&c.* These and such-like, and none contrary to these, are

are the Sayings of Truth; and ſo in and with theſe Sayings the Oblation, and Interceſſion, and coming again of Chriſt; and therein ſo far, the Purpoſes, and Promiſes, and Covenants of God have been propoſed and preached to them, (as is largely ſhewn in this Treatiſe) if they have had Goſpel-Preachers, which is taken as granted in this buſineſs; and this Goſpel, the Truth and Sayings of Truth that they are convicted by, enlightned in, and believe: ſo in this we agree; their Faith in reſpect of the Truth, the Object believed, is right.

2. That this their Faith is not of their acquiring, got by their ſtrife and reaſoning; but by the Truth preached to them, and the work of the Holy Spirit therein, witneſſing of Chriſt, illuminating their Mindes, and working upon their Hearts; ſo framing them to aſſent to, and be perſwaded of the Truth and Goodneſs of the Teſtimony, and ſo to believe: and in this we agree with Truth, this believing; and ſo this Faith is right. *Jam.* 1.18. *1 Pet.* 1.21. *2 Theſ.* 1. 10.

3. That the Spirit is in this Grace believed, ſo effectually working in all the Powers of the Soul, that he frames them to inward ſorrow for their former Unbelief and Rebellions againſt ſo gracious a God, and Repentance for their former evil Thoughts, Affections and Wayes, and ſo changeth their Affections, and produceth in them Faith and Confidence in God, and hope of eternal Life; and ſo ſprings up love, joy, zeal, and raviſhing conſolation. In all which it appears, a lively Faith, and in this we agree with the Truth. This Faith is right, true and living. *Rom.* 1.16. *1 Theſ.* 2.13. & 1.5.

4. That theſe inward operations of the Spirit, lead to, and bring forth amendment of Life, Obedience to, and Profeſſion of the Faith, and walking with God, in which they become Veſſels in the Houſe of God, that do worthily in their Generations; which none can do, but ſuch as are purged, and made fit for the Maſter's uſe. And this demonſtrates and juſtifies the Truth and Goodneſs of their Faith: and ſo right and good. *2 Tim.* 2.21 *Iam.* 2.18,25.

5. That all this Faith, Zeal, Obedience, and Profeſſion is not counterfeit, but true in its kinde, [the kinde can be no other but that which is ſuitable to Chriſt the Object, the

Spirit the Worker, and the Gospel the Instrument: for there is not another Jesus, nor another Spirit, nor another Gospel true in its kinde, either for object of Faith, or begetting Faith] and these Believers are affirmed to be no
1 *Pet.* 2.1,2,3. Hypocrites in the proper sense of the word, [as for some hypocrisie to be by Grace resisting and casting out, this may be found in the best of Saints on earth.]

6. That these Believers may abide to the death; yea, give their Bodie to be burned, and die with rejoycing in this Faith. To all which I assent.

If any say, *Mr.* Owen *saith not thus:*

I answer, If he speak of the Gospel of Christ, and the Belief, and Obedience, and Profession thereof, he hath said no less then all this, by many and plain expressions, as may be seen in his stating the Question, and going over it again, page 10. and 423. nor is here any thing put by and taken out, but according to his own direction and rule, that for which he hath no plain Saying of Scripture; nay, that which will not agree with, but crosseth Gospel-Testimony: so that I may truly say, (if by Truth he mean Gospel) as *Elihu* to *Job*,
Job 33.8. *These are the voyce of his words.* And of this Faith and Holiness, true in its kinde, he takes Mr. *Goodwin* and others to mean: of which, when the mixtures darkning it are taken away, as not appertaining to it, that it appears as it is by it self, none need to be ashamed to own it; nor can any produce a Faith of another kinde, that is better, or so good, or true in its kinde, and prove it so. And from this Faith Mr. *Owen* professeth a Man may fall: wherefore you that through Grace believe, as is said, abide, go on, live and die in this Faith, (as Mr. *Owen* also saith you may) and whatsoever any say of it, you shall assuredly be eternally saved, you have the Testimony of Christ, his Oblation, Intercession, the Purposes, Promises and Covenants of God, and his Spirit in his Prophets and Apostles assuring you of this.

But for weakening the excellency of this kinde of Faith, besides the mixtures put in, he seems to prove his business by *Heb.* 6. 1, 2, 3, 4, 5, &c. which is all that I can finde produced with any enforcement, and that is onely first quoted, page 10. but after amplified and prest, page 423. chap. 17. I

shall

ſhall therefore in the next place conſider that portion of Scripture, with, and as agreeing with other places ſpeaking of the ſame things.

Chap. 4.

Of Hebrews 6. 1.

Heb. 6. 1. *Therefore leaving the principles of the Doctrine of Chriſt,* (or, the word of the beginning of Chriſt) *let us go on unto perfection, not laying again the foundation of,* &c. And in this, before we proceed, are four Queſtions to be anſwered, for underſtanding theſe words.

Queſt. 1. *What is here meant by the word of the beginning of Chriſt, or the Doctrine of the beginning, or the Principles of the Doctrine of Chriſt, or the firſt Principles of the Oracles of God?* as chap. 5. 12.

And the Anſwer to this may be read at large before written, Part 2. Chap. 10. which it were a ſhame for any that have ſometime believed, to ſtand in need to be taught again which they be, The Oblation of Chriſt with the Ends and Vertues of it, and thoſe Oracles in it, and proceeding from it, as there ſhewn by Scripture to be the Word of the beginning of Chriſt, and firſt Principles: and in this Epiſtle alſo, divers hints thereof, as ſpeaking of Chriſt, ſaying, *Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſate down on the right hand of the Majeſty on high,* &c. *How ſhall we eſcape if we neglect ſo great Salvation, which at the firſt began to be ſpoken* (or preached) *by the Lord, and was after confirmed to us by them that heard him,* &c. *We ſee Jeſus who was made a little lower then the Angels for the ſuffering of death, crowned with glory and honour, that he by the Grace of God ſhould taſte death for every man,* (every of thoſe of that Nature, in which he was made lower then the

Heb. 5. 12.

Chap. 1. 3.

Chap. 2. 3.

Chap. 1. 1. Chap. 2. 9.

Angels, that in it he might ſuffer for thoſe of that Nature.) *Foraſmuch as the Children are partakers of fleſh and blood*; (that is, the natural Children of *Abraham*, to whom in this Epiſtle he writes, and of whom Chriſt came, they, as others, were mortal; ſo, as the ſame in ſpeaking to the Gentiles, may be ſaid of the natural Children of *Adam*; for God made all Nations of Men of one Blood: and of *Adam* alſo *Chriſt* came: and ſo the ſame in effect ſaid of *Iſrael*, is alſo ſaid of the Gentiles; and ſo all of one Blood) he alſo himſelf took part of the ſame, that through death, he might deſtroy him that had the power of death, that is the Devil, *&c.* And after, though he were a Son, yet he learned Obedience by the things which he ſuffered; and being made perfect, he became the Author of Eternal Salvation unto all them that obey him: which things hinted here, are opened in treating of the Oblation of Chriſt, and ſhewn to be in the word of the beginning of Chriſt, in the place pointed to for anſwer of this.

Chap. 2. 14. verſ. 16. Rom. 9. 5. Act. 17. 26 Luk. 3. 38. Act. 5 31. & 3. 47 Heb. 2 14. ch. 5. 8, 9.

Queſt. 2. *What is meant here by leaving the word of the beginning of Chriſt?*

And this requireth both a negative, and an affirmative Anſwer: and ſo,

1. A negative Anſwer, Not the believing remembrance of it; nor the prizing embracing, and believing encouragements, inſtructions and conſolations from it, and in, and through it; for ſo he wills us alwayes to remember it, and ſaith, We ſhall in ſuch believing remembrance of it, be ſaved: no, nor yet the holding of it forth, and contending for the Truth and Goodneſs of it againſt all oppoſers; not ſo to be left, but ſtood to and kept: nor is the uſefulneſs of it in all teachings, or in any to be left: for there is nothing can be rightly known or taught without it; yea, in this and in all theſe reſpects, he makes uſe of it, not onely before, but after this ſaying in this Epiſtle, to encourage them in their approaches to God, in their confidence in God, for the Promiſes of the New-Teſtament; yea, for all their ſpiritual Sacrifices and holy Walkings, both in ſufferings and well-doing; yea, he ſhews Chriſt his obtaining eternal Redemption, and his Mediation of the New-Teſtament, to be by vertue of his Blood

1 Cor. 11. 26. & 15. 1, 2, 3, 4 Rom. 4. 25. & 5. 6, 11. 2 Tim. 2. 8. 2 Pet. 1. 12, 13. Rom. 1. 3, 4. 1 Cor. 1. 17, 18. & 2. 2. 2 Cor. 5. 19, 20. 2 Tim. 4. 7. Iude 3. Heb. 7. 25, 28 & 10. 19. & 9. 14, 15. & 10. 22, 25. & 12, 2, 3. & 13. 15, 16. & 9. 12, 14, 15. & 12. 24. & 9. 14. & 10. 14, 22.

Blood and Sacrifice; and his Peace-ſpeaking to the Hearts of his People, and his purifying of them alſo, to be by vertue of the ſame Blood and Sacrifice. So that it is evident and plain, He neither deſired nor intended at all, or in the leaſt, or upon any account, to leave the believing, minding, and prizing of it, nor the holding it forth, nor the uſefulneſs of it; no, nor yet ſimply and wholly to leave it in that ſenſe, of which he here ſpeaks, not in reſpect of all times, or of all perſons. But,

2. Affirmative Anſwer; To leave, was at that time, and in this buſineſs in his preſent writing, to leave or let reſt the declaring again what is the Foundation, and which be the firſt Oracles of it, and opening the Principles of the ſame: though the ſame was ſtill needful both for him, and for them, to teach others, yet not for him now, in reſpect of theſe, to be ſtill in this manner laying again the Foundation, ſo known among them, and thereby to hinder and forbear his farther building upon it: and this to be the ſenſe, appears his expreſs words, and alſo in the Reaſon there given of it. And in this ſenſe, *leaving* is not *caſting off*, but *letting remain*: and yet for preſent, forbearing the purſuit of ſuch a buſineſs or diſcourſe, to follow on with that intended. So the ſenſe. *Chap.* 5. 12, 10, 11, 13. 1 *Pet.* 2. 21. *Mat.* 5. 24. *Act.* 6. 2.

Queſt. 3. *For what cauſe he would leave ſuch a diſcourſe at this time, as the declaring what is the Foundation, and which are the firſt Oracles, and opening again what the firſt Principles it teacheth be; which later he onely nameth here, but openeth not, nor any farther proceedeth after in this Epiſtle, to ſay which is the Foundation, or which be the firſt Oracles, or to open what thoſe firſt Principles are, but proceedeth in uſefulneſs of all together: for what cauſe he ſo doth?*

Anſw. 1. Becauſe he takes this for granted, They to whom he directed this Epiſtle, were already fully perſwaded of the Foundation, what it was; and knew, and were inſtructed in the firſt Oracles of it, and did alſo enjoy the firſt Principles: they were holy Brethren, Partakers of the heavenly Call, had their joycing of Hope, and the beginning of Confidence, and ſhewed forth the efficacies of Faith in *Heb.* 3. 1, 6, 14. & 6. 10. *chap.* 5. 11, 12.

their

their labour of Love, though through their dulneſs of hearing they had deprived themſelves of that cleer and larger underſtanding which for the time they might have had: *They which ought to be Teachers of others, need themſelves to be taught again which be the firſt Principles, &c. and are become ſuch,* (that is, in their own demeanor and exerciſe) *as have need of Milk, &c.* Milk here not uſed in that ſenſe, as by *Peter*, for *the* 1 *Pet.* 2. 2, 3, 4, 5. *ſincere Milk of the Word*, the gracious influences flowing from Chriſt; refreſhing, drawing, and ſtrengthening Believers, and ſo building them more upon him, that ſo they are offering up ſpiritual Sacrifices, *&c.* which is the ſame with that the Apoſtle proceeds to here in this Epiſtle: But *Milk* ſignifieth here, the loweſt and firſt Rudiments in which Men are to be catechized, and to know and believe, before they can be built up, as mentioned in this following diſcourſe of the Apoſtle, even as to the *Corinthians*, among whom was ſome ignorance and diviſions, about the Foundation and firſt Oracles in many among them, and ſome denying the Reſurrection of the Body, *&c.* he ſaith therefore, He *fed them* 1 *Cor.* 3. 2. *Eph.* 5. 1. 1 *Cor.* 14. *with Milk.* And ſo, as the word *Children* is ſometime uſed 20. *Joel* 3. 18. in the better part, for ſuch as are child-like affected; and 18 *Ier.* 11. 5. 1 *Pet.* 2. 2. *Iſa.* 28. 9. ſometime in the worſer part, for ſuch as are weak and ignorant: ſo is the word *Milk* ſometime uſed in the beſt part, for 1 *Cor.* 3. 2. *Heb.* 5. 12. all fulneſs and excellency of proviſion; and ſometime for that is more eaſie and fit for weaklings. And ſo it is uſed here, as appears in that which followeth, *And not of ſtrong meat.* In this *Milk* appears to be meant, as is ſaid, in the loweſt ſenſe, in that it is oppoſed to ſtrong Meat, as 1 *Cor.* 3. 2. it being not ſo oppoſed, 1 *Pet.* 2. 2, 3, 4, 5. where the ſame is called *Iſa.* 55. 1, 3. *Milk* for its ſweetneſs and eaſineſs of digeſture, that is alſo ſtrong Meat, even good and fatneſs for ſtrengthening. And *ſtrong Meat* ſignifieth here, not ſimply any other Doctrine, but the ſame more cleerly opened, and farther preſſed, for Mens ſpiritual feeding on it, and growth by it; at which weaklings, not skilled in the Oracles and firſt Principles of the Foundation, uſe to ſtumble, as thoſe to whom our Saviour plainly uttered the beginnings; and they not *Joh.* 6. 27, 29, 48, 51, 63. content therewith, and ſo not believing, yet preſſed him with Queries for farther opening, which, when granted them,

them, they ſtumbled at it: (and ſometimes *ſtrong Meat* ſignifieth harder ſervices and greater ſufferings required:) and ſo *ſtrong Meat* here taken for ſuch proceeding in Doctrine, as in the following Diſcourſe. And ſo, though the Apoſtle reproves theſe *Hebrews*, for making themſelves like ſuch weaklings, yet he doth not judge them to be every way ſuch indeed, as he profeſſeth in his expreſſions and perſwaſions of them, foreſhewn: but he judged them to know and believe the firſt Oracles and Principles; and being perſwaded, they would by this reproof be quickened to attend, he will forbear the farther opening and declaring theſe firſt Principles, but onely mentioning them, and ſo proceed to that he intended. And this is one Reaſon of it: another is, *Mat.* 9. 14,17. *Phil.*1.9,10.

2. Becauſe if he ſhould be ſtill declaring to them what the Foundation is, and which be the firſt Oracles of God; and ſo opening the Principles thereof to them, it would hinder his preſent deſign in this Epiſtle, of opening to them the many and great things of Chriſt in his Prieſthood and Mediation of the New-Teſtament, and Interceſſion thereby, to build them up farther; which was his buſineſs now in hand, and which in this Epiſtle he was reſolved to purſue. *Ch.*5.5,10,11, 14,&7,&8,& 9,&10.

3. Becauſe they that are indeed ignorant of the Foundation, not being inſtructed in it, and firmly believing it, and ſo not skilled in the Oracles of God and the firſt Principles thereof, which they be, and how founded on the word of the beginning of Chriſt, they are not capable to be inſtructed into, and built upon Jeſus Chriſt in the diſcoveries of the excellencies of his remaining Prieſthood, and Mediation of the New-Teſtament: and ſo it would not be profitable ſo to open the ſame to them; yea, our Saviour tells his Diſciples that were yet weak in their Knowledge and Faith, about his Death, Reſurrection, Aſcenſion, Sacrifice-Offering, and ſending forth Spirit, *That they were not yet able to bear many things he had to ſay to them:* and ſo he ſpake to the People in many Parables, and as they were able to bear it, not ordinarily in ſuch open cleerneſs, as in *Joh.* 6. 48, 66. And while Men (where Goſpel as now come forth is taught) do come to know the Foundation and Oracles of God in it, and *Ch.* 5. 13,14. 1*Cor.*3.1,2,3,4. *Joh.*16.12. *Mar.* 4.33.

and the first Principles thereof, and be firmed in their perswasion of the Truth and Goodness thereof, whatever they are learning, they are not come to the knowledge of the Truth: if they fall on interpreting Scripture, they will wrest them to their own destruction; nor are such to be admitted into the Ministery, lest they fall, *&c.* therefore to such as these he directed not this Epistle; and if any such were among them, themselves might teach these things to them, till they were fit to be taught what he now writeth, and so would he in his Ministration where he met with them, but not for fear of these, leave off his intended business, thus directed to such as were capable to receive profit by it: that also one Reason.

2 *Tim.* 3 7.
2 *Pet.* 3. 15, 16.
1 *Tim.* 3. 6.

4. Because if there should be any among them, of their Society, to whom he directs this Epistle, that have not onely known by a ministerial Teaching, the Foundation what it is, and the Oracles of God in and by it, what they are, and the first Principles thereof, and so hold them all in Opinion; but in the Ministration of the Gospel, and their understanding these things, have been illuminated by the Holy Spirit, and so wrought to Repentance from dead works, and such Faith towards God, as they tasted of the heavenly Gift; and so that the Lord is Gracious, and in usefulness of the Doctrines of Baptisms, with Word, Water, Afflictions and Spirit, were made Partakers of the Holy Ghost in his spiritual Evidences, Operations and Gifts, and in the Assemblies, Prayers, and laying on of Hands of his People, have tasted of the good Word of God in his faithful performance of his Promises, and in the belief of the Resurrection and eternal Judgement, have tasted or felt the spiritual efficacies or powers of the World to come: all which he believeth to be in these he writes to. And if such do fall away, he will not say there is any such among them: he is better perswaded of them: but if any such, (he saith not, if any that are yet ignorant of the first Principles; for, notwithstanding their declinings, they may be hopefully taught them again; but if any such as they) fall from the Foundation and first Principles, and so fall away: even as to the *Galatians*, *Whosoever of you* (of you that received the

the Spirit of Adoption in belief of Christ crucified for you) *are justified by the Law*, (and so Christ become of no effect to you) *ye are fallen from Grace*: And so here, they that having received all this before mentioned, if they fall away, it is impossible to renew them again to Repentance *&c.* and so the laying again of the Foundation, and opening the Principles to such, will not be of any profit for them: therefore the thoughts of such shall not hinder; But he will forbear further discourse in this Epistle of those first things, and proceed to his intended business; and that another Reason, and in them all a full Answer of the cause of his present leaving such a discourse.

Gal. 1. 6. & 3. 1. & 4. 4, 7. & 5. 2, 3.

Chap. 6. 4, 5, 6.

Quest. 4. *What that going on to perfection is, he craveth Liberty for, and therein exhorteth them to the same?*

Answ. That is evident and manifest in all this Epistle, to be no other, but to instruct them, and that they might be instructed farther in the Ends, Vertues and Excellencies of the Cross of Christ, his Blood and Sacrifice, his Oblation declared in the word of the beginning of Christ, as declared, discovered, and shewn forth in the Excellency and Prevalency of his ever-abiding Priesthood, after the Order, not of *Aaron*, but of *Melchizedec*, and of his Mediation of the New Testament, and of his continual Intercession, by vertue of his Blood and Sacrifice once offered: and all this Mediation and Intercession for his called, that come to God by him, to fit them for, and preserve them to the Inheritance, that they may live by Faith in him, and look for his coming again, and then receive it; that by instructing them in the Knowledge and Faith hereof, they might be more built on Jesus Christ, and grow up into more Union and Fellowship with him, and Conformity to him. And in these Answers, we may be helpt to see his meaning and drift, in saying, *Therefore leaving the word of the beginning of Christ, let us go on to perfection.*

Ch. 5. 10, 17. & 6. 19, 20. & 7. 1, 25. & 8 & 9. 12, 28. & 10, *&c.*

Eph. 1. 17, 20. & 3. 14, 15, 20. 2 *Pet.* 1. 1, 2, 8.

and the first Principles thereof, and be firmed in their perswasion of the Truth and Goodness thereof, whatever they are learning, they are not come to the knowledge of the Truth: if they fall on interpreting Scripture, they will wrest them to their own destruction; nor are such to be admitted into the Ministery, lest they fall, &c. therefore to such as these he directed not this Epistle; and if any such were among them, themselves might teach these things to them, till they were fit to be taught what he now writeth, and so would he in his Ministration where he met with them, but not for fear of these, leave off his intended business, thus directed to such as were capable to receive profit by it: that also one Reason.

2 Tim. 3. 7. 2 Pet. 3. 15, 16. 1 Tim. 3. 6.

4. Because if there should be any among them, of their Society, to whom he directs this Epistle, that have not onely known by a ministerial Teaching, the Foundation what it is, and the Oracles of God in and by it, what they are, and the first Principles thereof, and so hold them all in Opinion: but in the Ministration of the Gospel, and their understanding these things, have been illuminated by the Holy Spirit, and so wrought to Repentance from dead works, and such Faith towards God, as they tasted of the heavenly Gift; and so that the Lord is Gracious, and in usefulness of the Doctrines of Baptisms, with Word, Water, Afflictions and Spirit, were made Partakers of the Holy Ghost in his spiritual Evidences, Operations and Gifts, and in the Assemblies, Prayers, and laying on of Hands of his People, have tasted of the good Word of God in his faithful performance of his Promises, and in the belief of the Resurrection and eternal Judgement, have tasted or felt the spiritual efficacies or powers of the World to come: all which he believeth to be in these he writes to. And if such do fall away, he will not say there is any such among them: he is better perswaded of them: but if any such, (he saith not, if any that are yet ignorant of the first Principles; for, notwithstanding their declinings, they may be hopefully taught them again; but if any such as they) fall from the Foundation and first Principles, and so fall away: even as to the *Galatians*, *Whosoever of you* (of you that received

the

the Spirit of Adoption in belief of Christ crucified for you) *are justified by the Law*, (and so Christ become of no effect to you) *ye are fallen from Grace*: And so here, they that having received all this before mentioned, if they fall away, it is impossible to renew them again to Repentance *&c.* and so the laying again of the Foundation, and opening the Principles to such, will not be of any profit for them: therefore the thoughts of such shall not hinder; But he will forbear further discourse in this Epistle of those first things, and proceed to his intended business; and that another Reason, and in them all a full Answer of the cause of his present leaving such a discourse. *Gal.* 1. 6. & 3. 1. & 4. 4, 7. & 5. 2, 3. *Chap.* 6. 4, 5, 6.

Quest. 4. *What that going on to perfection is, he craveth Liberty for, and therein exhorteth them to the same?*

Answ. That is evident and manifest in all this Epistle, to be no other, but to instruct them, and that they might be instructed farther in the Ends, Vertues and Excellencies of the Cross of Christ, his Blood and Sacrifice, his Oblation declared in the word of the beginning of Christ, as declared, discovered, and shewn forth in the Excellency and Prevalency of his ever-abiding Priesthood, after the Order, not of *Aaron*, but of *Melchizedec*, and of his Mediation of the New Testament, and of his continual Intercession, by vertue of his Blood and Sacrifice once offered: and all this Mediation and Intercession for his called, that come to God by him, to fit them for, and preserve them to the Inheritance, that they may live by Faith in him, and look for his coming again, and then receive it; that by instructing them in the Knowledge and Faith hereof, they might be more built on Jesus Christ, and grow up into more Union and Fellowship with him, and Conformity to him. And in these Answers, we may be helpt to see his meaning and drift, in saying, *Therefore leaving the word of the beginning of Christ, let us go on to perfection.* *Ch.* 5. 10, 17. & 6. 19, 20. & 7. 1, 25. & 8. & 9. 12, 28. & 10. &c. *Eph.* 1. 17, 20. & 3. 14, 15, 20. 2 *Pet.* 1, 1, 2, 8.

Cccc CHAP.

Chap. 5.

of Hebrews 6. 1.

NOt *laying again the Foundation of Repentance, and of Faith towards God.* As if he ſhould ſay, Do not put us to that, by ſuch diſcourſe, to be ſtill and again laying the Foundation, and ſo to hinder us from building thereon: In which manner ſpeaking we may note,

1. That the Foundation was forelaid among theſe, The Oblation of Chriſt taught, with the firſt Oracles thereof, and the firſt Principles opened and preſſed, and the ſame heard, known, and in believing received; and the ſpiritual Efficacies experimented by theſe *Hebrews*, who were illuminated, Holy Brethren, Partakers of the heavenly Call, as it was with the *Corinthians*; they had not onely heard, but received, that in which they ſtood, and in retaining ſhould be ſaved: and ſo the *Galatians*.

Heb. 10. 32. & 3. 1, 6, 14. 1 *Cor.* 15. 1, 2, 3, 4. *Gal.* 1. 6, 9. & 3. 1. & 4. 1, &c.

2. That the Foundation laid, was not the Principles here named, as Repentance, &c. but the Foundation is that in which are, and from which the Oracles come that teach the Principles, and on which they are founded, it being the Ground, Motive, Builder, and Foundation of them; as the Foundation of an Houſe or Temple, is not the Houſe or Temple, but that on which the Houſe or Temple is builded.

Ezra 4. 10. & 5. 16. *Zach.* 4. 9.

3. That the Foundation is that which is firſt brought forth and laid; yea, perfectly and compleatly laid, before any other thing be laid or built on it, and ſo nothing laid under it, or before it; not any thing to be built on, before it, or beſides it; but it firſt, and firſt compleat, and then all that Houſe or Temple, and every ſtone to be laid on and builded, comes after, and is builded on that firſt-laid Foundation; and ſo the whole Houſe and building being on that Foundation, that is ſure and firmly laid, the Foundation is the Upholder and Bearer of all the whole building that is builded on it. This is plain to any.

1 *King.* 5. 17. & 6. 37, 38.

Luk. 6. 48.

4. That

4. That in ſpirituals, of all the Principles here mentioned, and of all that farther growth and excellency the Apoſtle preſſeth to; of all Repentance towards God, Faith in God, Love to God, Walking with God, Hope in God; of Vocation, Sanctification, Election; of Union and Fellowſhip together with him; of Teaching, Baptizing, Praying; of Perſeverance and Enjoyment of the Inheritance, Jeſus Chriſt as ſet forth in the Goſpel, in which he is Evangelized; in reſpect of what from eternity he was, and what he became, and what in himſelf he hath ſuffered and done, and what received in the Nature of Man and for Men, and what he is ſet forth to be for Men; him, and him crucified, with the Vertues, and Excellencies, and Ends of his Blood and Sacrifice: all included in his Oblation, in which he offered himſelf to God for men, and is by God ſet forth for a Saviour and Salvation to Men; and ſo laid in *Sion*: and in reſpect of all this, and Jeſus Chriſt ſo ſet forth, is The Foundation, (though deſpiſed by many Builders, The precious Corner-Stone: and this the Name, and the onely Name given unto Men, whereby they may be ſaved; this that Rock, living and quickning Stone and Foundation, on which all that by Grace believe, are built up a ſpiritual Houſe; this the Rock, againſt which the Gates of Hell ſhall not prevail; this that laid by the Apoſtles; and other can no Man lay, then this which is laid, which is Jeſus Chriſt; and the word of the beginning of Chriſt, is that which thus diſcovers him; and by the Oracles in that diſcovery, draws to him, and teacheth theſe Principles, which are derived from, and bottomed on him, and ſo built on him, and brings to underſtand the whole Teſtimony of Chriſt, the Medium of farther building; all which, the Goſpel believed with the Heart, effecteth, and keepeth on this Foundation, and enliveneth theſe Principles: and there is no other Foundation, nor Oracles, nor Principles, that are real and true in their kinde, of ſaving tendency, but theſe; which therefore are to be ſo firmly held, as no need of laying and begetting of them again: let us take ſome view of them.

1 *Pet.* 1. 25. *Phil.* 2. 6, 10. *Rom.* 3. 25. 1 *Cor.* 1. 17, 18. & 2. 1, 2. *Heb.* 7. 27, 28. 1 *Tim.* 2. 7. 1 *Joh.* 4. 14. 2 *Cor.* 5. 18, 19. Part 4. c. 10.

1 *Cor.* 3. 10, 11.

The firſt Principle named, is *Repentance from dead works*, which as it is taught by the Oracles of God, flowing from the Foundation held forth in the Goſpel; ſo it is the ſame that is preached in the Name of Chriſt with Remiſſion of ſins, called Repentance towards God, that which Chriſt came to call ſinners to; for which,

Principle 1. *Luk.* 24. 42. *Act.* 20. 21. *Mat.* 9. 13. *Luk.* 15. 7.

2 Cor. 7. 9, 10. Act. 13. 24. & 2. 38. & 3. 19. Act. 11. 18.

when wrought; there is joy among the Angels of God, it being according to God, and so a Repentance not to be repented of. This that also, which *John* in Gospel-preaching taught, and which the Apostles taught and called for, and which God hath granted, to such, as, in his giving, receive the Gospel: this Repentance being the very same with that so often called for, *Prov.* 1. 22, 23. 2 *Pet.* 3. 9. *Ezek.* 18. 30. And so it is,

Ezek. 14. 6. Jer. 26. 3. & 4. 1, 2. Hos. 14. 1, 2. Joel 2. 12.

A change of Minde, Inclination and Way, in turning from the evil Judgement, Confidence, Purpose, Desires Way and Works, which one hath formerly allowed himself in; and turning towards that Goodness, Mercy, and Truth presented in and by the Gospel to them; with inward grief for, and dislike of their former evil Judgement, Confidence, Purpose, Desires, Way and Works; and with love and desire of enjoyment of the Grace of God in Christ, with confidence in him, and living to him.

And in this Principle note three things:

Act. 2. 37. & 3. 19, 26. Zach. 12. 10. Act. 17. 30, 31.

1. That this Repentance is effected by the Gospel, discovering Christ, as having died for our sins, and rose for our justification, and given himself a Sacrifice to God for us, and used means to bring us to himself: which beheld and minded, it makes appear the vileness of our sinfulness, and vanity of our righteousness, that could not be pardoned without so great sufferings of so mighty a one; and the odiousness of our continuance in sinning against one, so great and glorious; and yet so loving, even to such Enemies as we, and his love commended through such Blood shed for us: and this seen, melteth the heart with sorrow for evils, and turneth the bent of the heart to him; yea, without this there is no door of Repentance, or any hope in it; for the Law of Works admits not of Repentance after sin committed, but bindes over to the Curse; so, as Repentance is bootless and in vain, under and by that Covenant; neither is there any conceit or fancy of Election that can give this hope to effect such Repentance; for without shedding of blood, there is no Remission of sins: Christ crucified for sinners, made known in the Gospel, is the very door of Repentance, as well

Gal. 3. 10.

Heb. 9. 22. Act. 28. 27. Jer. 18. 8. Isa. 57. 7.

as

as of Faith: so that whoever knoweth and believeth him the Propitiation for the sins of the World, hath a good ground of Repentance and turning to God; nor shall it be in vain, but accepted. And from this Gospel-Message believed, is the rise of all true Repentance.

2. That as this Repentance is wrought by and founded on the Oblation of Christ made known, so it is the first thing taught and called for, in and by the discovery of Christ in the Gospel: and in believing the Gospel, it first effecteth this change, and turning of the Minde, Heart, and Way, from its former evil Judgement, Purpose, Affection and Way, to the Goodness and Grace of God, that reproveth the same; and so to its tenders and teachings: such the Order of Christ in his Call, *Turn you at my reproof, and I will pour out my Spirit, and make known my words to you*: and so explained by him, *Forsake the foolish, and live*: and so by the Apostles, The Light and Oracles proceeding from Christ, reproveth and crieth down all flesh; and he that imbraceth not that reproof, cometh not into the light; but he that imbraceth it, doth therein come to the light: and that this is first called for, is evident and express, *Mar.* 1. 15. *Luke* 24.47. *Act.* 20.21.

Prov. 1.22,23. & 9.6. *Eph.* 5. 14. *Act.* 2.38. *Isa.* 40.6,8. 1 *Pet.* 1.24. *Joh.* 3.20,21.

3. That this Repentance hath not onely in it a turning from deadly works, such as the natural Consciences of Men will smite and wound them for, as Atheism, Blasphemy, Perjury, Murther, Adultery, Stealth, false Witness-bearing, Lying, Drunkenness, &c. but also a turning from dead works, such as Men in their ignorance and natural Conscience think to serve God, and get Life and favour with God by, whether Idolatry, in worshipping Images and Resemblances, as representations of God; or Superstitions and Devices of Men, and Traditions of our Fathers to worship God by; or endeavours to stablish a Righteousness of their own in Works of the Law, to get the Righteousness of God by. All which, how goodly soever and gainful they appear to a natural man, yet in this knowing and beholding of Christ, and him crucified, they become as loss; and a man repenteth, and turneth from them to Christ, as is said.

Rom. 1.22,23. *Isa.* 44.20. *Hos.* 8.14 *Isa.* 29.13. *Mat.* 15. *Rom.* 9. 32. & 10.2,3. *Luk.* 18.11,12, 13. *Phil.* 3.7,8, 9. *Isa.* 52.2,3.

And this is the Repentance that is from dead Works, and toward God; and there is no other Repentance, or otherwise wrought, that is a Principle, or of any account in the

the Gospell of Christ, or mentioned there, as that for which any are called Saints. And this Principle these *Hebrews* had.

Principle 2. *Act.*20.21 *Rom.* 9.5. *Joh.*14.6. *Eph.*2.17. 2 *Cor.* 4.6. *Rom.*1.5. & 16.26. *Prov.*14. 15. *Jam.*2.19. *Rom.*10.17. *Col.* 1.4.

The second Principle is, *Faith towards God.* This is the same with that called Faith toward our Lord Jesus Christ, who is God over all, blessed for ever, and the only Medium of approaching to God, and he in whom the Face of God shineth; so that it is in Scripture-Language evident, That the Principle here called, *Faith towards God*, is the Grace or Gift of Faith to and in a man, which closeth with the Object of Faith, and so is Obedience to the Faith; for, as is foreshewn, every believing is not Faith: the Fool believeth every thing, and the Devils believe, who yet are nowhere said to have Faith; but that Belief which is of the Faith, and closeth with the Faith, is in Scripture called Faith: and so this affirmed here, as one of the first Principles, taught and begot by the Oracles of God, building it on the Foundation, is said to be the Faith that cometh by hearing the Word of the Lord, and so the Faith in our Lord Jesus Christ. And so it is,

*Joh.*6.40. *Rom.* 10.8,9,10. *Gal.*5.6.

An inward understanding, discerning, and minding the gracious Mind of God, testified, and appearing in Jesus Christ: by which one is inwardly perswaded & believeth the Truth and Goodness of the same: and so with the heart in love, desires and confidence, imbraceth it: whence the Grace believed, worketh renewed disposition: and that walketh out confession: and this exprest in Scripture, to be that believing which is called Faith, Heb.11.13,14,15.

So that this Faith having imbraced the Word, is a Principle within him that believeth; for he that believeth on the Son of God, hath the Witness (or Testimony, or Record) in himself. And so likewise, we have three things to note in this Faith, as it is a Principle.

1 *Joh.*5.10.

*Act.*1.20. *Rom.* 1.5. & 10. 8,9, 17. & 16.26. 1 *Cor.*3.5. 2 *Cor.* 3.3.

1. That it is begotten and produced by the Declaration and Ministration of Christ crucified, *&c.* and the Love of God commended through him, set forth in the Gospel, the Word of Faith, and the Oracle of God.

2. That

2. That it is wrought in the turning of the heart unto the Lord: whence it here fitly both follows, and is joyned with Repentance from dead Works, according to that promised, *Prov.* 1. 23. *Act.* 11. 21. & 15. 9, 11, 15. & 26. 18, 20. 2 *Cor.* 3. 16.

3. That it is founded and bottomed upon the very Blood and Sacrifice of Christ, as the Love of God is commended therethrough. *Rom.* 3. 25. & 5. 6, 8, 9, 10, 11.

And this is the Faith begot by the Oracles of God, as one of the first Principles thereof; yea, this with the Repentance mentioned, are oft included both in one, or either of the names; being ever together, and neither of them being where either of them is wanting: and so the Faith of and in such turned ones, is that Faith by which the Believer standeth and liveth. And all the following Principles here named, are for the quickning, strengthening, encreasing, exercising, and making fruitful this Faith in which the Spirit dwelleth and worketh; and so it worketh through Love.

Chap. 6.

Of Hebrews 6. 2.

Heb. 6. 2. *Of the Doctrine of Baptisms*, &c. Note well the words: he speaks not here of Baptism or Baptisms, as before he did of Repentance and Faith; and so he speaks not here directly and properly of the Act or Work of Baptizing; either inwardly, which is into the death of Christ, and conformity with him therein, which is done in this Repentance and Faith formentioned; nor yet of that outward act of Baptizing with Water, in the Name of, &c. which is a witness of that done in and by Christ, and a Medium having its tendency to that forementioned, which is the Baptism indeed; which for the substance of it, and that which is spiritual and saving indeed, is one, and but one: for as there is one Body, one Spirit, one Lord, and one Faith, so there is one Baptism: and so, that he here speaks directly of, is not the Work, but the Doctrine of Baptisms, that is, the Teaching *Rom.* 6. 3, 4, 5. *Gal.* 3. 26, 27. *Mat.* 28. 19, 20. *Eph.* 4. 4, 5. 1 *Pet.* 3. 21.

ing

ing and instruction, given by the Oracles, about and concerning Baptismes, which, by the term in the Plural Number, can be no other but the several wayes and mediums appointed; and having their tendency towards Baptizing, or for preparing for, and effecting that which is Baptism indeed, which because of their tendency and use to it, are called by that Name, each of them Baptism, and all together Baptisms. And about this Doctrine of Baptisms, I shall note three things in the Doctrine.

I. That these wayes and mediums of Baptizing are four, each of them bearing the Name of Baptism, as an Instrument used to that end.

1. The prime and chief ministerial way of Baptizing, is the word of the Gospel opened and applied in preaching; so *John*, besides his baptizing with Water, did preach the Baptism of Repentance for the Remission of sins; and this was that *Apollos* knew and taught, being called Baptism.

*Mar.*1.4. *Luk.* 3.3. *Joh.*1.29. *Act.*10.25.

2. Baptizing with Water in the Name of, *&c.* is that which was first, and is most frequently called Baptism: and as the spiritual Work of Grace in the Heart, was never called Circumcision till the outward Ordinance of Circumcision was given from Heaven, and then frequently so called, as that which is indeed, The approved Circumcision; so the Work of Grace in the Heart, was never called Baptism, till the outward Ordinance of Baptism was given from Heaven: but since, so called: so likewise, the other mediums, that have their tendency to that gracious work, are also since, upon the same account, called Baptisms; as follows.

1 *Cor.*1.14. *Rom.* 2.28,29. *Rom.* 6.4,5. *Gal.*3. 25,26. 1 *Cor.*10. 1,2.

3. Afflictions, Sufferings for the Name of Christ, are also called Baptism. *I*, saith Christ, speaking of his Sufferings, *have a Baptism to be baptized with*: and of sufferings also he saith to his Disciples, *Ye shall be baptized with the Baptism that I am baptized with.*

*Luk.*12.50 *Mat.* 20.22,23 *Mar.* 10.38,39.

4. The inward Inlightnings, Breathings, and Operations of the Holy Ghost in and with all the former mediums, is also called Baptism: this being the proper work of Christ himself in his promised presence, in the Ministration of the Gospel, and according to it, in all the means he useth for effecting this one gracious and spiritual Baptism, *Act.*1.5. *Mat.*28.20.

*Mat.*3.11 *Mar.* 1.8. *Luk.*3.16. *Joh.*1.33. *&*7. 38. *&*14.26.

II. The

II. The Gospel in the Doctrine of Baptisms farther teacheth of these mediums:

1. That God hath a gracious end in all these, in visiting us with his Word, in having admitted us into his Family, in afflicting us and in extending motions of his Spirit, moving in our Hearts, as namely, to discover to us that filth of flesh and corruption that is in us, to abase us for it, and break us off from it; and to bring us more to prise, desire, and accept that purgation that is in Christ Jesus for us: and by this means drawing to him, thereby to baptize and wash us into more conformity to him, even in his death and purity, so to humble and cleanse us, that he may quicken and raise us: The Word is fit for all this *a*. Baptism with Water in his Name having been once received, remains a Testimony and Instruction of the Truth of the Peace and Purgation made by Christ, and the effectualness of the cleansing that is in him to bestow, and his readiness to communicate it to all, that by Repentance and Faith come to him, having received us into his Family, that we might learn and receive the same of him *b*: Afflictions fitted also to the same end, to humble us, and drive us, and conform us to Christ *c*: and spiritual motions are also for the same end *d*: and that God in using all, or any of these means toward us, hath even this gracious end for our good, to better us by it *e*, in sending his Word, *Act.* 3.26. & 26.18. in having admitted us into his Family, *Exod.* 12. 48, 49. in afflicting and chastening us, *Heb.* 12. 5-10. in moving at our Hearts by his Spirit, *Prov.* 1. 23. *Rev.* 3. 20. extending all for good to us.

a 2 *Tim.* 3. 16. *Psa.* 119. 9. *Joh.* 15. 3.

b *Mat.* 28. 19, 20 *Mar.* 1. 4. *Act.* 2. 37, 38. 1 *Cor.* 1. 13.

c *Job* 33. 16, 23, 24. *Hos.* 5. 15. *Isa.* 27. 19.

d *Job.* 16. 7, 15.

e *Psal.* 119. 68.

2. That in beholding and minding Jesus Christ, as he died and offered himself for us, and so receiving his Sayings, and minding our Engagement to him, receiving correction in his chastisements, and yielding up to his spiritual motions, we shall indeed be verily more baptized into Christ, more humbled in our selves, more cleansed from our filth, and more conformed to the minde of Christ: and all these things are taught in the Doctrine of Baptisms. And so,

Rev. 1. 16. 1 *Thes.* 2. 13. *Psa.* 65. 4. 2 *Cor.* 15. 1, 2, 33. 4. *Heb.* 22. 2, 11. *Mic.* 2. 7 *Iam.* 4. 3, 6. *Gal.* 6. 8.

III. The Principle it self is expressed, the Doctrine of Baptisms; which by all said about it, appears plainly to be,

Principle 3.

Prov. 11. 17, 21. Psa. 107. 43. & 94. 12, 13. with Deut. 4. 35, 36. Psa. 119. 68, 86.

A right judgement of God in Christ, concerning his gracious end in all this his dealing with us, in a discovery to the heart by the Gospel, and an inward perswasion and belief in the heart, effected by the Gospel, that God both in giving and causing his Word to be preached to us, and in having admitted us into his Family, and in all his corrections and sufferings, that come upon us; and in all his spiritual motions of Grace stirring in our Hearts, hath this loving and gracious end towards us, that we may be thereby more baptized into the Death of Christ, that so we might partake more of the vertue of his Resurrection; and so to cleanse us more from all filthiness of flesh and Spirit, and conform us more to the Minde of Christ.

And in this we have three things to note.

1. That this Principle is founded upon the Oblation of Jesus Christ, and the love of God to Mankinde commended therethrough: this is the Foundation of teaching this Principle, and the ground of affirming the Truth of God's having so gracious ends in all these means used towards us; for if there were any man for whom Christ had not died and risen, to preach Repentance or Faith in the Name of Christ to such a man, or to declare any gracious ends of God's towards such men, by his Word, or Baptism, or Afflictions, or spiritual Motions, were to bear false witness of God: and if such should receive the Doctrine, it would be a vain Faith and Perswasion. But the Ransome given by Christ for all men, being the ground of the Truth, and the motive to perswade all this, it is verily true and sound: and the same Oblation and Sacrifice of Christ believed, is the ground and foundation of such a perswasion and belief of God concerning his gracious ends towards us, in such things forementioned.

Iob. 3. 17. 1 Tim. 2. 15. 1 Cor. 15. 14, 15, 17, 18. 1 Tim. 2. 4, 5, 6, 7, 8 Rom. 2. 8. & 5. 10. & 8. 32, 36. Judg. 13, 23.

2. That this Principle flows up by and with the former two, being onely in those, that from believing the Oblation of Christ, have been led to Repentance from dead Works, and Faith towards God; in which they are also framed to this perswasion of God about his gracious ends

Rom. 5. 1, 2, 3, 4, 5. Psal. 119. 68, 86.

to.

towards us in all these his dealings with us.

3. That this Principle and Perswasion of God in the Heart, inclines the Heart to be willing to be conformed to the death of Christ, and so framed to his minde, by all the means he useth to that end towards us. And this the Perswasion and Principle begotten in the Heart by the Oracles of God in the Doctrine of Baptisms. *Phil.* 2. 5, 8. & 3. 3, 7, 8, 9, 10. *Rom.* 6. 3, 4, 5, 6

Chap. 7.

Of Hebrews 6. 2.

Heb. 6. 2. *And of laying on of hands.* This by the connexion of the words, appears to be the Doctrine of laying on of hands. And for the right understanding of this Principle, four things are to be well heeded.

1. What laying on of hands was, used by Christ, and his Apostles and first witnesses, and in what manner they used to lay on hands. And this appears in their writings to be sometimes, that men might receive the visible Gifts of the Holy Ghost; as our Saviour, to prepare his Apostles to receive the Holy Ghost, breathed on them, and lift up his hands, and said, *Receive*, &c. *a.* So they prayed, and laid on their hands on Believers, that they might receive the Holy Ghost *b:* and sometimes they used this for miraculous curing and healing of Diseases *c:* and sometime it was used for procuring special Blessings on men, *Mat.* 19. 13, 15. *Mar.* 10. 16. as of old, *Gen.* 48. 14, 15, 16. and sometimes it was used for Believers fitness and ability to preach the Gospel, 2 *Tim.* 1. 6. as of old for fitness and blessing in leading a people, *Deut.* 34. 9. and sometime it was used for setting men in Office in and for the Church, and for fitness and blessing therein *d:* and sometime for fitness; and a blessing for Messengers sent by the Church about Church-Affairs *e.* And the manner of their laying on of hands was with prayer to God, for that they desired for those on whom hands are to be laid *f:* in desire whereof, and confidence in God for his gracious Answer, they lift up their hands

a *Joh.* 20. 22. *Luk.* 24. 5.
b *Act.* 8. 15, 17, & 19. 6.
c *Mar.* 6. 5. & 8. 22, 25. & 16. 18. *Luk.* 4. 40. & 13. 13. *Act.* 9. 17. & 28. 8.
d *Act.* 6. 6. 1 *Tim.* 5. 22.
e *Act.* 13. 3.
f *Act.* 8. 15. & 28. 8.

to God *g*: whence Prayer is so named, lifting up the hands to God *h*: and in Testimony of their desire and confidence in God for his gracious answering, they laid on hand on the parties prayed for *i*. Such, and in such manner their laying on of hands.

g 1 *Tim.* 2. 8. *h* *Psal.* 141. 2. *i* *Act.* 8, 17, & 28. 8.

2. The Doctrine of laying on of hands, it is that Doctrine or teaching of the Gospel of Christ and him crucified, in which Believers are directed and encouraged to pray for good things to God, with Promises of a gracious hearing, that so they may pray, and lift up hearts and hands in confidence in God, and lay on hands in Testimony thereof. And this being one of those Principles, that by the Oracles of God were taught to all Believers of the Oblation of Christ, it must needs be as common to all Saints, as the Faith of the Oblation of Christ, and the Oracles proceeding from it, known and believed: and so it cannot be meant of the act of laying on of hands, for giving and receiving the visible Gifts of the Holy Ghost, for speaking with other Tongues; for such laying on of hands, appears to be peculiar to the Apostles, and was not common to all the first Witnesses. *Philip*, though an Evangelist, and had the gift of working Miracles, and did many, yet for this, the Church sent two Apostles, *Peter* and *John*: and so it was an Apostle that laid on hands for this gift another time; and not this onely, but the gift of Miracles and miraculous healing, though given to more then the Apostles, yet not to all Saints, even in those first times, when Miracles were most needful, till Christ had been fully taught, and Jesus proved to be he; nor are these gifts affirmed to be of like continuation with other spiritual gifts: so that, that which the Gospel in the Doctrine of laying on of hands, teacheth, that is of continual use for all Believers, is that here meant, and that is for venting our desires by Prayer to God in the Name of Christ for his mercy and free-favour through Christ to be given, in blessing with encrease of, and establishment in the Faith to Believers: and for fitting and furnishing such as have the word of Grace in their heart, to preach the Gospel, and to bless their Ministration: and for Believers approbation, fitness, faithfulness, and blessing, that are chosen into Church-Offices; and for ability, faithfulness, preservation and blessing for such as are sent and imployed in Message or business for the Church and Church-Affairs; and for gracious support

Act. 8. 5. 15, 17, & 19. 6. 1 *Cor.* 14. 22. & 12. 29, 30. *Eph.* 4. 7, 8, 13. *Eph.* 1. 17. & 3. 14, 17. *Col.* 3. 9, 10. 1 *Thes.* 3. 12. *Eph.* 6. 19. 2 *Thes.* 3. 1. 2 *Tim.* 1. 6. *Act.* 6. 6. 1 *Tim.* 5. 22. *Rom.* 15. 30, 31. *Act.* 13. 3. *Jam.* 5. 14, 15, 16, 20.

ſupport, and helpfulneſs in, and ſeaſonable deliverance out of any temptation, ſickneſs, affliction or diſtreſs, that any Believer is in, and ſuch-like: as for that anointing with oyle in the Name of the Lord mentioned, it appears to be taken in a metaphorical and ſpiritual ſenſe, becauſe oyle and anoynting uſed of old, was a type of the gifts and graces of the Holy Ghoſt, with which Chriſt was anoynted immeaſurably, and with which, he in the Goſpel anointeth Believers, which in Scripture is called oyle and anointing; and anointing with material oyle, is neither commanded, nor anywhere in Scripture mentioned to be done, much leſs ſet forth as an Ordinance, ſince Chriſt's aſcenſion into Heaven, and pouring forth the Holy Ghoſt; in which, Truth being come, Types and Shadows ceaſe; nor is it but once mentioned that I finde while he lived on earth; and that was when bodily cures by Miracles were moſt in uſe: but this is a conſtant Truth, His Name is as an Oyntment poured forth; and ſo thoſe that believe in him, are ſaid to have received an unction from him; yea, an anointing that teacheth: and ſo to anoynt thoſe we pray over, with oyle in the Name of the Lord, is in Faith and Charity fervently ſtreaming, both in Prayers and ſpeaking, ſo to declare that Name in the Vertues of the Blood and Sacrifice of him, and the Love of God appearing therein, with the reviving Inſtructions and Conſolations it affordeth, that the ſavour of his Oyntments may refreſh the heart. And this to be the Apoſtles meaning, appears in his own after-Explanation. So that the Prayer of Faith, and of the Faithful is the chief Ordinance meant here, with lifting up the hands in confidence to God, or alſo, with laying on of hands in Teſtimony of confidence in God, he being a God hearing Prayers, which is the Doctrine of laying on of hands, or that which the Goſpel teacheth concerning it; namely, the gracious Minde of God, that in all our needs, we ſhould by the Prayer of Faith and of the Faithful, ſeek help of him, and that he will hear and help us graciouſly, according to his word, *Pſal.* 64.5. And yet to cleer it,

Pſa. 44.7. *Iſa.* 61.1. *Mar.* 6.13 *cum.* 1 *Joh.* 2.20, 27, 28. *Phil.* 1.8, 9, 10, 11. *Jam.* 5.16, 20. *Mat.* 7.7, 11. *Mar.* 10.24. *Joh.* 16.23, 24.

3. This is farther to be noted, That in Scripture Language, a whole Ordinance, in which are many particular Acts, is ſometime called by the name of one particular Act in it; as, The Supper of the Lord; in which is, Bleſſing, Prayer, Inſtruction, Praiſe, taking and breaking Bread, and diſtributing Wine; eating, drinking, and

1 *Cor.* 11.20, 23, 24, 28.

*Act.*20.7. *Act.* 2.46. and commemmorating the Death of Christ, *&c.* is called by the name of one particular Act in it, even, Breaking Bread. When the Disciples came together to break Bread, *Paul* preached, *&c.* Yea, sometime that one Act is named so, as to imply all the Ordinances Believers had in Fellowship among themselves: and so the Temple of God, his House, where Sacrifices, Offerings, and burnt-Offerings, and all Temple-worship was rightly used, and so there Accepted, is even therefore called, The House of Prayer. And so this Ordinance of Prayer, in performance of which, is Confession, Petition, Praise, with bowing the knee, lifting up the eyes, the voyce, the hands, and sometime laying on of hands, as it is sometime called Prayer, sometime pouring out the heart, *&c.* so it is sometime named by one particular Act in it: sometime by one, sometime by another: sometime bowing the knees, sometime lifting up the eyes, sometime lifting up the voice; but most frequently is the Ordinance of Prayer, called by that Act in it, of lifting up the hands, *Psal.* 8.2. *When I lift up my hands,* &c. and *Psal.*63.4. *While I live, I will lift up my hands in thy Name:* Yea, the whole great suffering, and so the Oblation and Sacrifice of Jesus Christ, is sometime called and expressed by that one Act in it, of his being lifted up, (from the Earth upon the Cross:) yea, likewise the whole preaching of the Gospel, in which Christ, and him crucified, is set forth, the Propitiation for our sins, is expresst by that very term of lifting up: so our approach to God being through that Blood and Sacrifice of his, *Heb.*10.19,20. is for that exercise of Prayer, often called lifting up of hands, as *Psal.*134.2. and 141.2. *Lam.*3.41. 1 *Tim.* 2.8. and even so likewise, because when they prayed over any, or for any special mercies for any, they often did point out the parties, and testifie their desires and confidence for them, by touching them with, or laying their hands on them: therefore, their so praying and blessing, is sometime expresst in that term onely of laying on of hands, as is cleerly seen, in comparing *Mar.*10.16. with *Mat.* 19.13,15. and so here laying on of hands chiefly and mainly implieth and signifieth, The Prayers of Believers, assembled and met together in the Name of Christ, to desire some special favour and blessing of him; to which he hath promised, both his presence in the middest of them, and his gracious Answers to them: in which Prayers of Believers there

*Eph.*3.14. 1 *King* 8.54. *Psal.*123. *Judg.*21.2. 2 *Chron.*5.17. *Act.*4.24. *Joh.* 7.29,32, 33,34. & 8.27. *Exod.*9.29. *Isa.*56.7. 1 *Cor.*1.17,18. *Gal.*3.1. *Joh.*3. 14,15. *Act.*15.17. & 28.8. *Mat.*19.18,20. *Joh.*10.23,24.

is

moſt commonly a lifting up (not onely of the heart, but alſo) of the hands towards God: and ſometime, as confidence is given, a laying on of hands on parties prayed for, if preſent. And ſo, when Believers have aſſembled together, and prayed in the Name of Chriſt for any, though ſome particular outward Act were omitted at ſome time, yet it being ſuch an Act, as is ſometimes done, and by which the Ordinance of Prayer, in naming that act, is known, yea, oft named by it, and known by that Expreſſion to be done, it may be then ſo called and expreſſed in either of thoſe terms, either lifting up, or laying on of hands; either, and both, importing praying for, or over thoſe prayed for, as appears in *Jam.* 5. 14, 20. where the ſame buſineſs is mentioned, and not laying on of hands, but Prayer with inſtruction (in a metaphorical term.) And ſo much for Scripture-Uſe of the words, lifting up, or laying on of hands: in all that is ſaid, minding this, That the Principle here is not expreſt barely in laying on of hands, but in the Doctrine of laying on of hands.

4. For the Principle it ſelf that is taught to, and received of Believers in this Doctrine of laying on of hands, it appears by Scripture to be, *Principle 4.*

> *A right perſwaſion of God, concerning his infinite Love, Mercy, Truth and Faithfulneſs in and through Chriſt, to hear and anſwer the Prayers of ſuch as approach to him through Chriſt, and call upon him in his Name; in and with this perſwaſion, to have the heart ſuitably inclined, not onely ones ſelf ſo to pray to God, and wait for his anſwer, but to deſire and expect a bleſſing in the prayers of ſuch as believe in Chriſt.*

Such the perſwaſion of the Prophet by the Spirit, That God is a hearer of Prayers, and that they that by his gracious chuſing, are led to approach to him, and dwell in his Courts, are bleſſed, and ſhall be ſatisfied *a*. And thus the Apoſtle that uſed to lay on hands, was perſwaded of bleſſing, through the Prayers of Believers, and the ſupply of the Spirit, *&c.* *b*. Whence alſo he ſo earneſtly deſired the Prayer of Believers for himſelf *c*, and both for himſelf and his Fellow-

a *Pſal.* 65. 2, 4.

b *Phil.* 1. 19.

c *Rom.* 15. 30, 31. *Eph.* 6. 19.

Fellow-Labourers with him *d*. Satans ordinary way in beginning to withdraw Believers from Christ, being to steal this perswasion (or Principle) out of their heart, and so drawing them to forsaking the assemblings of the Saints together, for that end *e*. And in this Principle (or perswasion in the heart of a Believer, note,

d *Col.* 4. 2, 3. *Heb.* 13. 18.

e *Heb.* 10. 22, 25, 26. *Jude* 19, 20.

1. That it is begotten by the Oracles of the Propitiatory or mercy-Seat, and founded upon the foundation of the Oblation and Sacrifice of Jesus Christ, by vertue whereof he now appeareth in heaven for us. This the ground of all our boldness to pray for our selves or others, and so of all our hope in God for hearing believers for us.

Eph. 2. 1, 6 18. *Heb.* 9. 24. & 10. 19, 20. & 13. 15, 18. 1 *Joh.* 2. 1, 2.

2. That this Principle, as it flows from the foundation, and springs up with Repentance and Faith; so it is found in them, that through believing in Christ crucified, have repented of dead works, and do believe in Christ, and are in some measure conformed to him, in being baptized into his death, *Isa.* 1. 13, 14, 15. *Psal.* 50. 15, 16.

Phil. 1 16. 2, 4, 5, 8, 10. *Rom.* 5. 2. & 10. 14. 1 *Joh.* 2. 1, 2. & 5. 13, 14, 15, 19, 20.

3. That this Principle in the heart of a Believer, frames him to begin with God in seeking his blessing by Prayer in all distresses and enterprizes, and so to desire the Prayers of such as believe in Christ, with expectation of a blessing therein, and so in oppressing distresse, and for special Offices and Services in and for the Church, so far to desire this laying on of hands, as to desire their Prayers, Blessing, and Approbation, in seeking the Lord for him, and commending him to the Lord, and the word of his Grace, for help and blessing in the same: and likewise to desire and delight to be much in the assembly of Believers met in his Name. And this the Principle begot in the Hearts of Believers by the Oracles of God in the Doctrine of laying on of hands.

Phil. 4. 6, 7. 1 *Thes.* 5. 17, 18. *Heb.* 13. 18. *Phil.* 1. 19. *Eph.* 6. 19. *Act.* 6. 6. & 13. 1, 2, 3. & 15. 40. *Psa.* 26. 8. & 27. 4. *Heb.* 10. 25.

Chap. 8.

Of Hebrews 6. 2.

Heb. 6. 2. *And of Resurrection of the dead.* This appears by the connexion of the words, and as the Principle taught, to be the Doctrine of Resurrection of the dead: for understanding whereof, we have three things to consider, *viz.*

1. What

1. What the Resurrection of the dead is, that is here meant? and that appears in the very words to be a Reformation of those that once before lived, and are now dead, but shall be raised and made alive again to receive the eternal Judgement, which is after death: and this Resurrection, which minded, this Resurrection appeareth not to be a metaphorical Resurrection, in bringing such as were once in a healthful, rich, honourable and comfortable conditions in this life, and now in deep poverty and distress, unto their former healthful and comfortable estate and condition again in this life; which is sometimes, though the hope of such a thing, so far as is for good, is raised from the belief of this mentioned, (whence the Metaphor is) yet this is not all: nor is it that Regeneration or quickning and giving life where none was before, whether in the natural and first birth of a man, or in the new birth, (that is spiritual) in the Souls of Believers, who, though before in that respect dead, yet in that respect they were never alive before, and so are a resurrection, though a Resurrection & Vivification. *Eph.* 2. 1, 2, 5. *Col.* 2. 13. But it's evident, this Resurrection here meant, is of the Body, that once was alive, but is dead and gone from among the living, in raising and making alive again that very Body: This appears clearly to be that Resurrection the Sadducees denied, for which our Saviour said, *They erred, not knowing the Scriptures, nor the power of God.* Mat. 22. 29. This that Resurrection the Heathen Philosophers scoffed at: This that which the Apostles and false Teachers craftily and suddenly denying, fancied into an Allegorical and Metaphorical Resurrection, saying, It was already past with them; and so overthrew the Faith of some: by which seducements, some among the Corinthians fell to doubt of, and deny this Resurrection, the Resurrection of the Body, which is the Resurrection taught by our Saviour Christ, and by the Apostle in 1 Cor. 15. proving from the Resurrection of the body of Christ, the resurrection of the dead, and observeth the order and several times of the Resurrection of dead Bodies; first, Christ the first Fruits; then they that are Christs at his coming again; & after the wicked at his delivering up the Kingdom to the Father, and giving the total overthrow to death; and then affirming, That the very individual Bodies that died shall rise again; that very thing, it, that was sown or laid and covered in the earth in corruption, dishonour and weakness, shall be raised again, even it, that very thing, raised in incorruption,

Heb. 9. 27. Job 7. 21. 14. 12.

Psal. 18. & 22. 32. Deut. 32. 39. 1 Sam. 2. 7, 10. Act. 17. 26. Gen. 4. 1, 2, 3. Job 10. 9, 12. Jer. 1. 5.

Mat. 1. 18, 25. Luk. 20. 27. Act. 17. 18, 32. 1 Tim. 2. 18. 1 Cor. 11. 12. Job. 5. 25, 29. 1 Cor. 15. 3, 4, 20, 23, 24, 27, 28, 54.

Fellow-Labourers with him *d*. Satans ordinary way in beginning to withdraw Believers from Christ, being to steal this perswasion (or Principle) out of their heart, and so drawing them to forsaking the assemblings of the Saints together, for that end *e*. And in this Principle (or perswasion in the heart of a Believer, note,

d *Col.* 4. 2, 3. *Heb.* 13. 18.

e *Heb.* 10. 22, 25, 26. *Jude* 19, 20.

1. That it is begotten by the Oracles of the Propitiatory or mercy-Seat, and founded upon the foundation of the Oblation and Sacrifice of Jesus Christ, by vertue whereof he now appeareth in heaven for us. This the ground of all our boldness to pray for our selves or others, and so of all our hope in God for hearing believers for us.

Eph. 2. 1, 6 18. *Heb.* 9. 24. & 10. 19, 20. & 13. 15, 18. 1 *Joh.* 2. 1, 2.

2. That this Principle, as it flows from the foundation, and springs up with Repentance and Faith; so it is found in them, that through believing in Christ crucified, have repented of dead works, and do believe in Christ, and are in some measure conformed to him, in being baptized into his death, *Isa.* 1. 13 14, 15. *Psal.* 50. 15 16.

Phil. 1 16. 2, 4, 5, 6, 10. *Rom.* 5. 2. & 10. 14. 1 *Joh.* 2. 1, 2. & 5. 13, 14, 15, 19, 20.

3. That this Principle in the heart of a Believer, frames him to begin with God in seeking his blessing by Prayer in all distresses and enterprizes, and so to desire the Prayers of such as believe in Christ, with expectation of a blessing therein; and so in oppressing distresse, and for special Offices and Services in and for the Church, so far to desire this laying on of hands, as to desire their Prayers, Blessing, and Approbation, in seeking the Lord for him, and commending him to the Lord, and the word of his Grace, for help and blessing in the same: and likewise to desire and delight to be much in the assembly of Believers met in his Name. And this the Principle begot in the Hearts of Believers by the Oracles of God in the Doctrine of laying on of hands.

Phil. 4. 6, 7. 1 *Thes.* 5. 17, 18. *Heb.* 13. 18. *Phil.* 1. 19. *Eph.* 6. 19. *Act.* 6. 6. & 13. 1, 2, 3. & 15. 40. *Psa.* 26. 8. & 27. 4. *Heb.* 10. 25.

Chap. 8.

Of Hebrews 6. 2.

Heb. 6. 2. *And of Resurrection of the dead.* This appears by the connexion of the words, and as the Principle taught, to be the Doctrine of Resurrection of the dead: for understanding whereof, we have three things to consider, *viz.*

1. What

1. What the Resurrection of the dead is, that is here meant; and that appears in the very words to be a Resurrection of those that once before lived, and are now dead, but shall be raised and made alive again to receive the eternal Judgement, which is after death and this Resurrection; which minded, this Resurrection appears not to be a metaphorical Resurrection, in bringing such as were once in a healthful, rich, honourable and comfortable condition in this life, and now in deep poverty and distress, unto their former healthful and comfortable estate and condition again in this life; which is sometimes, though the hope of such a thing, so far as is for good, is raised from the belief of this mentioned, (whence the Metaphor:) yet this is not it: nor is it that surrection or quickning and giving life where none was before, whether in the natural and first birth of a man, or in the new birth, (that is spiritual) in the Souls of Believers, who, though before in that respect dead, yet in that respect they were never alive before, and so not a resurrection, though a surrection & live-making, *Eph.* 2.1,2,3,4,5. *Col.* 2.13. But it's evident, the Resurrection here meant, is of the Body, that once was alive, but now dead, and gone from among the living, in raising and making alive again that very Body: This appears clearly to be that Resurrection the Sadducees denied; for which our Saviour said, *They erred, not knowing the Scripture, nor the power of God*, Mat. 22.23-32. This that Resurrection the Heathen Philosophers scoffed at: This that which the Apostates and false Teachers craftily and hiddenly denying, fancied into an Allegorical and Metaphorical Resurrection, saying, It was already past with them; and so overthrew the Faith of some: by which seducements, some among the *Corinthians* fell to doubt of, and deny this Resurrection, the Resurrection of the Body, which is the Resurrection taught by our Saviour Christ, and by the Apostle in 1 *Cor.* 15. proving from the Resurrection of the body of Christ, the resurrection of the dead, and sheweth the order and several times of the Resurrection of dead Bodies: first, Christ the first Fruits; then they that are Christs at his coming again; & after the wicked at his delivering up the Kingdom to the Father, and giving the total overthrow to death; and then affirming, That the very individual Bodies that died shall rise again; that very thing, it, that was sown or laid and covered in the earth, in corruption, dishonor and weakness, shall be raised again, even it, that very thing, raised in incor-

Heb. 9.27. *Joh.* 5.28,29. *Psa.* 18. & 31. 32. & 116.1,12. 2 *Tim.* 2.7,10. *Act.* 17.26. *Gen.* 4.1,2,3. *Job* 10.9,12. *Joh.* 5.23. *Mar.* 2.18,27. *Luk.* 20.27,38. *Act.* 17.18,31. 2 *Tim.* 2.18. 1 *Cor.* 15.12. *Joh.* 5.28,29. 1 *Cor.* 15.3,4, 20,23,24,25, 26,27,28,54.

ruption glory and power; and so assuming the first to the Thessalonians, even of them that sleep in Christ, and are dead from among men. And this Resurrection hath been believed, confessed and hoped for by all that believed the Testimony of Jesus; so that in the last day, all the bodies of Men that are dead, shall be raised by Christ: the Just in the beginning of the days, to receive rewards; and the unjust at the end of the day, to receive the terrible sentence, of which enough hath been said. And this the Resurrection means.

2. What the Doctrine of Resurrection of the dead is? And this allowing be briefly seen in the Scriptures to be, that Jesus Christ as the publick Man, that died for all Men, for their sins, and gave himself a Ransome for all, that he might have them both living and dead in his disposal, he is risen from the dead, and alive for evermore, the Lord of all; and thereby verue of this his Resurrection and victory over death, and Sacrifice offered, and Power received, he is the Resurrection and the life; and will raise all men, and bring them before him to acknowledge him Lord of the just, in their Union with him, in which they live; and the unjust, in that Relation, in which they are obliged to acknowledge him Lord, and that in the Resurrection of Christ from the dead, and therein overcoming death, and offering the Resurrection of the dead, is declared and made known to be believed, the Righteousness of God, and his infinite power and faithfulness, to do all things, to fulfil his word, even to kill and make alive again; to send down to destruction, and return again; and so to uphold, help and deliver in the greatest distresses and death: and that such as believe in Christ, that as the publick Man is risen from the dead, and alive for evermore, may be quickned to a living hope, to be saved and preserved by him to the heavenly inheritance and eternal life through Faith; and so to depend on him for such supports and deliverances in greatest temptations and distresses, as is truly good for them: and also, that in this confidence in him that raiseth the dead, they may be kept from fainting in the day of adversity, and so be made willing to be made like Christ in the fellowship of his sufferings, and in death, knowing his strength is manifested in our weakness; and, that as we are conformed to him in his death, so we shall likewise also be, to the likeness of his Resurrection: If we suffer with him, we shall reign; if we die, we shall live, he being

Rom. 8. 23, 24. 1 Thes. 4. 14, 15, 16, 17. Joh. 11. 24. Act. 23. 6. & 24. 15. 1 Cor. 15. 21, 22. Dan. 12. 2. Rev. 20. 5, 6, 12, 13.

2 Cor. 5. 14, 15. 1 Tim. 2. 7. Rom. 14. 8, 9. 1 Cor. 15. 3, 4. Rev. 1. 18. Joh. 11. 25. & 5. 28, 29. & 12. 32, 33. Phil. 2. 7, 8, 9, 10, 11. 2 Thes. 1. 8, 9, 10. Isa. 26. 19. Rom. 14. 9, 12. & 5. 10, 25. Act. 17. 31. 1 Cor. 15. 1, 2. Psa. 90. 3. Heb. 13. 20, 21. 2 Tim. 2. 8. Rev. 1. 18, 19. Rom. 4. 24, 25. & 9. 5, 10. 1 Pet. 1. 3. 2 Cor. 1. 9, 10. & 4. 11, 14. Prov. 3. 21, 26. & 4. 20. Phil. 3. 7, 8, 9, 10. 2 Cor. 12. 9, 10. Rom. 6. 3, 4. 11. & 8. 17. 2 Tim. 2. 11, 12. Job. 13. 15. Heb. 11. 13.

being the Resurrection and the Life; so, as thus believing in him, as risen from the dead, we may persevere, and live and die in the Faith; and such things are taught by the Oracles of God in the Doctrine of the Resurrection from the dead, or of the dead.

3. What the Principle is, that is by the Doctrine of Resurrection of the dead taught to, and received in the believing heart: that appears to be, *Principle 5.*

Such an inward perswasion, and belief of, and in Jesus Christ risen from the dead, as makes confident an him for preservation through all sufferings and death, and raising out of death to his coming, to enjoy the like rising unto and eternal life; so, as to frame to a willingness to be conformed to Christ in his death, that we may partake of the vertue of his Resurrection, believing that, according to our dying with him, and for him, we shall be more abundantly quickned and raised by him, and live with him by the power of God: and issueth that desire and hope of the vertue of his Resurrection, for newness of life, and perseverance in the Faith, even to the death, and dying in the Faith, to rise to everlasting life. 1 Thes. 4. 14, 15. 17. 1 Pet. 1. 3. Rom. 4. 24. & 5. 8, 10. Phil. 3. 8, 9. Rom. 6. 3, 4, 5, 6. 2 Cor. 4. 10, 14, Rom. 6. 4. & 7. 6. Heb. 11. 35.

And in this Principle also are three things clearly observable, viz.

1. That it is founded upon, and produced by the Oblation of Christ believed, in his Death, Resurrection, and Sacrifice offered for us: by vertue whereof, he ever liveth to intercede for us, and will come again and raise us. Rom. 8. 32, 33. & 5. 8, 10.

2. That this Principle is onely in those that through believing in Christ, and him crucified, have been framed to Repentance from dead works, and to Faith towards God, and therein to some conformity to Christ in his death, & confidence in him for his Promises, of which some experiments in answer of Prayer they have found. Rom. 5. 1, 2, 3, 4, 5. 2 Tim. 2. 9, 10, 11, 12.

3. That this Principle inclines the heart to live by Faith in all conditions, and so to walk in the strength of the Lord Jesus. Gal. 2. 20, 21. & 5. 5. 13. Phil. 4. 4, 11, 13. 2 Cor. 1. 9, 10. And thus is the Principle begot in the heart by the Doctrine of Resurrection, &c.

ruption, glory and power: and so affirming the same to the *Thessalonians*, even of them that sleep in Christ, and are dead from among men. And this Resurrection hath been believed, confessed and hoped for by all that believed the Testimony of Jesus: so that in the last day, all the bodies of Men that are dead, shall be raised by Christ: the Just in that beginning of the day, to receive rewards; and the unjust at the end of the day, to receive the terrible sentence, of which enough hath been said. And this the Resurrection meant.

1 *Cor.* 15 42,43, 44. 1 *Thes.* 4 14, 15,16,17. *Joh.* 11.24 *Act.* 23. 6. & 24.15. 1 *Cor.* 15.21,22. *Luk* 14.14. *Rev.* 20.5,6,12,13.

2. What the Doctrine of Resurrection of the dead is: And this also may be clearly seen in the Scripture to be, that Jesus Christ as the publick Man that died for all Men, for their sins, and gave himself a Ransome for all, that he might have them both living and dead in his dispose, he is risen from the dead and alive for evermore, the Lord of all; and that by vertue of this his Resurrection and victory over death, and Sacrifice offered, and Power received, He is the Resurrection and the Life, and will raise all men, and bring them before him to acknowledge him Lord: the just, in that Union with him, in which, they [illegible] the unjust, in that Relation, in which they are obliged to acknowledge him Lord, and that in the Resurrection of Christ from the dead, and therein overcoming death, and assuring the Resurrection of the dead, is demonstrated and made known to be believed, the Righteousness of God, and his infinite power and faithfulness, to do all things, to fulfil his word, even to kill and make alive again; to send down to destruction, and return again; and so to uphold, help and deliver in the greatest distresses and death: and that such as believe in Christ, that as the publick Man is risen from the dead, and alive for evermore, may be quickned to a living hope, to be saved and preserved by him to the heavenly inheritance and eternal life through Faith: and so to depend on him for such supports and deliverances in greatest temptations and distresses, as is truly good for them: and also, that in this confidence in him that raiseth the dead, they may be kept from fainting in the day of adversity, and so be made willing to be made like Christ in the fellowship of his sufferings, and in deaths, knowing his strength is manifested in our weaknesses; and, that as we are conformed to him in his death, so we shall likewise also be, to the likeness of his Resurrection: If we suffer with him, we shall raign; if we die, we shall live, he being

2 *Cor.* 5.14,15. 1 *Tim.* 2.7. *Rom.* 14.8,9. 1 *Cor.* 15. 3,4. *Rev.* 1.18. *Joh.* 11.25. & 5.28,29. & 12. 32,33. *Phil.* 2. 7,8,9,10,11. 1 *Thes.* 4.15,16. *Isa.* 26.19. *Rom.* 14.9,12. & 5. 24,25. *Act.* 17. 31. 1 *Sam.* 2.6. *Hos.* 6.1,2. *Psa.* 90.3. *Heb.* 13. 20,21. 2 *Tim.* 2. 8. *Rev.* 1.18,19. *Rom.* 4. 24,25. & 5.8,10. 1 *Pet.* 1.3. 2 *Cor.* 1.9, 10. & 4.11,14 *Prov.* 3.21,26. & 24.20. *Phil.* 3.7,8,9,10. 2 *Cor.* 12.9,10. *Rom.* 6.3,4.11. & 8.17. 2 *Tim.* 2.11,12. *Joh.* 13. 15. *Heb.* 11.13.

being the Reſurrection and the Life; ſo, as thus believing in him, as riſen from the dead, we may perſevere, and live and die in the Faith; and ſuch things are taught by the Oracles of God in the Doctrine of the Reſurrection from the dead, or of the dead.

3. What the Principle is, that is by the Doctrine of Reſurrection of the dead, taught to, and received in the believing heart: that appears to be, *Principle* 5.

Such an inward perſwaſion, and belief of, and in Jeſus Chriſt riſen from the dead, as makes confident in him for preſervation through all ſufferings and death, and raiſing out of death at his coming, to enjoy the inheritance and eternal life; ſo, as it frames to a willingneſs to be conformed to Chriſt in his death, that one may partake of the vertue of his Reſurrection, believing that, according to our dying with him, and for him, we ſhall be more abundantly quickned and enlived by him and live with him by the power of God: whence iſſueth that deſire and hope of the vertue of his Reſurrection, for newneſs of life, and perſeverance in the Faith, even to the death, and dying in the Faith, to riſe to everlaſting life.

1 *Theſ.*4.14,15, 17. 1 *Pet.*1.3. *Rom.*4.24.&5. 8,10. *Phil.*3.7, 8,9. *Rom.*6.3, 4,5,6. 2 *Cor.*4. 10,14. *Rom.*6. 4.&7.6. *Heb.* 11.13.

And in this Principle alſo are three things clearly obſervable, *viz.*

1. That it is founded upon, and produced by the Oblation of Chriſt believed, in his Death, Reſurrection, and Sacrifice offered for us: by vertue whereof, he ever liveth to intercede for us, and will come again and raiſe us. *Rom.*8.32,39. &5.8,10.

2. That this Principle is onely in thoſe that through believing in Chriſt, and him crucified, have been framed to Repentance from dead works, and to Faith towards God, and therein to ſome conformity to Chriſt in his death, & confidence in him for his Promiſes, of which ſome experiments in anſwer of Prayers they have found. *Rom.* 5. 1,2,3, 4,5,6. 2 *Tim.*1. 9,10,11,12.

3. That this Principle inclines the heart to live by Faith in all conditions, and ſo to walk in the ſtrength of the Lord, 2 *Cor.*4. 13. *Phil.*4.4,11,13. 2 *Cor.*1.9,10. And this is the Principle begot in the heart by the Doctrine of Reſurrection, *&c.* *Gal.*2.20,21. &5.5.

Chap. 9.

Of Hebrews 6.2,3.

Heb 6.2. *And of eternal judgement.* This also by the connexion of the words, appears to be the Doctrine of eternal Judgement; and it also appears, in that it is coupled and mentioned after the Resurrection of the dead, to be that Judgement which shall be after men have died in their Bodies, and are raised and made alive again, according to that said, *As it is appointed to men, once to die; and after this, the judgement:* to which Judgement, by the voyce of Christ, All that are in their Graves shall come forth and appear before his Judgement-Seat, and be judged by him: of this our Saviour warneth us, *Luk.* 12.4,5. and 21. 34. as did the Preacher of old, *Eccles.* 11.9. and 12.14. and the Apostles since, 1 *Pet.* 4. 5. 2 *Tim.* 4.1. As for the word *Judgement*, it is used, sometime for a right discerning and estimate of Men or things, as they are good and bad; sometime, for Authority, Order and Rule given; sometime, for giving sentence, and causing the execution of that sentence; and in this sense directly, with inclusion of both the former, it is meant here: and so in this Judgement, some shall be sentenced to, and possessed of an eternal inheritance with eternal glory; and some sentenced to eternal damnation, and cast into eternal fire: of both which, are spoken at large, *Mat.* 25.31, to 46. And this Judgement is called Eternal, because the sentence passed, shall never be reversed; nor the thing sentenced ever be removed; nor they on whom the sentence passed, ever cease to be; but shall remain for ever, in everlasting joy, or torment, according to the sentence and judgement given forth, and passed on them: and so the Doctrine of Eternal Judgement, or that which is in the Gospel by the Oracles of God, taught concerning it, hath these Instructions in it: that is to say,

Heb.9.27. Joh. 5.27,28,29. 2 Cor.5.10. Rom. 2.16. Jude 14, 15.

2 Tim.2.10 Heb. 9.15. Mar.3. 29. Rev.21.8.

1. That there are some judgements both in sentence and execution in this life, both in mercies and corrections, in destructions and

Eccles.9,1,5.

and deliverances, and salvations, which are but for a time, and dure not for ever; by which also, special love or positive hatred are not demonstrated: of which I have no cause here to speak any more but this, That they both are used in this Day of Grace, to lead men to Repentance and turning unto the Lord. *Rom.* 2.4. *Job* 33.29,30.

2. That according to the Word of the Lord, and in the Ministration thereof, a sentence of Life or a sentence of Death may pass on a Man in this Life; and yet it may so come to pass, that without any alteration of the Minde and Purpose of God, the sentence may be so changed, as the execution shall not be on that Man on whom it was denounced; according to that 1 *Sam.*2.30. And so the Lord hath explained his Minde to be, *Jer.* 18.7,19. That when the sentence of death is given out against any, if thereby they be smitten, and turn from the evil against which it was given forth, God will take away the threatned evil: And when a sentence of life and good passeth on a man, if he take liberty to go on to do evil, the Lord will take away the good he said he would do unto them. And so again he saith, *When he saith to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity all his righteousness shall not be mentioned to him; but for his iniquity, &c. he shall surely die: and likewise when he saith to the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful, &c. he shall surely live, he shall not die.* And all this grounded upon this, That *God hath no pleasure in the death of the wicked; but that the wicked turn from his way, and live.* And therefore he calls and promiseth, and threatens, and corrects, and useth means that they might turn and live: and on the same ground, and from the same, and like places, the Apostles have taught the same Doctrine to Believers, warning the believing Gentiles that were grafted into the true Olive-Tree, and partook of the fatness of it, That if they abode not in his goodness, they also should be cut off: and tells them also, That the reprobated Jews, the branches broken off, if they persisted not still in unbelief, they shall be grafted in again: for God is able to graft them in again; yea, his mercy shewn to the Gentiles, hath such an end and tendency in it; yea, he hath concluded all under unbelief, that he might have mercy on all *&c.* *Ezek.* 33.13,14. *Ezek.* 33.10,11. & 18.30,31,32. *Rom.* 9.19,20, 21. *Zech.*10. & 11.7,10,17,23, 11,14,32.

3. That though through continuance in wilful Rebellion against light, and many convincements and warnings, a Man may come to that

Prov.1.24,25, 31. Jer.6.27, 28,30. Ezek. 24.13,14. Mar. 3.29. that height of sin, even in this life, as to be reprobated and given up to Satan, and so left to that eternal Judgment yet to come; yet that is so hardly discernable to any in this life, that it is not safe for us to judge farther of such, then that they are in danger of eternal damnation; for though such transgression shall not be so forgiven, but that it shall be verily and remarkably punished; yet, if by the means used, with all punishments, they be regained to repentance, the soul may be saved in the day of the Lord. Whence we are not absolutely forbidden to pray for such a one; but that we pray not for such a transgression to be forgiven and taken away, so as all punishment be removed; for of necessity that must be visibly and sorely punished here or hereafter: whence the delivery of such a one to Satan, hath such an end and tendency, while means and life is continued, to destroy the flesh, that the Spirit may be saved in the day of the Lord; for while life and means is vouchsafed, there is hope; for the end of Christ his first coming and Ministration of the Gospel, was not to judge with that judgement, to condemn the world to that eternal damnation, but to save the world; yea, such as at present rejected his words, waiting their conversion, letting that judgement alone till the last day: and the same is his end in the Ministration of his Servants. Therefore it is not good nor safe for us to be peremptory in judging that Judgement, before the time of the Lord's coming; if not that 1 *Cor.*4,5. much less this, for eternal Judgement is after death, and it appertains then also to the Lord to pass it: that is next.

1 Joh.5.16. 1 Cor.5.5. 1 Tim. 1.20. Eccles.9.1,2,3, 4. Joh.3.17. & 5.34. & 12.47, 48. Act.3.26. & 26.18. 1 Tim. 1.15.

4. That the great and eternal judgement, is after death, and the Resurrection of the Body; and the Judgement then given, will be altogether irrevocable, in respect of the persons on whom given; the sentence then unalterable, and the execution accordingly, will be eternal, and so expressly called an eternal judgement; there is then no more possibility of sinning or falling, for those then sentenced to eternal life; they are then as the Angels of God: nor is there then any more time for, or possiblity of Repentance, or escape for those sentenced to the second death; they are then as, and with the Devil and his Angels. And these things, the Oracles of God in the Doctrine of eternal judgement, teacheth: by all which we may learn, what the Principle it teaches Believers, and they receive in the belief hereof, is; namely, that it is,

Deut.22.30. Luk.20.36. Rev.20.15,18, 21. Mat.25.46.

An

An inward and hearty perſwaſion and minding of the future, unſeen, ſpiritual and eternal things, the eternal judgement of God: and therein the eternal eſtate of men: in which Believers that ſuffer for Chriſts ſake in the fleſh here, ſhall be for ever bleſſed with all fulneſs of glorious joy and bleſſing; and all their enemies for ever overthrown, and puniſhed with eternal torment: in which perſwaſion, and minding of theſe unſeen and eternal things, their afflictions become light and bearable to them, their hearts cheered, comforted, and ſtrengthened and ſet on things above; ſo, as longing for this heavenly ſtate, they are bent with deſire and endeavour in all things to pleaſe God; and ſo to long and wait for the coming of our Lord Jeſus in glory. Principle 6. Rom. 8.17,24. 2 Cor. 4.16,17, 18. & 5.1,10. Heb. 11.13,16, 25. Col. 3.1, 4. 2 Tim. 4.8. 1 Theſ. 1.9,10. Rev. 22.16,20.

The Foundation of this perſwaſion and Principle, that which produceth it, and on which it is built, is, as of all the former, the Oblation of Jeſus Chriſt, in his Death, Reſurrection, and Sacrifice offered, and by vertue thereof, ſitting on the Right-hand of God, mediating till he come again. And they in whom this perſwaſion and principle is, are ſuch as in whom Chriſt is ſpiritually in ſome meaſure formed, even ſo far, as that from the belief and knowledge of Jeſus Chriſt, and him crucified, all the forementioned Principles are in a gracious meaſure in them; and ſo with them this alſo: By all which they are framed, both with deſires and patience, to expect, and in well-doing to wait for the coming of the Lord. Heb. 9.2,3. & 7.25. 1 Cor. 1.5, 6,7 8. 1 Theſ. 1.4,5,6,10.

And theſe be the ſix Principles, called, The firſt Principles of the Oracles of God, that flow from the Foundation, and teach theſe Principles by it, and build them on it, and therethrough builds the Believers on Chriſt the Foundation, and frames them to the Minde of Chriſt, and ſo leads them. The firſt two, which are Repentance from dead works, and Faith towards God, being thoſe in which working, the Believer is taken out from his eſtimate of himſelf and the world, and the fleſh, with affections and luſts thereof crucified, and he drawn to high eſtimates of Chriſt, and by Faith and Love united to him. The ſecond two, that is, the Doctrine of Baptiſms, and of laying on of hands, be thoſe in which the Believer is formed more and more to Chriſt, in fellowſhip with him, and conformity Heb. 5.12.

to

to him in his death, and likewise in the spiritual vertue of his Resurrection, with enjoyment and experiments of his goodness in his Promises. The third two, that is, the Doctine of Resurrection of the dead, and of eternal Judgement, be those in which the Believer is quickned up in hope of eternal life & inheritance, and encouraged with constancy and patience to expect and wait for the coming of Christ, then to enjoy all the good promised. All these mentioned, he saith, *Heb.6. 3. And this will we do, if God permit:* as if one should say, We having formerly taught, and laid the Foundation among you, and therein taught the Oracles of God unto you, which you have heard, and known, and believed, and therein learned and received the first Principles thereof: And we having now mentioned those first Principles of the Oracles of God, begotten in you by the Oracles of God in your belief of the Testimony of Christ; This we will do, that is, even the same foresaid; that is, in our writing to you, leave, and let remain these things with you and in you, as things we are perswaded you have and retain; and in believing remembrance of the Oblation of Christ whence all sprang you shall be saved. But now not staying to declare again what the Foundation is, and which be those Oracles of God, or to open these first Principles thereof, we will proceed to perfection, in opening more fully to you the Ends, Excellencies, Vertues, and Usefulness of the Oblation of Christ in his remaining Priesthood, in his Mediation and Intercession by vertue thereof, thereby to stir up in you these Principles you have already received in believing on him, that you may be farther builded on him, and have more usefulness of your knowledge of Jesus Christ for union and fellowship with him, and conformity and fruitfulness to him; and God permitting us, this we will assay and endeavour to do, and that upon very weighty reason and grounds, because you having received so much as gives us encouragement; and if any receiving so much, should have clean departed, our labour would be in vain to them; but not judging you such, we will not on a surmise, desist.

1 Cor. 15. 1, 2, 3, 4.

1 Pet. 2. 2, 3, 4, 5, 9.

CHAP.

CHAP. X.
Heb. 6. 4, 5.

FOr it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost; and have tasted the good word of God; if they fall away, to renew, &c. For those, Such as once had what these have, but are now fallen off, &c. So that I shall note in these two and the following verses, only these things. 1. That all this faith and principles in these *Hebrews*, was neither acquired, nor humane notions and motions, but the work of the holy spirit, affording spiritual operations. 2 That those that fall away from Christ, when they have so known him, it is impossible to renew them, &c. 3 The reason of that impossibility. 1 For the first of these, It is evidenced in so many operations of the Spirit, as hee had formerly mentioned principles. And so hee saith who were once, that is, those fallen, if any such should bee among them; which he will not say are, but where-ever they are, they once were, as those written to are (and not only were) seeing they retain it, they are. Heb. 6. 4, 5. Vers. 4, 5

1 They were inlightened: whence hee bids them call to remembrance, the former days in which they were illuminated, Chap. 10. 32. The Scripture shews, the fountain of this light and inlightening, to be Christ in the appearance, and discovery of whom, Gods gracious mind appears, the medium and instrument, bringing it and opening the eyes. Is the Testimony of Christ, the Gospel, the command or word of grace, the light entering, that which openeth the understanding enlighteneth the heart, and enableth it to discern; Is the holy Spirit comming forth from Christ, in and through the Gospel, with divine and supernaturall light and inspiration to the mind and heart. The first effect of this inlightening is, convincement of sin, of righteousnesse, and judgement, &c. And where any receive this reproof, and by the light and strength of it, turn to the Lord, repentance from dead works is wrought, and such are brought out of darknesse into his marvellous light: And so lively and evangelicall and effecatious was their repentance, with such spiritual illumination from Christ by his spirit, with his word.

Psal. 36. 9. John 1. 9, 12 Eph. 5. 14 Psal 19. 8 & 119. 130 Prov. 6. 23 2 Pet. 1. 19 2 Cor. 4. 6 Eph. 1. 17, 18 & 5, 13 Iohn 16. 7, 8, 9, 10, 11 Prov. 1. 23 Acts 26. 18 1 Pet. 2. 9

to him in his death, and likewise in the spiritual vertue of his Resurrection. The third two, that is, the Doctrine of Resurrection of the dead, and of eternal Judgement, be those in which the Believer is quickned up in hope of eternal life & inheritance, and encouraged with constancy and patience to expect and wait for the coming of Christ, then to enjoy all the good promised. All these mentioned, he saith, *Heb.6.3. And this will we do, if God permit*: as if one should say, We having formerly taught, and laid the Foundation among you, and therein taught the Oracles of God unto you, which you have received, and therein learned the Principles thereof. And meditating now on mentioned those Principles of the Oracles of God, begotten in you by the Oracles of God in your belief of the Testimony of Christ; This we will do, that is, pass the same Method, that is, in our writing to you, leave, and not remain there things with you and in your hearts, but go on to perfection, and in all things you shall be saved. But now according as declared in what the Foundation is, and which be those Oracles of God, or to open these first Principles thereof, we will proceed so perfection, in opening more fully to you the Gods Excellencies, Virtues, and Holiness of the Creation of Christ in his humiliation, mentioned in his Mediatorship, and Intercession by vertue thereof, thereby to stir up in you these Principles you have already received in believing on him, that you may be farther built on him, and have more usefulness of your knowledge of Jesus Christ for union and fellowship with him, and fruitfulness to him; and God permitting us, this we will also endeavour to do, and that upon very weighty reason and ground, because you having received so much as gives us encouragement; and if any receiving so much should have clean departed, our labour would be in vain to them: but not judging you such, we will not go on to [illegible]

1 Pet.2.2,3,4, 5,9.

CHAP.

CHAP. X.
Heb. 6. 4, 5.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost; and have tasted the good word of God; if they fall away, to renew, &c. For those, Such as once had what these have, but are now fallen off, &c. So that I shall note in these two and the following verses, only these things. 1. That all this faith and principles in these *Hebrews*, was neither acquired, nor humane notions and motions, but the work of the holy spirit, affording spiritual operations. 2 That those that fall away from Christ, when they have so known him, it is impossible to renew them, &c. 3 The reason of that impossibility. 1 For the first of these, It is evidenced in so many operations of the Spirit, as hee had formerly mentioned principles. And so hee saith who were once, that is, those fallen, if any such should bee among them; which he will not say are, but where-ever they are, they once were, as those written to are (and not only were) seeing they retain it, they are. Heb. 6. 4, 5. Vers. 4, 5.

1 They were inlightened: whence hee bids them call to remembrance, the former days in which they were illuminated, Chap. 10. 32. The Scripture shews, the fountain of this light and inlightening, to be Christ in the appearance, and discovery of whom, Gods gracious mind appears, the medium and instrument, bringing it and opening the eyes. Is the Testimony of Christ, the Gospel, the command or word of grace, the light entering, that which openeth the understanding enlighteneth the heart, and enableth it to discern; Is the holy Spirit comming forth from Christ, in and through the Gospel, with divine and supernaturall light and inspiration to the mind and heart. The first effect of this inlightening is, convincement of sin, of righteousnesse, and judgement, &c. And where any receive this reproof, and by the light and strength of it, turn to the Lord, repentance from dead works is wrought, and such are brought out of darknesse into his marvellous light: And so lively and evangelicall and effectious was their repentance, with such spiritual illumination from Christ by his spirit, with his word.

Psal. 36. 9. John 1. 9, 12 Eph. 5. 14 Psal 19. 8 & 119. 130 Prov. 6. 23 2 Pet. 1. 19 2 Cor. 4. 6 Eph. 1. 17, 18 & 5. 13 Iohn 16. 7, 8, 9, 10, 11 Prov. 1. 23 Acts 26. 18 1 Pet. 2. 9

2 And have tasted of the heavenly gift (the fallen had, and these writ too both had, and in some measure still did, though through their dulnesse, the edge of their appetite, and liveliness of relishing in their Pallate, had some abatement, whence the Apostles discovery of fears, and setting forth such danger, and giving such warning, are intermixt, to quicken up the same again: for, they *have tasted*, and have yet an appetite to be quickened) Now the word Tasting, in this businesse appears to bee, both eating, feeding, savouring, and relishing, and discerning the goodness, and pleasantnesse, of that is eaten or tasted. And so the word Tasting in Natural things is put for eating and feeding, *2 Sam.* 3. 35. *Jonah* 3, 7. And for discerning and relishing, *2 Sam.* 19. 35. *Iob* 6, 6. and 12. 11, *Ioh.* 2. 9, 10. And so for spirituals, when the words of God are received into and laid up in the heart as food. They prove sweeter than honey to the taste; whence when men are exhorted to make tryal of the goodnesse of the Lord by trusting in him, they are bidden to *taste and see, that the Lord is gracious*: And the Church professeth his fruit sweet unto her taste, &c. of which tasting *Peter* speaketh, 1 *Pet.* 2. 2, 3. and so this Apostle here, for there is no other sence of tasting, in this businesse given us in Scripture. For the thing tasted, that is in some measure eat and drunk of, and the sweet savour relished, that is, expresse to be the heavenly gift. The same by which that principle called faith towards God was affected, and with which it closed, and that is no other but Christ: The oblation of Christ, the flesh and blood of Christ, Jesus Christ as he hath suffered for our sinnes, and offered himself a sacrifice to God for us, and so filled with spirit to send forth to us, and in the Gospel set forth, the propitiation for our sins, wisdome, righteousnesse, sanctification, and redemption for us, and the mediator between God and us, so hee, so as the true bread of life which came down from heaven, and which God so graciously, and for so gracious an end hath given; the gift of God, the heavenly gift; And which in the Ministery of the Gospel hee sendeth, tendereth and giveth, yea, and no other giveth hee, for any to feed on but this true bread of life. And in giving him, will with him give all things that are good, and in beleeving on his name, hee is received, and in, with, and from himself, and in exercise of faith in receiving the grace that flows through him, and so

Chap. 3, 4, 5, 6.

Job. 23. 12. Psal. 119. 103, 104. & 34. 8 Cant. 2. 3

John 6. 35, 48, 50, 51 & 3, 16, 17. & 4. 10 Isa. 9. 6. Acts 3. 26. Gal. 3. 1. John 6. 32 Rom. 8. 32 John 1. 12 1 John 5. 11, 12 John. 6. 51, 52, 64.

so resting on him, and taking satisfying, and well pleasednesse in him; And in that he hath done, and is become, and doth and will do, men do eat of his flesh, and drink of his blood: And so tasting the graciousnesse of the Lord, are by him more inlived, and built upon him: And such the tasting here meant of the heavenly gift, by which that principle of faith towards God was wrought, in exercise of which faith also is still the tasting of the heavenly gift. As for those fallen away, they did once taste of the heavenly gift and then it was precious to them, and of high esteem with them, though now having crucified it, it is of no effect with them. And our Saviour saith, *not he that once came, that once beleeved, that hath once eaten, but he that commeth, that beleeveth, that eateth*; as speaking of a present, and continued act, which was not in those fallen ones: But in those writ too it was, they did still in some measure eat, and so taste and relish: for they had the rejoycing of hope, and the beginning of confidence, which they are exhorted in beleeving, still to hold fast, even on like ground, as *Peter* exhorted those new born babes that tasted, To whom he wrote: And so the principle of faith towards God; Being produced through the righteousnesse of God, and our Saviour Jesus Christ, which is manifested in and through the oblation of Christ, and being also built upon Christ the foundation, accompanied with such spiritual operation, affording such tastes of goodnesse in the heavenly gift. It is for the kind of it, the same precious faith the *Apostles* had: And so *Peter* affirms it to the Beleevers, giving them the same warning, in case of the losse of those tastes and relishings, which the Apostle doth here: so the faith; the same of the same kind, I say not of the same degree and measure for growth and establishment: yea the drift of the Apostle was to lead them to farther growth and establishment in this Faith, not to another faith.

1 Pet. 2. 2, 3, 4, 5

Gal. 4. 15. & 5 2, 4.
2 Pet. 1. 9

Iohn. 6. 29, 37, 47, 51, 54, 56, 58,

Heb. 3. 1. 6, 7, 13, 14, 15
1 Pet. 2. 1, 2, 3, 4, 5, 6

2 Pet. 1. 1, 2, 3, 4, 5, 9, 10

3 And were made partakers of the Holy Ghost: This as suted to the principle of the Doctrin of Baptisms; declares its own meaning to bee, not only of those vertues and springs of love, joy, peace, &c. *Gal.* 5. 22. effected by the Holy Ghost in the spirit of Beleevers, but also together therewith, certain spiritual gifts, and operations, for usefulnesse, whereof to every Beleever is given, some in some measure: And so these in being baptized in to the death of Christ (by all the mediums, with water, word, afflictions, and spirit extended to them) they did also partake of the vertue

Eph. 4. 7.

of his resurrection, so as they were also therein indued with such spirituall gifts as whereby they were inabled in exercise of faith and love; to speak spiritually in prayer, and praises to God, and spiritually and profitably in instruction, admonition, exhortation, and consolation to men; as appears in comparing the Promise, *Act.* 2. 38, 39. and 11, 15, 16, 17. and *Rom.* 6. 4, 5, 6. with the performance to beleevers, 1 *Cor.* 1. 4, 5, 6, 7. And not to every one the same usefull gifts, or the same measure in the gifts given, but to some one, to some another, to some more, to some less; And so to every one some, according to the measure of the gift of Christ, in and with which they were fitted to bee fruitfull, and in exercise of the same in faith and love according to their measure, and the divine vertues in them; they should neither bee barren, nor unfruitfull in the knowledge of Christ, but Vessels serviceable for their Masters use in the House of God: Whence Beleevers are directed in all their speaking, and use of spirituall gifts; To keep this Rule in going forth according to the proportion of faith given them, and the measure of spirituall gifts given and received by them. He that by any other acquired knowledge or learning, presumeth to speak besides or beyond this Rule; is like to fall into the condemnation of the Devill, that was not content with his place. These spirituall gifts, being given to profit withall, and tending to open and confirm the Testimony of Christ: And as of the *Romanes* ability through these gifts, so of these Hebrews. Hee was perswaded, they were also, and not like the fallen ones that had deprived themselves thereof, but these retainings were capable of that hee indeavoured, even to lead them to farther usefulness and fruitfullness; They were made partakers of the Holy Ghost.

Eph. 4. 7. 8.-- 12, 14, 15, 16. 1 Cor. 12. 2, 4, 5, 6, 7 -- 11. 2 Pet. 1. 8. 2 Tim. 2, 21. Rom. 12, 3, 6, 7, 8. 2 Pet. 4. 10, 11. Col. 2. 18. 1 Tim. 3. 6. 1 Cor. 12. 7. & 1, 5, 6, 7. 1 Thes. 5. 8. Rom. 15. 14, 15.

4 *Vers.* 5. And have tasted of the good word of God: And this also suited to the Principle of laying on of hands; shews its own meaning to be, that whereas God by his Son had graciously promised, to hear their prayers put forth in the name of his Son, and to give them his good Spirit, and every good thing they should and did so ask of him: And this in speciall manner, for things of neerest and greatest

Mat. 7. 7.--11. Ioh. 16. 23, 24.

test concernment: When two or three of them did assemble together in his name, and desired any favour of him; Hee will bee in the midst of them, and it shall bee done in Heaven for them; They had tasted, that is, found sweetnes and refreshing in experiments of his truth, mercy and goodnes, in answering their prayers, and manifesting his gracious presence in the assemblie of his people, in performing his promises, when they have prayed, and in confidence lift up hands to him, and sometime in that confidence, as a testimony of it, laid hands on parties prayed for: And so have had experience of the graciousnes of the Lord, in his pity towards them, and of his truth in his promises, and of his infinite love, power and faithfullnes in hearing of prayers: and so not executing deserved threats, but freely performing his promises of good (whence called the good Word) unto them: And how this doth comfort, sweeten, enlarge and oblige the heart to cleave to God, and continually to love and call on him; and keep to the assemblie of the Saints, is fully professed by the Prophet in the whole 116 *Psalm*, and else where. And in this was set out the greatnes of *Solomons* sin, That hee departed from following the Lord that had in such evident manner appeared to him twice: And this shews the greatnes of the sin of those fallen, in forsaking the assemblies of the Saints, and crucifying to themselves, him from whom they had tasted so much of his graciousnes in performing his promises: and hearing the prayers, and blessing the assemblies of Beleevers; And therein shews the great incouragement and obligation these Hebrews had to continue in their faith, and fellowship, and approaching to God, and provoking one another to love, and good works, having had so many experimens of the graciousnes of the Lord. His drift being to stir them up more hereto, in that hee hath farther to say to them; who have tasted of the good Word of God, and of the powers of the World to come: This Word being in the Plurall Number. The powers of the World to come: doth sute this sentence, to the two last Principles. That is the Doctrin of the Resurrection of the dead, and of eternall Judgement. Both being grounded on the Re-

Mat. 18.19,20.

Psal. 65.2.4. & 18.6, 7. & 10.3.8--10.

Act. 21.24--38.

Psal. 27.4.

1 King. 11. 9.

Heb. 10. 25, 26.

Heb. 10.19,20, 22, 23, 24, 25.

Heb. 6. 5.

surrection of Christ, and his comming again, and both, the Resurrection of the dead, which is first, and the eternall Judgement which follows that Resurrection, appertaining to, and to be done, not in the time of the World that now is, but in the World to come, at and after the visible appearing of Jesus Christ; so that of the powers in the Doctrin of both these, and the spirituall efficacies of both these in that Doctrin beleeved, and of the power of the Spirit, that in that Doctrin doth in some measure present or shew them to the view of faith, and assertain their being really done in the due time, of these powers, of both these, hee speaketh, and of the same say they have tasted, that is, they have discerned, savoured, relished, and experimented the efficaciousness of the Divine Power by which these shall bee effected.

Ephes. 1. 19, 20. & 2, 4, 5, 6. Rom. 7. 9. 24, 25.

1. In their new birth, even when they were dead in sins, cast by the sentence of the Law, when sin accused, and all their righteousness failed, and dispair of all hope in themselves ceised on them; And while they were in so great blindness and death: The Power of this grace in the Doctrin of Christ raised from the dead, and being the raiser of men, quickened and enlived them.

2 Tim. 1. 7, 8. Rom. 7. 6. & 8, 10, 11.

2. In receiving from Christ into their heart, an inward living Principle or Spirit of Faith and Life; That without an outward enforcement from law or fears, or thoughts of acquiring self-advantages; doth from the grace beleeved, and hope received spring up love, joy, childelike affections: and so lead to serve in newnesse of spirit and life.

Gal. 5. 22, 23, 24.

2 Cor. 1. 8, 9, 10. 2 Tim. 4. 17, 18

3 Since they were quickened in beleeving. In raising them out of great deaths, in distresses and temptations; in which all seen hopes of help were removed, and so far the sentence of death was passed on them; yet hee delivered and consolated them.

Phil. 3. 9. 14. Heb. 11. 25, 26. Psal. 37.

4 In enabling them with willingness to bee conformed to Christ in his death, and so to pass through deaths for Christs sake, and to bear with patience, the wrongs and oppressions of the wicked, knowing the certainty of the Resurrection, and of eternall Judgement.

5 In

5 In elivating the Affections to things above, where Christ is. And so moving to hope, and long, and wait for the comming of our Lord Jesus Christ, and the blessed hope and inheritance then to bee given by him in the resurrection of the just, as is shewn in opening the two last Principles: Now then put all said in these first five verses together of the Principles with the spirituall operations. And minde how Jesus Christ in his oblation is the foundation of all; and the oracles of God in discovery of that foundation; And those oracles the teacher of these Principles, and the holy Spirit of God in this teaching, the enlightener of the mind, and worker of these Principles in the heart, and there through building the Beleever on the same foundation from whence all these flow; and so having effected in them repentance from dead works, faith towards God, and such tasks of the heavenly gift, conforming to Christ in his death, enduing with spirituall vertues and gifts; affording experience of Gods graciousness in performing his Promises, with a principle of life in the beginning of confidence, to live to God, and wait for the comming of our Lord Jesus Christ. Surely, surely in all this is set forth, True Faith and Holiness of the right kind; even saving and justifying, and here set forth in a great degree and measure also. And this the very same faith that was in these Hebrews to whom this Epistle was written, whom he owneth as holy Brethren.

Col. 3. 1. 4.
1 Thes. 1. 10.
Tit. 2. 13.

And yet notwithstanding all this; Hee by the same Spirit warneth them to flye all those evills that indanger to departing from this faith, and such Principles in which they were fastened on such a foundation, where they had so great salvation, and such a blessed hope; and so warns them of the great danger in case of forgetfullness, and neglect of so great salvation: And to avoid that danger; by holding fast the rejoycing of hope, and beginning of confidence, begot in them, firm to the end; And to hear his voice and beware of the deceitfullness of sin, and departing through unbelief: And setteth before them the examples of those that through unbelief did not enter the typicall rest, and craveth leave to fear, least any of them should seem to come short

Heb. 2. 1, 2, 3.
Heb. 3. 6, 7, 12, 13, 14, 16-19.
Heb. 4. 1.

of

Heb. 5. 11, 12. Chap. 6. 1, 2, 3, 4, 5 6, 7. & 10. 25, 26, 29. Jer. 2. 21, 22. 1 Joh. 2. 19. chap. 6. 9, 10.

of entring the true rest: And these holy Brethren also hee reproves for their dulnes and unprofitableness. And then minding them of the foundation laid among them, and the Oracles of God thereby to them, and the Principles they taught, which these also had received, with the lively operations of the Holy Ghost therein, experimented also by them: And then hee secretly intimates to them, as if some so far brought as they were, yet for want of heedfullness to this great salvation, were seduced by the Tempter; And had wilfully and wickedly departed from this faith, and therein from the foundation, Oracles and Principles; which Apostates hee puts here in the third person, Those, and they; because when fallen away, they are no longer of this number. And because hee doth not judge nor will sentence any of them to bee such, yea hee was better perswaded of them; and yet proposeth those as terrible examples to warn them. And so the application by way of warning and admonition, and even to fear such things as cause such danger is even to Beleevers, and that both in the first person wee, *chap.* 2.1.3. & 10.26. & 12. 25. and also in the second person to them, *chap.* 3. 7--13. 15. & 4. 1. & 5. 11, 12. & 12. 25. And this the usuall language of Scripture in like cases of departure, and the danger thereof. *Rom.* 8.13. 1 *Cor.* 15.12. *Gal.* 1.6. & 4.11. & 5.4. 2 *Pet.* 3.17. And so this great danger, being proposed as a warning. I shall consider the two next points propounded in these verses.

CHAP. XI.

Heb. 6, 4, 6, 7, 8.

Heb. 6. 4. 6.

For it is impossible for those, who were once enlightened, &c. If they fall away to renew them again unto Repentance, seeing they crucifie to themselves, the Son of God a fresh; and put him to an open shame. In which words for shewing the impossibility of renewing such. And the reason thereof, I shall consider what the Text offers.

1 *The persons that have and do so highly sin, as to renew them is impossible.*

1 They

1 They are not such, as being brought to the knowledge of the Principles of the Doctrine of Christ, and from the foundation and Oracles of God, opening and pressing for the first Principles to bee received, do yeeld up themselves to bee framed by them into a Church-estate, and to bee built upon them to bring them forth in due time to light. Rom. 10. 15.

2 They are not such, as being brought to the knowledge of the Principles of the Doctrine of Christ, and from the foundation and Oracles of God, opening and pressing for the first Principles to bee received, do yeeld up themselves to bee framed by them into a Church-estate, and to bee built upon them to bring them forth in due time to light. Joh. 2. 9. Luk. 24. 26. Act. 4. 18. 1 Cor. 15. 13. 15. 23.

3 They are not such, as being brought to the knowledge of the Testimonies of the Gospel, concerning the [illegible] Oracles of God. And are not yet so prevailed with to heed, and yeeld up thereto, as by spiritual light and evidence, to have those forementioned Principles framed in them, and have their knowledge and light in understanding and reason. These are to bee, and may hopefully by the word of grace bee pressed thereto. Joh. 8. 36. 43. 44. 47. 2 Cor. 5. 20. 21. & 6. 1.

4 They are not such, as being brought as far as the fore-mentioned, yea with some spiritual operations, having a tendancy towards the principles receiving: And yet after by evill teachers, and temptations turned aside, and fall into doubtfulness of, or deny all, of some of the Oracles, and decay of that towardness that was in them towards the Principles, and so are found fallen away: for by further opening the Doctrin of Christ, and from the foundation and Oracles of God, opening and pressing for the first Principles to bee received. They may bee recovered, and their recovery is to bee hopefully sought; But they are such as have by the Oracles of God been brought upon the foundation; and so had the forementioned Principles framed in them, with such enlightenings and tastes as hath been shown. 1 Cor. 15. Gal. 3. & 4. 5. Jude 19. 20. 21.

5 Yet they are not such as these, through weakness or some violent temptation prevailed with, and so overcome, that they are fallen into some grosse sin against some of the ten Commands, or some breach of charity in sinning against some branches of the Precept of the Gospel, for the recovery of these by the words of grace and reproof, and means Gal. 6. 1. 1 Cor. 5. 2 Cor. 2. 3. 11. & 12. 19. 21. 2 Thes. 3. 14. 15.

Heb. 5. 11, 12. Chap. 6. 1, 2, 3, 4, 5 6, 7. & 10. 25, 26, 29. Jer. 2. 21, 22. 1 Joh. 2. 19. chap. 6. 9, 10.

of entring the true rest: And these holy Brethren also hee reproves for their dulnes and unprofitableness. And then minding them of the foundation laid among them, and the Oracles of God thereby to them, and the Principles they taught, which these also had received, with the lively operations of the Holy Ghost therein, experimented also by them: And then hee secretly intimates to them, as if some so far brought as they were, yet for want of heedfullness to this great salvation, were seduced by the Tempter; And had wilfully and wickedly departed from this faith, and therein from the foundation, Oracles and Principles; which Apostates hee puts here in the third person, Those, and they; because when fallen away, they are no longer of this number. And because hee doth not judge nor will sentence any of them to bee such, yea hee was better perswaded of them; and yet proposeth those as terrible examples to warn them. And so the application by way of warning and admonition, and even to fear such things as cause such danger is even to Beleevers, and that both in the first person wee, *chap.* 2.1.3. & 10.26. & 12. 25. and also in the second person to them, *chap.* 3. 7--13. 15. & 4. 1. & 5. 11, 12. & 12. 25. And this the usuall language of Scripture in like cases of departure, and the danger thereof. *Rom.* 8.13. 1 *Cor.* 15.12. *Gal.* 1.6. & 4.11. & 5.4.2 *Pet.* 3.17. And so this great danger, being proposed as a warning. I shall consider the two next points propounded in these verses.

CHAP. XI.

Heb. 6, 4, 6, 7, 8.

Heb. 6. 4. 6.

For it is impossible for those, who were once enlightened, &c. If they fall away to renew them again unto Repentance, seeing they crucifie to themselves, the Son of God a fresh; and put him to an open shame. In which words for shewing the impossibility of renewing such. And the reason thereof, I shall consider what the Text offers.

1 *The persons that have and do so highly sin, as to renew them is impossible.*

1 They

1 They are not such as do and alwayes hitherto have lived in ignorance and unbeleef, and so in prophaneness, &c. for to such the Gospell declaring the foundation, and sounding forth the oracles of God may bee hopefully, and is to bee preached to them to bring them from darkness to light. Ioh. 3. 14, 15, 16. Act. 13. 38, 39, 47. Rom. 16. 26

2 They are not such as having heard of the foundation, do beleeve it to bee, and yet are not instructed in, or acquainted with the oracles of God (as in particular related, part 2. *chap.* 10. page 94. 95.) for to such as these they are to bee, and may bee hopefully taught and opened. Joh. 2. 9. Luk. 24. 26, 46 Act. 4. 18, 26. 1 Cor. 15. 12, 13 -- 23.

3 They are not such, as having heard and beleeved the Testimonies of the Gospel, concerning the foundation and Oracles of God. And are not yet so prevailed with to heed, and yeild up thereto, as by spirituall light and evidence, to have those forementioned Principles framed in them, only have their knowledge and faith in understanding, and notion. These are to bee, and may hopefully by the word of grace bee pressed thereto. Ioh. 8. 30, 31, -- 36. & 12. 42, 43 -- 47. 2 Cor. 5. 20, 21, & 6. 1, 2. 1 Cor. 15.

4 They are not such, as being brought as far as the farthest of these, yea with some spirituall operations, having a tendancy towards the principles receiving; And yet after by evill teachers, and temptations turned aside, and fall into doubtfullness of, or denyall, of some of the Oracles, and decay of that towardness that was in them towards the Principles, and so are found fallen away: for by farther opening the Doctrin of Christ, and from the foundation and Oracles of God, opening and pressing for the first Principles to bee received. They may bee recovered, and their recovery is to bee hopefully sought; But they are such as have by the Oracles of God been brought upon the foundation; and so had the forementioned Principles framed in them, with such enlightenings and tastes as hath been shown. Gal. 3. & 4, & 5. Iude 19, 20, 21.

5 Yet they are not such as these, through weakness or some violent temptation prevailed with, and so overcome, that they are fallen into some gross sin against some of the ten Commands, or some breach of charity in sinning against some branches of the Precept of the Gospel; for the recovery of these by the words of grace and reproof, and means Gal. 6. 1. 1 Cor. 5. 2 Cor. 2, 3 -- 11. & 12. 19 -- 21. 2 The[illegible] 14, 15.

appointed thereby, may be hopefully ſought; but they are ſuch as theſe ſo far procee ded, that are fallen away from Foundation, Oracles, Principles; after all that light wilfully contemn and turn from this grace, and deſpite it and this is their ſin as before related in *part. 2. chap. 7. pag.* 80--81.

Heb. 10. 26, 27, 28, 29, 30.

2. That ſuch as ſo grievouſly ſin againſt grace, it is impoſſible to renew them again to repentance, *It is impoſſible.* The Apoſtle ſpeaketh here of his miniſtration, by preaching or writing; for hee gives it as the reaſon, why hee forbears going over again the foundation, Oracles, and thereby opening and preſſing the firſt Principles; becauſe for ſuch as need it, and to whom it may bee profitable, they to whom hee writes are fitted, and may do that; but the uſefullneſs hee is preſſing to is needfull for them, but to ſuch fallen ones, all hee hath to ſay will be of no avail to them; therefore hee will proceed and let ſuch alone, *for it is impoſſible to renew them again to repentance*; Wee have nothing to ſay of the Mediatour, to preſs any thing on them, but what they have crucified to themſelves and contemn: So it is *impoſſible to us to renew them*, it is out of the bounds of our miniſtration; wee uſe either to reject ſuch, or deliver them to Satan, and not exerciſe our miniſtry farther towards them while they are ſuch, and ſo wee would have you to do. They are fallen into the hands of God, who hath left us nothing in our miniſtration, to ſhew how God may deal graciouſly with them through a Mediatour, but all wee have to ſay of the Mediatour, whom they have ſo deſpitefully uſed, will aggravate their ſin, and preſent nothing but terrour to them; they are in a fearfull condition, and in danger of eternall damnation. But the Power of God wee will not limit. And *all things are poſſible to him*; Though hee will do nothing but according to the counſell of his own Will: And ſo in this ſenſe hee ſaith, *it is impoſſible to renew, &c.* which is a terrible ſentence.

1 Tim. 1. 20.
2 Tim. 2. 21.
Tit. 3. 10, 11.

Heb. 10. 25, 26, 27, 28, 29, 30, 31.

Mar. 3. 29.

3. The Reaſon, *Why it is impoſſible to renew them again to Repentance*, is expreſt, ſeeing (or becauſe) They crucifie to themſelves the Son of God afreſh, and put him to an open ſhame: Hee that was once willingly crucified, and put to an open ſhame for them, and by his Spirit, commen-

commending his love there through to their hearts, hath been glory and beauty to them, precious and efficacious in them; yet now they turning aside to some vain dreams, have hardened their hearts against him, and for lying vanities have forsaken him, and now are turned adversaries to him; and by their own reasonings and lusts, and magnifying some other thing, do make his blood and sacrifice of no account and efficacy to themselves, but crucifie him, and cast shame on him, to make him despicable to themselves and others: And there is no other Sacrifice to help them, no mean of any help but in the freeness of Gods love, that gave his Son, and through that blood and Sacrifice of his, made known by his gracious Spirit; And all this they have trodden under foot, despised, despighted: And yet, that's not all, they are not by any Judgements or warning reclaimed; but they go on, and continue so doing. And so hee saith, not only they have fallen away, and have crucified, but they are even now still so doing, they fall away, they crucifie, &c. that is their business. And they are so doing, *it is impossible*, and therefore *impossible to renew them again to Repentance*; the words are very plain in themselves.

Heb. 10. 26, 29, 30.

4 That this great danger of eternall damnation into which some have fallen, is in some cases to bee declared, and set before them that are not fallen into it, that they may be warned to avoid all those evils by which by degrees, if not avoided, they may bee brought to fall into it. And so the Apostle sets this danger before the Hebrews, to warn them to avoid all that leads to it, as hath been shown. And so did he to the *Galatians*: And so hee directs them to no other or better faith than here set forth, which suppose some were fallen from, yet hee would have them abide and bee stedfast, and grow in this faith; and if any say, God cannot so proceed with such as once have such faith, though they fall away. Hee answers, *Heb.* 6. 7, 8. *For the Earth which drinketh in the Rain, that cometh oft upon it, and bringeth forth Herbs meet for them by whom it is dressed, receiveth blessing from God. But that which beareth thorns and bryars, is rejected, and is nigh unto cursing, whose end is to bee burned.*

Chap. 2, 3, 4, 6, 10. Gal. 4.

The Apoſtle here ſetteth forth the holineſs and juſtneſs of Gods proceedings; that as their ſtanding is by faith, ſo they may take heed of preſumptuouſneſs; as he admoniſhed the *Romans*; So here the *Hebrews*, ſtill juſtifying God, as by ſetting forth the height and grievouſneſs of ſuch ſinning, being like the ſin of the Angels that fell, having no cauſe for it, they had happineſs enough in their condition, in which abiding they might have been eſtabliſhed; but aſpiring after a higher eſtate, they left their habitation, &c. So ſuitable thereto is this ſinning, and in ſome degree, beyond that of our firſt Father *Adam*, in reſpect of his own particular, which men are not naturally guilty of ſo great, but this is wilfully, reſembling that of *Corah*. They willingly firſt forſaking God, that ſhewed ſuch mercy to them as was better than all they could ſet eye on; So as without cauſe they for ſome luſt go on rebelliouſly againſt him, finiſhing ſin till it bring forth death. Yea like *Cain* and *Balaam*; yea reward him evill for good, and hatred for love, treading under foot, and deſpiting the choiceſt of all Gods love, coſt and Jewels, as is foreſhewn; And here hee produceth a plain parrable in which hee ſheweth the equity and juſtneſs of ſuch proceeding; even to reaſon it ſelf. For the Earth on which a man beſtows the ſame labour and coſt for tillage, ſeeding, dreſſing: and then it receives the ſame bleſſing from Heaven, in the heat and influences of the Sun, and the former and latter Rain falling often upon it, and drunk in by it: if any of this bee wanting, the Earth is not condemned, but if it have all this, and then bring forth Herbs Corn, or other fruit, meet for thoſe by whom it is dreſſed, it receiveth bleſſing from God. As men will gather and accept that fruit, and bee well pleaſed with ſuch ground; and bleſſe God for it. So God will accept and bleſs ſuch as according to his grace extended, bring forth ſuitable fruits: But that part of the Earth which hath had the ſame *labour, coſt, tillage, ſeed, and dreſſing beſtowed upon it, and received the ſame bleſſing of the Sun, and the Rain, and drunk it in*, as the former did (elſe the faultineſs will not be charged on the ground) *and brings forth briars and thorns, is rejected, &c.* So here is equall and juſt proceeding. Now all.

Rom. 11. 18. 23.

Jude 6.

Rom. 5. 14.
Numb 16.
Jude 11.

Iſa. 1. 12, 13, 14.
Iude.

2 Pet. 2.

all the difficulty here about Beleevers, lyeth in this, to know what these fruits are, which yet would not have been so difficult; but that some to maintain an opinion which this plainly overthrows, frame cavills against it: What say some, are not *repentance from dead works, and faith towards God, and all these Principles, good fruits*? To which one might reply with the like, and say, was not the *receiving of the Word with joy, the blade sprung up, the during for a while, the Corn growing up, though among thorns, good fruit*? To which would bee answered, No, for it came not to perfection, to bee gathered in at the Harvest, which answer is true, and may solve the doubt, and answer the former query: But I may also answer it otherwise, That all the Principles here mentioned, as taught by the Oracles of God, Are *as the seed that is sown in the Earth (the hearts of men) and the operations of the holy Spirit, in*, and suitable to these Principles, are *as the rayes of the Sun of Righteousness, and the Dew and Rain from Heaven to make them fruitfull*: And the fruits meet for this is something suitable; of which anon, but now if some of those fruits also to bee named, bee granted to bee in the beleevers operating, through all aforesaid; as *surely there are yet in him that falleth away, and so is crucifying Christ again to himself, &c.* are such Briars and thorns, as now nothing else is found upon his account: All his former Righteousnesse is not remembred, all is lost, gone, and in vain, so saith the Spirit; Surely there is a better way to charge sin on such Apostates, and to glorifie God, than to lay the blame on the foundation laid by him, and say, there was no room on it for them; Christ did not dye for them, there was no truth in his intention, in the Oracles of God sounded forth to them, hee had no purpose to save them. The Principles they had were not of the right kind, Hee hath not been at the same cost, nor bestowed the same tillage, nor sown in the same seed, nor afforded the same Sun and Rain to them, as Hee did to the other, and so charge God more than them: Surely where God expects fruit, hee saith, *what could have been done more, &c.* And hee otherwise clears himself, saying, *Of old time I have broken thy yoke and burst thy bonds, and thou*

Ezek. 33. 13.

Gal. 3. 4.

Isa. 5. 3, 4, 5.

thou saidst, *I will not transgresse, when upon every high hill, and under every green tree thou wanderest, playing the Harlot. Yet I planted thee a noble Vine, wholly a right seed, how art thou then turned into the degenerate plant of a straange Vine unto mee?* Surely no want in his dealings towards them; and this is suitable to that said here, as they were our types: And so I shall give a plain answer, The fruits here meant, *vers.* 7. are in this Epistle plainly expressed to bee, a diligent heed taking to the grace given, and received, and to the voice and teachings thereof; so as wee let nothing slip, nor harden our hearts against any of its teachings, like that 1 *Cor.* 13. 1--4. And with this, A carefull and fast holding of the rejoycing of hope, and beginning of confidence firm unto the end, like that, *Col.* 1. 23. And continuing in brotherly love, like that, 1 *John* 4. 7. And so using all diligence to walk in faith and love, like that, *Gal.* 5. 6. And this in approaching to God in the Name of Christ, for all promised in the New Testament, like that, 1 *Thes.* 5. 17, 18. *Phil.* 4. 6. And in frequenting the assemblies of the Saints, continuing our fellowship with them in the Gospel, and ordinances of God, like that, *Phil.* 1. 5. And so in all the fruits of love, in compassion following peace with all men, and holiness, abounding in deeds of mercy, and righteousnesse, like that, *Rom.* 12. 8--13. *Col.* 3. 12, 13. with patience and constancie in our selves: and sympathizing with others in their afflictions, like that, *Rom.* 12. 15. And so not ashamed of the word, wayes, and people of Christ, but holding fast the profession thereof, like that, 2 *Tim.* 1. 8. *Phil.* 2. 14, 15, 16. And in all so demeaning our selves as they that look and wait for the coming of Christ, like that, *Luk.* 12. 35--42. And all these and such like fruits are the same exhorted to *Col.* 2. 6. 2 *Pet.* 1. And all this fruitfulness is in and by abiding in Christ; And on the contrary: The *Briars and Thorns* here meant, appear in this Epistle to bee a letting slip the things wee have heard, and so a neglect of the great Salvation and so a listening to the deceitfullness of sin, and so hardening our hearts against the teachings of the grace of God, and allowing in our selves any root of bitterness, uncleanness or prophaneness; and so

Jer. 2. 20, 21, 31.

Heb. 2. 1, 2. & 3, 7, 8, 15. & 3, 6, 14. & 10. 35, 36. & 13. 1. & 11. 11 13. & 4. 16. & 7. 25. & 10. 19, 20, 22, 23, 24, 25. & 13. 15 & 12, 13, 14. & 13. 2. 16. & 10. 33, 34, 36. & 12. 2 -- 12. & 13. 3. & 10. 23. & 13. 33. & 9. 28. & 13. 21.

2 Pet. 1. 5--11. Joh. 15. 2, 3, 4--8.

Heb. 2. 1, 3. & 3. 9. 13, 15, & 12, 15. 16, 25. & 3. 12, 16, 18. & 10. 25.

ſo turning from him that ſpeaks from Heaven, through an unbeleeving heart departing from the living God. And then neglect of the Ordinances of Chriſt, and forſaking the Aſſemblies of the Saints; and then crucifying to themſelves the Son of God afreſh, and putting him to an open ſhame, And ſo when fallen from ſuch a Faith, by the Oracles of God faſtened on ſuch a foundation, and affording ſuch Principles; They have trodden under foot the Son of God; and have counted the blood of the Covenant wherewith they were ſanctified, as an unholy thing, and have done deſpite unto the Spirit of Grace: Theſe are *Briars and Thorns*, and theſe not repenting but continuing thus crucifying Chriſt, &c. even themſelves are *Briars and Thorns*, nigh to curſing, being rejected, and their end to bee burned: And this juſtly and deſervedly. Becauſe of the truths, goodneſs, and riches of the Faith, taught by ſuch divine Oracles, and brought on ſuch a foundation; affording ſuch Principles, ſweet experiences, and bleſſed hope, all ſo watered from Heaven; as in which others brought forth meet fruits; but they rewarding evil for good have ſo foulely departed, and continue contemning, and bring forth *Briars and Thorns*, till they become *Briars and Thorns*: So that even in this Demonſtration of the equity, juſtneſs, and holineſs of Gods proceeding. The Faith they fell from, and that others abiding in, are found fruitfull, and exhorted to abide, appears to bee true, and of the right kind. And in the fourth and fifth verſes, the ſpirituality and livingneſs of it ſet forth ſutably to the Principles.

& 6. 6.

& 10. 29.

2 Sam. 23. 6, 7.

Pſal. 109. 2—29.

Chap. 6. 9, 10, 11, 12.

But now I muſt return to view what is ſaid againſt this Faith, as ſet forth, *Heb.* 6. 4, 5. Yea even by him that hath acknowledged the Faith and Holineſs, for which hee quotes this place really true in its kind, wrought by the Spirit effectually, working effectually in all the powers of their ſouls, &c. So as they become thereby; Veſſels in the great houſe of God, &c. which is in part already anſwered, but I ſhall view what is farther ſaid.

CHAP.

CHAP. XII.

Of ſome ſayings of Mr. Owens *againſt this Faith, &c.*

See the Anſwer to this. Pag. 375. 376

1 HEE ſaith of ſuch Beleevers and Saints as here ſpoken of, *Heb.* 6. 4. 5. They are changed, as to their uſe, not in their Nature, continuing ſtone and wood ſtill, though hewed and turned to the ſerviceableneſs of Veſſels: So his ſaying. But this is to bee heeded, that as the ſaying is without proof: So the Queſtion is not, what they were before this faith and holineſs was wrought in them, nor what they are when they are departed from this faith and holineſs: But what they are in whom this faith and holineſs is, and they abiding in it; and that they are wood and ſtone in ſome ſenſe is granted; according to that is ſaid, The Righteous ſhall flouriſh like the Palm Tree. Hee ſhall grow like the Cedar in *Lebanon*. And ſo they are called Trees of Righteouſneſs; and thoſe that taſting the graciouſneſs of the Lord, come to him as to a living ſtone, are built on him as lively ſtones, &c. but this is far from Mr. *Owens* meaning: But if hee allude to that, 1 *Cor.* 3. 12. *If any man build upon this foundation, gold, ſilver, precious ſtones* (all which are good ſure) *Wood, Hay Stubble* (all which are combuſtible) yet here is ſomething doubtfull among many, *viz.* whether by theſe bee meant Doctrins, or Perſons, moſt probable, Doctrins, becauſe the builder may bee ſaved, when his labour, and opinions is by fire burned. But however this comes not up to our buſineſs; for wee treat not of a faith and holineſs, builded upon the foundation; by the miniſtry of a man only; and a man miſcarrying alſo: But of the Faith, builded by the enlightening, and operation of the unerring Spirit of the Lord, which is not miſtaken in his building; nor are *Wood, Hay, Stubble*, as diſtinct from true Saints, any where in Scripture called Saints, and beleevers, nor doth the Spirit of Chriſt build ſuch on Chriſt, and leave them ſuch. And for his other Metaphor. Though in a great houſe there are Veſſels, not only of Gold and of Silver, but alſo of Wood and

Pſal. 92. 12, 13. Iſa. 61. 3, 4. 1 Pet. 2. 3, 4, 5, 9.

2 Tim. 2. 20, 21.

and of earth; ſome to honour, and ſome to diſhonour: Yet they are all for uſe: And thoſe of the moſt coſtly mettal may ſome of them bee for ſome diſhonourable uſe for the Maſter, and thoſe of the meaneſt mettall may ſome of them bee for honourable uſe both for the Maſter, and ſervants: But now in the application wee have no Veſſels mentioned, meet for the Maſters uſe, operated by the Spirit to do worthily in their Generations (as Mr. *Owen* confeſſeth theſe may, and many of them do) but ſuch as by the grace received purge themſelves from the Apoſtates and their wayes; and ſo are by grace ſanctified, and made meet for the Maſters uſe, and prepared unto every good work; ſo that his ſaying is not countenanced in this place; And if any ſhould (as I when by tradition, I held it, have ſometime done) ground this aſſertion upon ſome parabolical and proverbial ſpeeches, as thoſe in *Prov.* 26. 11. & 2 *Pet.* 2. 21, 22. Hee knoweth that parables run not on all four; and that Proverbs and Metaphors are not to anſwer, that ſet out by them in every ſimilitude; and hee that wrings the Noſe too hard cauſeth blood to follow; for in grounding ſuch an aſſertion on ſuch metaphoricall and proverbiall ſpeeches, wee ſhall plead for wicked men, and extenuate their ſin, and impute ſome blame to the Almighty. For when it is ſaid of them: Theſe, as naturall bruit beaſts, made to bee taken and deſtroyed, ſpeak evil of the things they underſtand not, &c. If theſe men had never underſtood more than the beaſts, and had alwayes been ſo brutiſh: and even made to bee deſtroyed; then had not their ſin been ſo great as it was: Nor (which befalleth not to the beaſts) their judgement in eternall damnation ſo juſt: But God having given them underſtanding above the beaſts; and they not heeding to make uſe of it, became as the beaſts that periſh; and ſo looſe their own ſouls: So the *Dog that turneth to his vomit* was never rid of his doggiſh ignorance and nature, Nor *the Sow that being waſhed, wallowеth in the mire*, was never freed from her ſwiniſh ignorance and nature: And ſo, though their doing ſo bee filthy and loathſome, yet ſome pity, and not ſo great torment to bee executed on them: But for theſe inlightened in the know-

Iude 10.
2 Pet. 2. 12, 13, 14, 15.

Iob 35. 10, 11.
Prov. 1. 24–32
Pſal. 49. 12. 20
Mat. 16. 26.
Prov. 26. 11.

CHAP. XII.

Of some sayings of Mr. Owens *against this Faith, &c.*

See the Answer to this. Pag. 375. 376

THEE faith of such Beleevers and Saints as here spoken of, *Heb.* 6. 4. 5. They are changed, as to their use, not in their Nature, continuing stone and wood still, though hewed and turned to the serviceablenes of Vessels: So his saying. But this is to bee heeded, that as the saying is without proof: So the Question is not, what they were before this faith and holiness was wrought in them, nor what they are when they are departed from this faith and holiness: But what they are in whom this faith and holiness is, and they abiding in it; and that they are wood and stone in some sense is granted; according to that is said, The Righteous shall flourish like the Palm Tree. Hee shall grow like the Cedar in *Lebanon*. And so they are called Trees of Righteousnes; and those that tasting the graciousnes of the Lord, come to him as to a living stone, are built on him as lively stones, &c. but this is far from Mr. *Owens* meaning: But if hee allude to that, 1 *Cor.* 3. 12. *If any man build upon this foundation, gold, silver, precious stones* (all which are good sure) *Wood, Hay Stubble* (all which are combustible) yet here is something doubtfull among many, *viz.* whether by these bee meant Doctrins, or Persons, most probable, Doctrins, because the builder may bee saved, when his labour, and opinions is by fire burned. But however this comes not up to our business; for wee treat not of a faith and holiness, builded upon the foundation; by the ministry of a man only; and a man miscarrying also: But of the Faith, builded by the enlightening, and operation of the unerring Spirit of the Lord, which is not mistaken in this building; nor are *Wood, Hay, Stubble*, as distinct from true Saints, any where in Scripture called Saints, and beleevers, nor doth the Spirit of Christ build such on Christ, and leave them such. And for his other Metaphor. Though in a great house there are Vessels, not only of Gold and of Silver, but also of Wood and

Psal. 92. 12, 13. Isa. 61. 3, 4. 1 Pet. 2. 3, 4, 5, 9.

2 Tim. 2. 20, 21.

and of earth; ſome to honour, and ſome to diſhonour: Yet they are all for uſe. And thoſe of the moſt coſtly mettal may ſome of them bee for ſome diſhonourable uſe for the Maſter, and thoſe of the meaneſt mettall may ſome of them bee for honourable uſe both for the Maſter, and ſervants: But now in the application wee have no Veſſels mentioned, meet for the Maſters uſe, operated by the Spirit to do worthily in their Generations (as Mr. *Owen* confeſſeth theſe may, and many of them do) but ſuch as by the grace received purge themſelves from the Apoſtates and their wayes; and ſo are by grace ſanctified, and made meet for the Maſters uſe, and prepared unto every good work; ſo that his ſaying is not countenanced in this place; And if any ſhould (as I when by tradition, I held it, have ſometime done) ground this aſſertion upon ſome parabolical and proverbial ſpeeches, as thoſe in *Prov.* 26. 11. & 2 *Pet.* 2. 21, 22. Hee knoweth that parables run not on all four; and that Proverbs and Metaphors are not to anſwer, that ſet out by them in every ſimilitude; and hee that wrings the Noſe too hard cauſeth blood to follow; for in grounding ſuch an aſſertion on ſuch metaphoricall and proverbiall ſpeeches, wee ſhall plead for wicked men, and extenuate their ſin, and impute ſome blame to the Almighty. For when it is ſaid of them: Theſe, as naturall bruit beaſts, made to bee taken and deſtroyed, ſpeak evil of the things they underſtand not, &c. If theſe men had never underſtood more than the beaſts, and had alwayes been ſo brutiſh; and even made to bee deſtroyed; then had not their ſin been ſo great as it was: Nor (which befalleth not to the beaſts) their judgement in eternall damnation ſo juſt: But God having given them underſtanding above the beaſts; and they not heeding to make uſe of it, became as the beaſts that periſh; and ſo looſe their own ſouls: So the *Dog that turneth to his vomit* was never rid of his doggiſh ignorance and nature, Nor *the Sow that being waſhed, wallowеth in the mire*, was never freed from her ſwiniſh ignorance and nature: And ſo, though their doing ſo bee filthy and loathſome, yet ſome pity, and not ſo great torment to bee executed on them: But for theſe inlightened in the know-

Iude 10.
2 Pet. 2. 12, 13, 14, 15.

Iob 35. 10, 11.
Prov. 1. 24–32
Pſal. 49. 12. 20
Mat. 16. 26.
Prov. 26. 11.

knowledge of our Lord and Saviour Jesus Christ. And having the holy Commandement delivered to them, with such Principles effected in them, in knowledge of him that forbids holy things to bee given to Dogs and Swine; And
Mat. 7. 6. through the operations of the Spirit in that knowledge to have escaped the pollutions that are in the World through lusts, which was that they might have partaken of the divine Nature, to bee so fooliſh, as to make themselves again, as the Dog and as the Sow; How great is their sin, and how just their Judgement; And as for their disposition hee confesseth that was once changed; so that the sin here mentioned, suits that falling away mentioned in *Heb.* 6. 4. 6. without any impeachment to the goodnesse of the
2. Pet. 2. 20. & 1. 4. Faith such have fallen from, the excellency whereof condemneth their falling.

2 But hee saith again, though their faith, holinesse, light, love, joy, zeal, obedience, bee all true in their kind, and many of them do worthily, and yet they attain not to the Faith of Gods Elect, neither doth Christ live in them, nor is the life which they lead by the Faith of the Son of God (so hee.) Marke here, that this is not to bee understood of them, as before they came to the Faith; Nor yet of them, as after they are departed from the Faith, but of them as, and while the Faith is in them, and they abide in it.
Pages 217, 218. And hee confesseth their faith really true in its kind. And its before proved, there is but one kind of Faith that is really true, set forth in the Scripture. And that very Faith also set forth in *Heb.* 6. 1, 2, 3, 4, 5. Nor are wee treating of a worldly or humane faith, or a faith begotten by humane strift, but of a Faith effected by the Spirit of God, and built on Jesus Christ, that is the Foundation, and the heavenly gift of which they have tasted.
Mat. 3. 17. & 12. 18. Isa. 42. 1. And is not Jesus Christ, the Son of God, in whom hee is well pleased. And so Gods Elect: Doth the Gospel hold forth and call to any other? or doth the holy Spirit witnesse of, glorifie and draw to beleeve in any other but Jesus Christ? Doth not every good and perfect giving come down from the Father of lights? who enlived them, and quickened up all these Principles in them, if not Christ by

his

his Spirit? what is that which was once so precious, that the Apostates after departure crucifie to themselves, tread under foot, &c? Is it not Christ the Son of God, his blood, even the blood of the Covenant, and his Spirit, even the Spirit of Grace, which they so despite: Yea if it were not so, their sin and danger had not been so great, and there would bee more hope of their recovery again: It were better for us to forbear such rash assertions; and glorifie God in keeping to the expressions of Scripture, concerning Faith and the operations of Grace, although some bee departed from it, as is forenoted. *I planted thee a noble Vine, and such of you as are fallen from grace; yee were called to liberty, yea were called into the grace of Christ; yee received the spirit of Adoption, yee did run well, &c.* So as wee fault the backsliders from such faith, to aggravate their sin, and fault not the faith to extenuate their sin; which is more or less vile according to the excellency or meanness of the faith departed from. Ier. 2. 21, 27, 31. Gal. 5. 2, 3. 4 Gal. 5. & 1. & 3, & 4, &, 5.

But Mr. *Owen* hath yet more sayings to impeach this Faith, as

3 In pag. 423. Hee calleth it, an inferiour work of the Holy Ghost, causing a great alteration or change, &c. when the persons bee not regenerated or made new Creatures, &c.

It had been good hee had explicated the meaning of his terms; for its already proved the compleating of the work of Regeneration, and making new Creatures, is in the Resurrection of the just; and that the first fruits is in begetting us by his word to beleeve in his Son: But that the Holy Ghost operateth more or less, in giving the Testimony of Christ, working repentance from dead works, and faith towards God, to work any change or alteration, like Regeneration, that is not it, according to the measure and degrees of his working; none that know God, and Christ, or the Spirit according to Gospell declaration will beleeve, that many fain and pretend what they are not, that many resist his operations, that many are not yet prevailed with to beleeve on him, Is true. But these are not charged with this forementioned great sin of departing

from the Faith, but only for disobedience to the Faith, and the Servants of God may both use means, and wait with patience, and hope, when God will give these repentance, for they are not come to this impossibility of the fallen ones treated of, who when fallen from so great grace and operations of the Spirit: It will not bee found a true excuse to say, there was but some inferiour work of the Spirit vouchsafed us, to work something like regeneration which was not it; when God shall say, *wherin was I wanting, what could have been done more, &c.* but yet more is said by Mr. *Owen*.

Ier. 2. 5. 21. 31. Isa. 5. 4. 5. 7.

Pag. 426. 6.

4 Pag. 124. Every person under these works formerly mentioned, and partakers of this light, gifts and knowledge, &c. Bee capacitated for the sin against the Holy Ghost

Surely to use such an expression by way of derogation, from the Truth, goodness, and gracious ends, and tendancy of the works of the Holy Ghost, in inlightening men in the knowledge of Christ, and bringing in to beleeve in him, and thereby working in all the powers and faculties of their soul, such change, &c. as to say (as I hope hee will not say, men are thereby capacitated to sin against the Holy Ghost, is very great presumption, and of dangerous consequence, without some better explanation. For might not some reply and say, All manner of sin and Blasphemy shall bee forgiven unto men, But the Blasphemy against the Holy Ghost shall never bee forgiven. And so it is lesse dangerous to abide in ignorance, rudeness, and prophaneness, and neglect of all Ordinances, then by attending them, to come to this knowledge of Christ, Faith, change, gifts, &c. without which wee are out of the danger of so great sinning; but in having such faith, &c. wee are capacitated so to sin; which yet would bee a false plea (even for those charged with such a sin, *Mark.* 3. 28. 30. who were short of those wee treat of much more) for these; yet thus much will bee granted, If God had not made the Angels holy, and set them in so glorious an habitation; they could not have sinned so highly in leaving their habitation; but the goodness of God in so making and furnishing them, did capacitate them to have abiden, in which abiding they might

might have been eſtabliſhed: And their own wilfull aſpiring; capacitated, and occaſioned their falling. If God had not made the firſt publick man righteous, hee could not have fallen from it, as hee did: But the Righteouſneſs in which God made him, and the furniture wherewith hee endued him, did capacitate him to have abiden in his integrity: And his forgetting the word of the Lord, and liſtening to Satans temptation: did capacitate and occaſion him to fall: If Chriſt had not come and preached to the Jews, they could not have been charged with ſuch ſinning againſt the light; But his being and preaching among them did capacitate them to have beleeved and been ſaved; And their refuſal of, and oppoſition againſt the light did capacitate them to ſin to ſuch a degree, as to bee charged with ſo great ſinning: Even ſo this bleſſed inlightening and operation of the Holy Ghoſt, giving ſuch taſts of the heavenly gift, &c. effecting ſuch repentance, and faith, and quickening up ſuch living principles in men; Doth capacitate men to abide, and live and dye in this Faith. But their own neglect of ſo great ſalvation, and ſo willing blinding their eyes, and hardening their hearts, and ſo turning from him that ſpeaks from Heaven, did capacitate and occaſion the perſiſters in ſuch tranſgreſſion, to fall into this great ſin, which is even proved to bee ſo hainous and great a ſin, by the excellency of the Grace and Faith given them, which they ſo willingly fell from, and ſo the juſtneſs of their great puniſhment, evidenced thereby alſo. It ſhould bee very evilly done of any to vilifie the works of God becauſe of the abuſes of men, Or to excuſe the evil of ſinning, with ſaying, the woman which thou gaveſt mee, &c. But enough to ſhew the weakneſſe of theſe ſayings, and the righteouſneſs and goodneſs of the Faith ſet forth in *Heb.* 6. 1. 2, 3, 4, 5. But Mr. *Owen* indeavours to gather Reaſons out of the Text it ſelf; to prove the Faith and holineſs here ſet forth, though true in its kind, yet not to bee of the right and ſaving kind; I ſhall only view the heads of them, and ſee their force.

Heb. 12. 25. & 10. 28, 29, 30.

CHAP. XIII.

Of Mr. Owens *Reasons against the Faith and Holiness, that is set forth in* Heb. 6. 4, 5. *in pag.* 424, *&c.*

Reason 1 Here is no mention of Faith, or beleeving, or in terms equivalent.

Pag. 426. 27.

Answ. Hath Mr. *Owen* quoted and used this place, as his main place for proving, and his only place for opening a Faith and Holiness wrought by the Spirit, effecting change, and really true in its kind. And having served his turn of it, now put it to shame, and cast it by as a place where is no mention of Faith, or beleeving, or in Terms equivalent, that no other might look there, to see what true Faith is: And is not mentioning of the Foundation, the object of Faith, and the Oracles of God the teacher of Faith, the effects and Principles of Repentance from dead works, Faith towards God, Doctrin, &c? And then presently suiting the works of the Spirit to all these, mentioning, enlightening, taste of the heavenly gift, partaking of the Holy Ghost, taste of the good word of God, and of the powers of the World to come: are these Terms, *vers.* 4, 5. no expressions or mention of faith, or beleeving, or in terms equivalent? Did the Apostle think one of these Terms equivalent (even Illumination, *Heb.* 10. 32.) And are not all these Terms, *vers.* 4, 5. so expressed and suited to those, *vers.* 1, 2. where Faith also is named, no mention, nor Terms equivalent, to Faith or Beleeving? judge Reader.

Reas. 2 Not any thing here spoken of, as ascribed to the persons spoken of, which is peculiar to Beleevers, or that constitutes them to bee such, called according to purpose, quickened, born again, or regenerated, justified, united to Christ, sanctified by the Spirit, adopted; made the Sons of God. Bee the usuall expressions of Beleevers.

Ans. It is clear; here is as much said of these, with ascribing the works to the Holy Ghost, and acknowledgement of the receits and tastes spoken of; while they are yet in the supposition, and not departed; as is said of any of

of the *Hebrews*, to whom this Epistle is written. Indeed when any such are fallen away, not these things, but other things are ascribed to them; but it is the faith and spiritual operations once had, and still retained by those not departed, (and not the departure and crucifying Christ again, which is only in those fallen away) we now speak of. And that those things which are peculiar to beleevers, is here expresly spoken of, is shewed and proved before at large, in opening the principles taught by the Oracles, and built upon the foundation, and the inlightning, and operations of the Holy Ghost, in, and with, working up, and suited to those principles expresly, that I marvel, any that know the foundation, and Oracles of God, and first principles, and Scripture language should deny it, and much more, that he that more than once hath said, that upon other inferior (and not justifiable) accounts they are frequently called, Beleevers and Saints. But in this he hath said, not proved. And as for the Catalogue of terms here brought in, and affirmed to be the usual expressions of beleevers, conceived to bee terms equivalent to faith, and beleeving, we may as he opposeth them to these in *Heb.* 6. 4, 5. consider,

1 That some are said to have beleeved, of whom I know not where it is also said they had faith; for no man is said in Scripture to have faith, unless he be obedient to the faith, so as he receive the testimony, and close with the object, and have some usefulness of it, as hath been shewn, yet many that beleeved, yea, so beleeved, that if they abode they should be saved, where beleeving is expresly mentioned, yet these terms under consideration, not applicable to such. But whether these are usually called Beleevers, I need not contend, for those we treat of, are beleevers in a farther sense, as hath been shewn. *Luke* 8. 13. *Joh.* 2. 23. & 8. 30, 31, 32, 36.

2 Here are some of these terms, affirmed to be the usual expressions of Beleevers, which as they are set down, I cannot finde at all used in the Scripture, as the expressions of Beleevers, as they are in this life. As the term Regenerated, as distinct to being born again, as here set down, I read in Scripture of a Regeneration, in which

the

Mat. 19.28. Tit. 3.5. Eph. 5.26,27. Luke 20.35,36 the Apostles followed Christ. And of saving by the washing of Regeneration, which as it flows from Christ is a continued work still in doing, and to be fully compleated in the resurrection of the just. But that the beleevers in this life, are called, The Regenerated, I finde not at all, much less usually: And so for the term Adopted, I finde,

Rom 9.4. Ga 1.4 1,2,3. Eph. 1.5. the Adoption (or ministration thereof) to have pertained to *Israel* under *Moses* ministration, though the Tutorage of sons, were then as servants. And I finde also the first Trusters in Christ predestinated in their ministration, to the adoption of children by Jesus Christ: And therefore so to have preached Christ come in the flesh, That men in

Gal. 4.5.8,23. Rom 8.15. Gal. 4.6,7. beleeving might receive the Adoption of Sons, and so a first fruits of the Spirit of Adoption. And I finde that such as did unfainedly beleeve in Christ, did receive the Spirit of Adoption into their hearts, crying, *Abba Father*. But this I also finde, That this Adoption is not yet compleated, but only begun, and a first first fruits, and that of the Spirit onely received, and those that have this, do yet wait

Rom. 8.12,23, 24,25. for the Adoption (injoying yet only by hope) even the redemption of the body, when Adoption will be compleated in the resurrection of the Just. And so I finde not this said, That beleevers are compleatly adopted; Nor is the Adopted, the usual, or any expression by which beleevers are now called, that I finde.

3 Here are some expresions, which in the meaning of them are true of all beleevers in this life, as things truly and perfectly done, though for the measure not come to its height, and yet not as expressed, the usual expresions of beleevers, as united to Christ, which is a gracious work,

Joh. 15.2,4,7 Heb. 4.1,2,3. and in some measure spiritually effected through beleeving in the beleevers, that being united by faith to the

Psal. 86.11. object of faith, the word, and so Christ in the word is in their heart, and thus by faith, love, and desires in Christ. So also tasting of the heavenly gift, &c. And so one: And yet a farther uniting prayed for; yea that they might

Joh. 17.20,21. be one in will, purpose, design, and way: And this union of Spirit, we are exhorted to keep, and to grow up in it,

Eph. 4.12,16. till we come to the fulness of it; but it is not yet fully com-

compleated; And so though in a sense beleevers are united to Christ, and so truly said to be, yet the compleatment is but a working, and growing towards. Beleevers are not very often, and usually set forth by this expression, The united to Christ. And the term, *Made the Sons of God*, is that which in a spiritual sense may be affirmed of true beleevers; for to all that receive Christ by beleeving on him, by beleeving on his name he gives the power to bee the Sons of God, and so the favour to be called his Sons; and his Sons they now are by faith (and not otherwise yet.) And shall more fully and compleatly be made the Sons of God in the resurrection of the just; whence though Sons of God, be often and usual expressions of beleevers, yet made Sons of God, is not so usual an expression, as some other.

Joh.1.12,13. 1 Joh.3.1. Gal.3.26. Luke 20.35,36 1 Joh.3.2.

4 Here is one expression, that is once or twice used, with some other expressions joyned with it, and explain it who they be; To express beleevers that are cordial, with the manner of their calling, and the operation of their faith, *viz. The called according to purpose*, but as a single expression, it is not so usual. And illumination is once used as a single expression to express beleevers, besides. This place, *Tasting that the Lord is gracious*, may be taken as so used in another place; And what can be less in tasting of the heavenly gift, and of the good word of God, &c. Besides as illumination, tasting of the heavenly gift, &c. are works of the Spirit here mentioned, as suited to repentance from dead works, and faith toward God, they are expressions by which beleevers are usually set forth, so as no cause to except against them, as not so usual, &c.

Rom.8.28. 2 Tim.1.9. Heb.10.32. 1 Pet.2.3. Act.11.18. & 20,21. & 26,18. Col.1.4,5.

5 Here are some terms in the substance of them, though not so usual, or not more usual than the terms in the Text, here by him rejected, as he expresseth them, usual terms to express Beleevers, *viz. Quickned, Born again, Justified, Sanctified by the Spirit.* Usual indeed; But minde well, Quickned is sometime used as an expression of that enlivening, wrought at first in beleevers, expressed by Yee, and Us. But the word is also used to express the efficacy

Eph.2.4. Col.2.13.

of the word in beleevers. And sometime the word is used for a beleever fallen into some afflicted and drooping condition being raised again; sometime for strengthning to walk in the wayes of righteousnes, and sometime for the resurrection of the body after death. And so although this be in some respect a right and good expression of beleevers, as thus sometime have been, now are, and after death in the resurrection shall fully bee; yet the expression, *Heb.6.4,5.* compared with vers.1,2. import the same, and are every way as suitable to express beleevers, according to their attainments in this life, both in principles and spiritual efficacies, as is at large shewn. The other expression, *Born again*, if understood, or from above, and so as explicated of water, and the Spirit, and so of God, by the word of God. A good and fit expression of beleevers oft used, yet this must be granted, That there are degrees and measures of the work of God in this work also, that is expressed by this term, *For whosoever beleeveth that Jesus is the Christ, is born of God.* And no man can say in preaching Gospel, *That Jesus is the Lord, but by the Holy Ghost.* And none are fully and compleatly born of God till the resurrection from the dead, so that for explicating the state and present frame of a beleever; The expressions used *Heb.6.1,2,4,5.* are every way as suitable, yea explicating that expresion. And so also *Justified* is a good expression to set fourth a Beleever. And so is *Sanctified by the Spirit*, but mostly used, rather to set forth, what is received in beleeving, than the beleeving it self. And the expresions in *Heb.6.1,2,4,5.* as much set forth beleeving, and so may as well express the beleever as either of them; So that all these expressions brought in, though they are all very good, yet the bringing them in, to discountenance and eject other expressions used in this business by the Holy Ghost also, is not good, but (contrary to the Commandment) to enter strife about words to no profit, but the subversion of the hearers or readers; and a darkning of counsel, by multiplying words without knowledge.

Psal.119.50, 93,& 21.20. & 119 88. 1 Pet.3.18. Rom.8,11.

Joh.3.3.5.& 1.13. 1 Pet.1.3. Jam.1.18.

1 Joh.5,1. 1 Cor.12.3. Luke 20.36. Rom.8.23. Act.13.39. Rom.5.1. 1 Cor.6.11.

2 Tim.2.14. Job 15.3. & 38.2.

For was not the laying of Christ for the foundation, the purpose, and according to the purpose of God? And

was

was not the lifting up Jesus in Gospel-preaching, and glorifying him by Spirit to the hearts of men, that they might see, and beleeve, the purpose, and according to the purpose of God? And whereas some when light comes, would yet be wise in their own eyes, and so come in to claim by a righteousness of their own, not submitting to the righteousness of God, and so are not in respect of the prevalency of grace discovered, the right called ones, yet others in minding that grace discovered, are prevailed with, to let go all thoughts of confidence in their own righteousness, &c. and to beleeve in Jesus, that they may live in him, and to him. Are not these the called according to purpose? And when in beleeving in Christ on this manner, through illumination of the Holy Ghost, and tastes of the heavenly gift, &c. Repentance from dead works, and faith toward God is effected, &c. Are not such in some measure called according to purpose, Quickned, Born again, and spiritually regenerated, united to Christ, justified, and sanctified by the Spirit? Who that confesseth God to be true, will deny this, so that these two Reasons are vain.

Reason 3. The persons intended (here) be compared to *Briars and Thorns.*

Answ. The persons intended here, as having, and so abiding in these principles, upon this foundation, and so with these inlightnings, tastes of the heavenly gift, &c. Are verily the holy Brethren, partakers of the heavenly Call, even the very *Hebrews* to whom he wrote; the persons supposed, expressed to be such, as do not abide and enjoy these things, but are departed and fallen from these things, and are now crucifying Christ afresh to themselves, they bringing forth such Briars and Thorns, are become Briars and Thorns, which before they were not, nor are any that abide in the faith they are fallen from, so called, and these fallen, upon the very account of their crucifying, &c. are compared to, and with their evil fruits, called, *Briars and Thorns*, this is plain in the Text, and so this Reason (though once it was mine) is very vain and false for its end, and unbeseeming understanding men, though

weaklings may bee gulled with it, as I have been.

Reason 4. *Things that accompany salvation*, be better things than any in the persons mentioned, were to bee found, vers. 9. *We are perswaded better things of you, &c.*

Answ. Here he speaks of things distinct from the persons, though in them. Now minde; *Better things*: Better than which, for the Apostle had mentioned divers sorts of things, as he had mentioned Jesus Christ the foundation, and the Oracles of God from the foundation teaching those principles to build men thereby on Christ; Surely the love of God in the gift of his Son, The Son of God given, The blood of Jesus Christ that confirmed the Covenant, The Spirit of the Father, and the Son, that witnesseth of Christ, and calleth to him, and breatheth forth these Oracles to teach these principles, and build on Christ. Sure this, or these things are all holy, heavenly, rich, precious, invaluable things, not onely accompanying, but giving and working salvation (though some do tread them underfoot, &c. which is an evil thing.) So that sure hee means not better things than these. But then here is mentioned also, the effects of the word, and of the holy Spirit, in, and with the word in the hearts of beleevers; as *Repentance from dead works, and faith towards God, &c. with Illumination, tasting of the heavenly gift, &c.* Surely these are also precious things, not onely accompanying salvation, but even parts of the salvation begun in them, and working in them, effecting those things to be brought forth which are to accompany it (though some murmure and harden their hearts, and so are disobedient, and quench and despite the Spirit, which is an evil thing) and sure he meaneth not better things than these. But here are two sorts of things more mentioned, that is, first, *Abiding in their faith, confidence, and love, And so hearkning to his voyce, bringing forth the fruits of faith and love*, as hath been fore-shewn, according to the seed sown in the heart, and the refreshings by the rain often drunk in, and of these he expresseth himself to men, *vers.* 9, 10. And these be not better things, then the salvation.

Heb. 10. 29.

Phil 2. 12, 13, 14, 15, 16.

Heb 3. 7, 15. 16. 1 Thess. 5. 19.

Heb 3. 6, 14, & 13, 1, & 2, & 4 & 6. 8, 9, 10.

tion wrought in them, as by which they bring them forth; but better than the other ſort, which ſecondly, he names, by ſome ſuppoſed to bring forth, that is a *departing from Chriſt, through an evil heart of unbeleef*, and ſo falling from all this ſalvation, and efficacies thereof extended; and then *crucifying the Son of God afreſh, and putting him to an open ſhame.* And notwithſtanding the ſame ſeed ſown, and the ſame rain oft drunk in, yet bring forth *Briars and Thorns* (which accompany not ſalvation) of which hee mentioneth no perſons among them that he chargeth withall, but only by a ſuppoſition ſheweth the danger even to theſe *Hebrews*, if any ſhould ſo do. And having ſo often warned them before, and reproved their dulneſs. And now in his ſuppoſition ſet forth before them the hainouſneſs of the ſin, and danger, of ſuch departing and falling away, comparing ſuch tranſgreſſion and tranſgreſſors, to *Briars and Thorns, whoſe end is to be burned*; he mollifies the harſhneſs of his ſentence in reſpect of them, and ſaith, *We are perſwaded better things of you, and things that accompany ſalvation, though we thus ſpeak*, which plainly ſhews the better things, to be better than *Thorns and Briars*, which tended to damnation; and it ſhews alſo that his ſpeech in the warning given was directed to them, elſe they needed not to have been mollified with, *Though we thus ſpeak*; ſurely none would fancy the Apoſtle to warn the *Hebrews* by ſpeaking at ſuch a rate as this; There is a rock of ſtability, on which who ever once beleeveth, and ſo is, can no more fall off, not ſin, not Satan, not world, though at ſuch and ſuch a rate they liſten to them, and fall into ſuch and ſuch a meaſure of unbeleevingneſs and ſinning, yet they cannot fall off: And you are upon that Rock, &c. Hold faſt therefore your confidence, *Take heed leſt any of you fall through an evil heart of unbeleef*: And give us leave to fear leſt any of you come ſhort, for there is an unſtable rock, on which, not you, but ſome others are built. And they that are built on that rock of inſtability, if they abide, they periſh; if they fall, they can no more riſe; how fond were this. But the foundaion here mentioned is ſtable, nor will the holy,

Chap. 2. 1, 2, 3, & 3. 7 18, & 4. 1. & 15. 12. & 6, 4, 6, 8, 9.

Spirit build any upon an unstable foundation, nor fill the heart with false light, or deceivable works; What deceitful illusions such conceits may produce, I forbear to name, though this Reason be fit for them.

Reason 5. The persons intended by the Apostle, were such *as had need to be taught again the first principles, &c. Unskilful in the word of righteousness, &c.* distinguished from them to whom the promises are, *&c.* Chap. 6, 9, 10, 14.

Answ. This is a very harsh, sad, and untrue sentence, clearly appearing so; For,

1 It is as clear as the day, that Chap. 5. 11, 12. he speaks to the same persons, that he wrote unto, and had before called, *Holy brethren, partakers of the heavenly call, and to*, and of them he saith, *Yee are dull of hearing, for when for the time yee ought to be teachers, you have need that one teach you again, which be the first principles of the Oracles of God.* Can any thing be more plain, to shew he meaneth them?

Heb. 2 1, 2, & 3, 1, 6, 14 & 4, 1, & 5, 11, 12

2 It is as clear, that his saying in Verses 13, 14. are the proof that the Apostle gives of the justness, and suitableness of his reproof, in shewing what such weaklings are, to whom in their demeanor they became so like, which occasioned their dulness and non-proficiency, being so like them, they should have been teachers of.

Heb. 5. 13, 14.

3 It is as clear, That those weaklings and babes, to whom he compares them, are not the persons put in the supposition of being fallen away, and in so great danger in height of sinfulness, and of impossibility of recovery, and soreness of punishment; for they had known the foundation, oracles and first principles, yea been by them drawn upon the foundation, and tasted of the heavenly gift, yea the sweetness and power of Christ in all the principles; So that now after such knowledge and tastes, *&c.* willingly for love or desire of any other thing, to depart, and crucifie all this of Christ, to themselves again; there was nothing but they had crucified, and were crucifying to restore them with, and so they could not be restored. But for those weaklings and babes, they were not yet skilful in these things, and so could not sin at so high a rate, but might

Heb. 6. 4, 5. 6, 8

be

be both profitably and hopefully, yet taught over and over, *which be the first principles of the Oracles of God*; and if any of them by temptation, were fallen from what they began to have, yet there was something of Christ in the foundation, oracles, principles, and efficacies of Spirit therein, which they had not clearly known, and so not crucified to themselves, neither were they crucifying Christ to themselves, and so there was that needful to them to be still taught them for their recovery. And it is uncharitable to put weaklings and babes, under this danger and impossibility of being renewed. A rash and sad saying, yea cross to his other rash saying, speaking of these beleevers mentioned, *Heb.*6.4,5. of their high gifts of knowledge, faith, change of affections and conversation, light, love, *&c.* saith afterward, every person under these works formerly mentioned (of this light, gifts, *&c.*) be capacitated for the sin against the Holy Ghost: And now he saith, They are the ignorant, weaklings and babes that commit it, verifying that, *Prov.*5.6. and 9.13.

4 Neither is there any distinguishing of these wrote to, or reproved, or of those to whom they are compared, nor yet of them put in the supposition (but when fallen away, and found crucifying of Christ, and so blotted out of the book of life) from them to whom the promises appertain, Chap.6,9,10-14. For the promise mentioned is that made to *Abraham*, which appertained so, as by attending to the promise it might be attained, and enjoyed, by all, or any of his natural seed, that were under Circumcision in the time of it, or his proselited seed either; and so *Peter* preached to them, and so where the Gospel comes to all that beleeve in Christ, as interessed in them, and heirs of them; and the Apostle was not here in *Heb.*6. 9-14. making a distinction, between those of them, to whom, and of whom he wrote (except in supposal of any fallen away, and found crucifying Christ) to whom the promises did belong, and to whom not, but shewing the hopefulness he had for them all, of whom he was perswaded they were not so fallen away, as to be found crucifying Christ to themselves, and upon that account, exhorteth

Rom.3.2 & 9,4,5,& 11,21, 24.
Act.2.38,39, & 3.25,26.
Rom.4.11,12, 16.
Gal.3.7,8,29.

horteth every one of them, to perſevere in ſhewing the ſame diligence to the full aſſurance of hope to the end, &c. The edge of and hope in which exhortation is abated, and a miſt caſt upon it, by this wreſting the words.

Reaſon 6. True beleevers are oppoſed to thoſe lying under a poſſibility of falling, ſo far as they are caſt under it, by the conditional diſcourſe upon ſundry accounts.

Heb. 2. 1, 2, 3. Heb. 3. 7, 12, 13 & 12, 25.

Anſw. In the whole Epiſtle, there is not one word of diſtinguiſhing the one from the other, but in the neglect of ſo great ſalvation, in hardning the heart, by deceitfulnes of ſin, in departing from the living God, through an unbeleeving heart, a turning from him that ſpeaks from heaven, &c. Nor one put in fear of this more than another, nor ſecured without watchfulneſs, and heed taking one more than another; Nor doth the Apoſtle in *Heb.* 6. 4. 6. ſpeak one word of the poſsibility, or impoſsibility of falling, or not falling, but only in a ſuppoſition of thoſe already fallen, from ſuch a height, and now crucifying Chriſt to themſelves; nor doth he in this ſpeak a word of any poſsibility of the recovery of one of theſe, more than of another; Nor doth he in his warning giving, apply it to one more than another; but in ſhewing the greatneſs of the ſin, if any ſhould fall from ſuch excellency of grace, and the danger; and therein the equity of Gods proceeding, to warn them all alike, which this aſſertion oppoſeth, without the ſhew of warrant from any one word; but becauſe he ſaith it is upon ſundry accounts, I will view them.

Account 1. *Their work and labour of love*, mentioned *verſ.* 9, 10.

Anſw. Here is no oppoſition of one to another, for he had yet charged none of them to be ſo departed, but only reproved them, and ſhewed them the danger of ſuch departure, and falling away, and now alſo mollifying the harſhneſs of his reproofs, *He is perſwaded better things of them*, than that they are departed, or ſo fallen, or that they will bring forth ſuch briars and thorns, and he gives one reaſon of it, *from their work and labour of love*, not onely that they had ſhewed, for that might be affirmed of ſome in other places, that were fallen from grace, but alſo that

Gal. 4. 14, 15 & 5, 4. Heb. 6. 10, 11, 12.

they

they did ſtill continue in: And he deſires their perſeverance to the end, that they might receive the promiſes: So that he here alſo ſpeaks to, and of them all, without difference making, ſo that a line was imperfectly here taken, to make up this account, not ſerving for ſuch a buſineſs at all.

Account 2. *Their preſervation from the righteouſneſs of God.*

Anſw. Here is no oppoſition of one to another; but hee ſpeaks of them all in general: And wherein had God ſo freely ingaged himſelf in his righteouſneſs, ſo as if hee ſhould not preſerve men, and keep them to eternal life, he alſo ſhould be unrighteous: Is not this ingagement firſt and primely to Jeſus Chriſt? *Are not all the promiſes in him Yea, and in him Amen?* And is it not in, and through *Chriſt* to *Abraham*, and all the Spiritual ſeed, as many as through grace, beleeve in Chriſt? And do not they that beleeve in him freely receive forgiveneſs of ſins, juſtification, ſanctification, and a ſpirit of faith and love? And how is this ingagement to keep beleevers? *Is it not by his power through faith unto ſalvation*, ſuitable to that ingagement held forth to theſe *Hebrews*? And they now beleeving, the Apoſtle is comforted concerning them, and incourageth them with the righteouſneſs of God: So then, *All the promiſes of God, are Yea and Amen in Chriſt:* And ſure to them all that beleeve in Chriſt, That their preſervation in faith and love, is from the freeneſs of the mercy of God, and his righteouſneſs through Chriſt, to continue to them ſuch ſupplies of grace and ſpirit, that they may perſevere in faith and love: This I hope, is beleeved by us all, yea and ſomething more than this, namely, That as faith worketh through love, ſo every ſervice of love produced by it, ſhall to the beleever be rewarded, but then this is without oppoſition of one beleever to another, it is in general alike true to them all. But now ſuppoſe any after they have known the truth, and beleeved, and met with ſuch riches and furniture, to keep them in, and preſerve them, and have brought forth ſome fruits of love; do after this, for ſome dream or fancy, *&c.* turn aſide,

Verſ. 10.

2 Cor. 1. 20

Iſa. 28, 16
Rom. 4 12, 16
Gal. 3. 16, 29
Act. 10. 43
Rom. 4. 5, & 5. 1
Act. 26. 13
2 Tim. 1. 7
1 Pet. 1. 5
Heb. 3, 6, 14

Gal. 5. 6
Mat 10 41, 42
Luke 14. 14

and so fall away from God. Is God unrighteous then to forsake them, and to blot out all their former services, so as not one is remembred on their account? Surely not, he should not else be righteous, according to the tenour of his promise, and ingagement to his Son, and to men through his Son: And in this language speaks the Apostle to these *Hebrews*, Chap. 3,6,14, & 10,35,38,39, & 12,25. And that without difference making. And I hope none would think the righteousness of God ingaged to the works of men, otherwise than in and through Christ, to such as live by the faith of Christ; so as this line was wrested to a by end, to make up this Account; and yet will not serve for that purpose.

Gen.12.3.
2 Chron.15.2.
Ezek.33.12,13
Joh.15.1.2 11.

Account 3. *The immutability of the Counsels of God, and his Oath*, mentioned, *vers.* 13-18.

Answ. Here is no opposition of beleevers under a possibility of falling, to beleevers under an impossibility of falling, nor is the promise here made to some sort of beleevers, opposed to other belevers: But to *Abraham* for himself, and his seed, which is Christ, and all that through grace, beleeve in him: And this so that it may be held forth to all men, that they may beleeve. And to all that do beleeve, that abiding in the faith they may be sure of the inheritance. And such the counsels and purpose of God as hath been shewn, in treating of purposes, and promises, in which hee is immutable: And this the Apostles scope sutable to his exhortation for their diligence and perseverance in faith and love, in which so sure consolation; but it sutes not at all to the scope of this Account.

Gal.3.6,7,8, 13,14.
1 Tim.2.7.
Eph.3.4
Mat.22.19,20
Rom.4.16.

Account 4. *Their sure, and stedfast Anchor of hope*, vers 19.

Answ. Neither is here any difference made between, or opposition of one beleever to another, but a strong consolation set before all beleevers, that have by faith laid hold on Christ, who is the seed of *Abraham*, in whom all the promises confirmed with an Oath, are Yea and Amen: And he having offered up the acceptable sacrifice, is now in our nature entred into the heavens, ap-

appearing there a great high Priest, having opened the way for our approach: And ever living to intercede for all that come to God by him: So as they that by faith do lay hold on him, who is our hope, and hope fixed in him, is as an Anchor surely fixed, they by faith and hope enter within the vail, cleaving to him, that is there for us, and so their hope is sure and stedfast, which comfort is not for some sort of, but for all that are indeed beleevers: And so the Apostle enters on his main design, to build these beleevers more and more on Christ; which evidenceth, that to be the right faith, and those true beleevers spoken of *Heb.*6.1,2,3,4 5. and none of them excepted, unless any have so willingly departed, that they be found crucifying Christ: And as for them, they are faulted; but the Christ, the Spirit, the Grace, the faith, they have departed from, and crucifie, is not faulted, but remaineth the same still, in which all abiding, are safe: So that this place, and all Scripture testifie the faith here set forth to be the true justifying and saving faith. And Mr. *Owen* confesseth it wrought by the Spirit, and really true in its kinde; And that men may abide in it, or men may fall away from it: And Scripture testifying but one kinde of faith, the controversie is ended, the cause is yeelded, it is not for this faith, but some by-opinion, to mantain the honour of a party, that he contendeth: And yet that it seem not so, many mixtures were put in here, that are no parts of, nor ingredients in faith at all. To make this appear as not right, that so another may be set forth, and I shall consider that also.

CHAP. XIV.

Of Mr. Owens *second kinde of faith, as he sets it forth,* Page 13. Chap. 1. Sect. 22. *where he saith,* Page 13. & 14 Sect. 22.

1. THe Saints then, or Beleevers, of whom alone our Discourse is, may be delineated, by these few considerable concernments in their Saintship.

Rom. 8. 28, 29 Act. 13. 48. Eph. 1. 4. 1 Pet. 1. 2, 3, 4, 5.

2. That whereas by *Nature they are the children of wrath as well as others, and dead in treſpaſſes and ſins*; That faith and holineſs, which they are in due time inveſted withall, whereby they are made beleevers and Saints, and diſtinguiſhed from all others what ever, is an effect and fruit of, and flows from Gods eternal purpoſe, concerning their ſalvation or election, their faith being as to the manner of its beſtowing, peculiarly of the operation of God; And as to its diſtinction from every other gift, that upon any account, what ever is ſo called, in reſpect of its fountain termed, The faith of Gods Elect.

Tit. 1. 1.

2 Pet. 1. 1; Rom. 8. 11. Eph 1. 19, 20. & 2, 1-5. 6, 8, 10. Mat. 7. 17, & 12, 13 Gal 2 20 1 Joh. 5, 12 2 Cor. 5. 17 1 Theſſ. 5. 23 Gal. 5, 22, 23 1 Joh. 3. 9 Eph. 2. 10. 1 Pet. 1. 22 Phil. 2. 13. Joh. 14. 16, 26, & 15 22, & 16, 7, 8 Rom 8. 10, 11 1 Cor. 6. 19. Ro. 5. 3. 1 Jo 4. 13. 2 Tim. 2. 14 1 Cor. 6. 17, & 12. 12, 13 Eph. 4. 1 Joh. 3. 14 Eph. 2. 1. Rom. 6. 11, 13, & 12. 8, 9 Act 26. 18 Eph. 5. 8. 1 Theſ. 5 4. Col. 1. 13 1 Pet 2 9 Eze. 36. 25 Zach. 13 1 Iſa 4. 3. 4 Eph 5. 11. 1 Cor. 6. 11 Ro. 6. 10, Eph. 2. 12

2. For the manner of their *obtaining of this precious Faith*, it is by Gods giving to them, that holy Spirit of his, whereby he raiſed Jeſus from the dead, to raiſe them from their death in ſin, to quicken them unto newneſs of life, endowing them with a new life, with a ſpiritual, gracious, and ſupernatural habit, ſpreading it ſelf upon their whole ſouls, making them new creatures throughout (in reſpect of parts) inveſting them with an abiding principle, being a natural genuine fountain of all thoſe ſpiritual acts, works and duties, which he is pleaſed to work in them, and by them of his own good pleaſure.

3. That the holy and bleſſed Spirit which effectually and powerfully works this change in them, is beſtowed upon them, as a fruit of the purchaſe and intereeſsion of Jeſus Chriſt, to dwell in them, and abide in them for ever; Upon the account of which inhabitation of the Spirit of Chriſt in them, they have union with him, *i.e.* one and the ſame Spirit, dwelling in him the head, and them the members.

4. By all which as to their actual ſtate and condition, they are really changed from death to life, and from darkneſs to light, from an univerſal habit of uncleanneſs unto holineſs, and from a ſtate of enmity, ſtubbornneſs, and rebellion, *&c.* into a ſtate of love obedience, delight, *&c.* And as to their relative condition, whereas they were children of wrath, under the curſe and condemning power of the Law. They are upon the ſcore of him, who was made a curſe for them, and is made righteouſneſs to them,

ac-

accepted, justified, adopted, and admitted into that family of heaven, and earth, which is called after the Name of God. 13,1415. Col. 1.21. Heb.12. 22.Eph.2 3. Gal.3. 13. Ro. 8.1.2Cor.5.21 Col.2.10. Ro. 5.1. & 8.32,3 1 Joh.3.1,2. Eph.3 15

These alone are they of whom we treat of whose state and condition, perseverance is an inseparable adjunct, &c. So far he.

For his stating the question about perseverance, what that is, I do not meddle with, it may be consented in of all hands; But for the faith and Saintship, I shall consider it, because he begins and ends his discourse or description of these, with setting them forth, as those alone of whom the discourse is: Also having before confessed not to stand for the former kinde of faith: And this he hath set forth, is in such, dark and unscripture-like language (though many be quoted) that let but the mixtures, put in about the former kinde of faith, beleevers and Saints. Confessed, True in its kinde, be removed, as being no parts of it, as they are not: And there is nothing in this description, that will stand, but what is found in that, which will appear in every particular of his mentioned concernments, and what is that then contended for; let them be considered, and the rather, because there is but one true kinde of faith, and all else false. I desire therefore the Concernments may every one be considered according to Scripture, and Scripture-language, without prejudice.

CHAP. XV.

Of Mr. Owen *his first Concernment.*

1. HE saith these Saints and beleevers, *By nature the children of wrath they are as well as others.* The Text is plain, that the Apostle having said of the Gentiles, *They were dead in trespasses and sins, where in times past, they walked, &c.* He saith of himself, and the Jews, *That we also had our conversation among the children of disobedience, &c.* And (he saith not *are*, but) *were by nature the* Eph.2.1,2,3.

children of wrath even as others, or (as some translate it) *as also the rest*; or as (some translate it) *Naturally the children of wrath, even as well as others*: But neither the Text, nor any translation puts in that, as the Jews conformity with the Gentiles, *That they were, even as they, dead in trespasses and sins*; though that in some sense were true of the unbeleeving Jews, yet not in a full sense, even as the unbeleeving Gentiles, before the Gospel was sent to bee preached to them: For the Jews were the natural branches; Not so the Gentiles: The Jews had the Oracles, Covenants, Promises, and service of God committed to them; Not so the Gentiles: The Jews had the worship of the true God, among them, and so the hope set before them, and therein means more abundantly to come in to him for receiving and enjoying the same by faith, which the Gentiles had not: Yet these Jews not by faith coming in, were no better, *but disobedient, and the children of wrath even as the Gentiles.* Now by Christ the partition wall is broken down, and by the Gospel the same priviledges with greater inlargement, and more spiritual and effectual means given to the Gentiles; yet notwithstanding, whether Jews or Gentiles, such as are not by this Gospel and means it affords, gained to beleeve, and so converted and changed in disposition and conversation (what ever knowledge or means they have, what ever humane righteousness or profession they have, yet walking according to the wisdome and will of the flesh, or according to the oldness of the letter) they in respect of acceptance with God, and eternal life, are no better than others, but under displeasure and wrath, and in the same danger even as others. *The children of wrath* (and if here be put in dead in trespasses and sins, it will stand) *even as others.*

Rom. 11. 16
Rom. 3 2. & 9. 4.
Psa. 147. 19, 20
Joh. 4 22.
Rom. 3. 2. & 9, 4, 5.
Eph 2. 11, 12.
Rom. 3. 9-19.
Eph. 2. 13, 14, 15, 16, 17, 18, & 3, 5, 6. 9.
Rom. 3. 9-20. & 2, 25-29.
Joh. 3. 36.

Now the difficulty lyeth in what sense *Nature* is taken, for which I will not strive. Let men take it in what sense by Scripture they will.

1. If by *Nature* be meant the first or natural birth, as men come from *Adam* by propagation, and so sinners, and bear his image which is common to all men. Then it

Rom. 5. 12, 18, 19.

over-

overthrows the fancy of some, a certain number of persons severed from others, before they were born, to be an elect people to Son-ship, and eternal life; for if any were so elect as *Adams* sons from eternity, before the world was, then were they not born, or by birth, *The children of wrath even as others*; no, there would be a great and wide difference; in humane things men will easily discern it. If one man had by high Treason procured on himself, and all his posterity, the sentence of ejection from all his lands and inheritance, and of suffering for ever an ignominious and tormenting death, being for ever put under the displeasure, wrath and hatred of him against whom the treason was committed; and yet the execution deferred till the Traytor have twenty children: And in the sentence passed, this reserve, that the third, seventh, tenth, and fifteenth of that mans children shall be freed from the execution of the sentence, and be accepted as sons into favour with the King, and enjoy the inheritance, though these may be born as sinful, and ill-deserving as the rest, yet can they not be said to be born, or by birth to be the children of the wrath and displeasure of the King, even as the other, seeing even by their very birth, the persons so born, were appointed to such freedome, favour, and happiness, as the rest were excluded from before they were born; but if none so provided for, but all alike before their birth excluded, then were they alike the children of wrath, or else not. This Simily illustrates, the Text proveth, and Mr. *Owen* confesseth, *All are by nature the children of wrath, one even as another*. And so as *Adams* sons, none differenced from others by any such election, before their being, or by a first birth.

2 If by *Nature* be meant the corrupt disposition, with which from our first father we are all naturally infected, and so according to the lusts of that disposition, what ever means were used towards us, more than other, yet we according to the course of this world, and the motions of Satan, walked in fulfilling the wills of the flesh, *And so were by Nature the children of wrath even as others*: If we take it thus, as surely also we may, then it still overthrows the fore-

mentioned.

mentioned fancy; for to be elect to Son-ship, and inheritance, and to be well-beloved, and under well-pleasedness, is one and the same, by our Saviours opening the word; to be under wrath, and under compassion, may well stand together; but to be under wrath, and well-pleasedness stands not together, nor are any that are without Christ, and out of him, chosen or elected in him; the natural man is first, the spiritual afterward, as with the head, so with the members: who are the elect and chosen, is foredeclared; and they, when elect, are not children of wrath even as others, nor as themselves sometimes were; so that in this saying, he hath intimately confessed the truth of their beleef, he professedly opposeth.

Isa. 42. 1. with Mat. 12. 18.

Rom. 5. 4. 1 Cor. 15. 45, 46, 47. 48. 1 Pet. 2. 5. 9. 1 Thess 5. 3. 4 Rom. 9 25, 26.

2. He saith, That faith and holiness which in due time they are invested withall, whereby they are made Beleevers and Saints, and distinguished from all others what ever, is an effect, and fruit of, and flows from Gods eternal purpose, concerning their salvation, and election.

The faith and holiness of those forementioned, wants nothing of this; Was it not the purpose of God in sending forth his Son the Saviour of the world, *That the world through him might be saved*? And was it not in the same purpose of God, That his Son having in mans nature dyed for our sins, and risen for our justification, *&c.* should be preached, *To turn men from darkness, to light, that whoever beleeveth in him, should not perish, but have everlasting life*? Is not this Jesus, He of whom the holy Spirit testifieth, and the things of whom he sheweth, and so in glorifying him draweth men to beleeve in him? And are not those so brought to beleeve in him, beleevers indeed, and Saints by calling? And is not this faith produced by the love of God, commended in giving his Son to dye for our sins, and fastned on Christ the foundation, receiving remission of sins, and spiritual quickning, through beleeving on him: According to the purpose of God? Is there any purpose of God for sending his holy Spirit to witness of Christ, to work any other kinde of faith, than this of the right kinde, or is there any faith in Christ of the Spirits working, that is not according to the

1 Joh. 4. 14. Joh. 3. 16, 17.

Act. 26. 17, 18, & 3. 26. Joh. 3. 14, 15, 16. & 15. 26, & 16, 14, 15 1 Pet. 1. 20, 21

Rom 5. 8. 10

the purpose of God; doth he speak of himself, or work otherwise than as proceeding from the Father and the Son? And are not these beleevers in their coming into Christ, distinguished thereby, from all that are unbeleevers, and of the world what ever? And who will say, It is questionable, whether the holy Spirit thus bringing any to beleeve in Christ, be an effect and fruit of, and flowing from the grace, love, and purpose of God concerning their salvation, even that in beleeving they might be saved? But these things have been often at large cleerly shewn and proved before; nor doth Mr. *Owen* here say, This faith is a fruit of election; he knows that with more shew of truth it might be said election is a fruit of this faith; but yet that is not a good and right expression neither; but the testimony of the holy Ghost is, *That they were chosen through the sanctification of the Spirit, and the beleef of the Truth, to which they were called, &c.* which is already fore-shewn; And here yeelded in this saying concerning their salvation or election, making these two terms in a sort, signifying the same thing, and so election a part of the salvation wrought in them and upon them, and so the faith the same set out, *Heb.6.* 2 Thess.2. 13,14.

3 He saith, *Their faith being as to the manner of its bestowing peculiarly of the operation of God.*

This agrees well with that set forth, *Heb.6* 1,2.4,5. It was God sure that in love gave his Son to do that for us, in and by which he is the compleat object of faith: And Jesus Christ, in, and through whom God commendeth his love to us, is God, even one and the same God blessed for ever: And the Holy Ghost that proceedeth from the Father and the Son, is one and the same God, with the Father and the Son, and that the Father and the Son is: And he discovering and drawing on Christ the foundation, and so illuminating and affording tastes of the heavenly gift as the effects, *repentance from dead works, and faith towards God,* This is certainly both his peculiar operation, and the operation of God. And to deny this under any surmise of an unknown purpose or election, were to derogate from the grace of God, even of the Father, the Son, and the Holy Ghost, as if their works in this kind, were not truly saving,

and gracious, which I hope none wil say: so that this faith abideth still right.

4. He saith, *And as to its distinction from every other gift, that upon any account what ever, is so called, in respect of its fountain, termed, The faith of Gods elect.*

Surely the faith so set forth, *Heb.*6.1,2,4,5. is even so in respect of any other gifts upon any account, by men called Faith; For in Scripture, we finde but one true faith, and that is the gift of God. The object held forth, for faith one, the Gospel discovering it, one; and the Spirit witnessing and calling in that Gospel to that object, one; his light and motion, from the free grace of God discovered, drawing to beleeve in Christ, draws into one, and worketh one faith, and there is not another, as is shewn before. As for that in *Tit.* 1.1. the Apostle was setting forth to *Titus* the Grace of his Apostleship. And in, and according to what it was to be exercised, uttering in few words, that he did to the *Romans* in more words, and to the *Ephesians*, and to the *Galatians*, and other Churches. And so here by Gods elect is primely meant, Jesus Christ who is Gods elect, and his beloved Son. And so the faith of Gods elect, and the faith of the Son of God, is all one and the same faith: And by faith is here meant primely, The doctrine of Faith, in which Jesus Christ is set forth, and this preached for the obedience of faith, that men might beleeve it, and so come in to the acknowledgement of the truth, which is after godliness in the hope of eternal life, which is set forth in this Gospel. This the same faith, which *Paul*, when *Saul*, sometimes persecuted; and after his conversion preached, so that we have here plainly set forth to us;

Eph.4.4,5.&2.8.

Pages 217, 218

Ro.1.1,2,3,4,5.&16.25.26. Eph.1.3 12. Gal.1.11,12. Tit.1.1. Isa 42.1. Mat.12.18. Gal.2.20. Rom.1.5. & 16,26.

2 Thes.2.14. Gal.1.23.

1. The testimony of Christ, who is Gods elect, his Son. The Word our Saviour, and the medium, and Doctrine setting him forth in these words, *The faith of Gods elect.*

And 2. *The repentance from dead works, and faith towards God*, which it calleth to, teacheth, requireth, and worketh, in these words, *The acknowledging of the truth, which is after godliness.*

Joh.3.14,15, 16,17,18.

2 Cor.5.19, 20,21.

Rom.1.1-3,& 16,25,26.

And 3. The blessing and hope in such repenting and beleeving to be met and enjoyed, in these words, *In hope*

of

of eternal life, &c. Is not this the same with that in other places: And is not this that which God promised before the world began, before there was any beginning of increase or society for multiplication, only creatures made, and man fallen? God then promised the sending of his Son, and this manifestation of him, and eternal life in him, and so by him to call and give eternal life in him, and through him, to all that beleeve in him. And now God hath manifested this in sending forth his Son, and through Gospel-preaching declared, and made it known, that men might beleeve, and in beleeving have eternal life. And this the very same so set forth and expresst in many other places; so that here is the compleat object and foundation of faith. Gods elect, the medium of declaring the word manifested through preaching; The true beleeving: The acknowledgement of the truth, which is after godliness; And the blessed hope given and received in such beleeving; The hope of eternal life, and the ground of the certainty of this hope; The Almighty that is All-sufficient, God that cannot lye, that is Truth it self, he hath promised it, even when mankind was fallen in enmity and weakness before the beginning of any increase, or rising; and hath since confirmed it by oath to *Abraham:* And he hath given a testimony of his love, truth and righteousness in beginning to fulfil his word, in that he hath sent forth his Son, and delivered him up for us all, and according to his will and command causeth the same to be preached.

2 Tim. 1. 10, 1 Pet. 1. 20, 21. 1 Joh. 1. 2, 3, & 5. 10, 11, 12. Col. 1. 26, 27, 28. Eph 3. 3. 9. Rom. 16. 26.

Gen. 3. 15. & 22. 17, 18. Isa. 55. 4, 5.

Now when any through this testimony of God concerning his Son, what he laid aside, what he became, and suffered for us, what he is, and is become, and hath to bestow on us. And so the love of God to mankinde appearing through him, is thereby convinced and brought in to beleeve in Jesus Christ, the elect of God, so as he is therein broken off from all other confidences and delights, to confide in God that raised Christ from the dead through him, to save, renue, and preserve them in and by his grace, to eternal life through this beleef of the truth, and sanctification of the Spirit, they are chosen into union and fellowship with Christ, and conformity to him; These

Rom. 4. 23, 24, 25. & 5. 1, 2, 3. 2 Thes. 2. 13, 14 1 Pet. 1. 2. & 2, 3, 5, 9.

2 Pet. 1. 1. Tit. 1. 4. Jude 3. Tit. 1. 9. & 2. 2 11, 12, 13. 14. & 3. 4, 5, 6, 7.

are in, and through Christ the elect of God; and have the like precious faith with the Apostles: And thus was *Titus Pauls* son, after the common faith, which is also called, *The common salvation, and the faith which was once delivered to the Saints:* The faithful word to be holden fast: The faith that beleevers are to be found in, explicated to *Titus* in the foundation and teachings of it: And in the manner and gracious ends of its operation, where the fountain, streams, effects, and hope, are expresst, and opened, so as we may be sure, *This is that common salvation, common faith, The faith once delivered to the Saints* called also, *The faith of the Son of God; The faith of Gods elect; yea the faith of God, and the faith of Christ, the faith of our Lord Jesus; And the faith of the Gospel.* And I hope none will say, This is Gods peculiar manner of beleeving, or Christ his beleeving, or the Gospels beleeving, nor that the faith of Gods elect, was the peculiar manner of beleeving in Christ, distinct from others beleeving in Christ, which *Paul* sometime persecuted, and now preached, and yet no record of it; so that this of *Tit.* 1. 1, 2, 3, 9. agrees in one and the same faith set forth, *Heb.* 6. 1, 2, 4, 5. And for this that God did from eternity elect a certain number of men that were to come of *Adam*, from the rest of mankinde, to Son-ship and eternal life, and that he gave these to Christ to dye for them, and that these shall in due time be invested with a peculiar faith and holiness, and that by his Spirit witnessing of Christ, he will work a faith and holiness really true in its kinde, in others of the sons of men, for whom Christ dyed not, when such as have it cannot be eternally saved by it, but are capacitated thereby to sin against the Holy Ghost, which in falling away they do; and though they abide in this faith, yet they cannot be saved. That first mentioned faith flowing from such an election and purpose of God concerning their persons, is the faith of Gods elect. This I say, *Paul* never taught, nor is there any one line in Scripture to affirm it; the Spirit of God leads no man so to beleeve or speak it, is quite and directly cross to his Testimony, as is shewn at large, *Part.* 2. *Chap.* 9. *Page* 87, 88, 89. *& Part.* 4. *Chap.* 10. *&* 11.

Gal. 2. 20. Rom. 3. 3. Act. 14. 24. Jam. 2. 1. Rev. 14. 12. Phil. 1. 27.

So

So that the faith here commended is the same with that *Heb.*6.4,5. And as for *Rom.*8.28. how it speaks the same thing, and not a word for this reproved fancy is shewn before at large. And so likewise is that *Act.*13.48. in *Part.*5. *Chap.*6. *Page* 317,318. So that *Eph.*1 4. is likewise shewn to make nothing for it, *Part.*3. *Chap.*12. *Page* 221. And that 1 *Pet.*1.2,3 4,5. speaks not of an eternal purpose of God concerning some certain persons of *Adams* sons, in a decree to elect and eternally save them; but of the manner of the election of such as were already actually elected, *viz. That it was through the sanctification of the Spirit unto the sprinkling of the blood of Jesus*, expresst elsewhere, *The beleef of the truth in which that sprinkling is received.* This election being according to the fore-knowledge, or fore-approbation of God, who hath fore-appointed, and approved this way for electing and choosing such as beleeve his Testimony, as is at large shewn on *Rom.*8.28. *Part.*4. *Chap.*6. *&* 7. *&* 8. So that this *Concernment* hath gained nothing for any other kinde of faith, than that he confest at first true in its kinde; I would he had not cast it by.

See Part.4. Chap.6,7,8.

2 Thess 2.13.

CHAP. XVI.

Of his second Concernment.

1. HE saith for the manner of their obtaining this precious faith, it is by Gods giving to them that holy Spirit, *&c.* In this I shall note three things, in which it is pretended to be not only peculiar, but of another, and better kinde than the former, true in its kinde.

1. Hee saith, *It is by giving that Holy Spirit of his, whereby he raised Jesus from the dead, to raise them from their death in sin, to quicken them unto newness of life.*

In this first saying, we have two things to note in the manner of true beleevers obtaining faith, *viz.*

First, What God gives unto them, and that is that same

holy Spirit of his, by which hee raiſed Jeſus from the dead.

And ſecondly, The end for which God gives this holy Spirit to them, and that is to raiſe them from their death in ſin; to quicken them unto newneſs of life, both which are very true, and will by all true beleevers, be ſo confeſſed, yet the aſſerting it, as a peculiar manner of obtaining faith, that is of a better kinde than that, mentioned, *Heb.6.4,5.* and another manner of obtaining alſo, and leaving out ſomething needful in this buſineſs to be mentioned, is blame-worthy; For,

1 God for calling any to the faith, doth not ſend forth, or give any other ſpirit, nor is there any other ſpirit proceeding from the Father and the Son, than that holy Spirit, by which he raiſed Jeſus from the dead; This Spirit is called his *Holy Spirit*, *the Spirit of Chriſt*, *the Spirit of Grace*. By this Spirit Chriſt preached in the miniſtration of *Noah*, and of the Prophets, whence thoſe that reſiſted his inlightnings, and teachings in thoſe miniſtrations, are ſaid to have been diſobedient to, and have reſiſted the Holy Ghoſt: And now more abundantly, ſince the ſufferings, and aſcention of Chriſt, he doth in the miniſtration of the Goſpel, inlighten, call, convince, *&c.* whence thoſe that ſhut their eyes, and refuſe, and deſpiſe, are ſaid to deſpiſe God: *And they that after they have received the knowledge of the truth, do willingly tread under foot, the Son of God, and count the blood of the Covenant as an unholy thing, are ſaid to have done deſpite to the Spirit of Grace*, i. e. If it had not been the holy Spirit they had reſiſted, their ſin had not been ſo grievous; It is not good to deviſe pleas for wicked men, to extenuate their ſin. And though there be a Spirit of truth, and a ſpirit of error, yet truth is one, and the Spirit of truth is one, though his gifts be divers, and the Spirit of truth cometh onely from God and Chriſt; And no other ſpirit, but error is divers and many, and the ſpirit of error is manifold and various, and proceedeth not from God, but from the Devil. Nor can any man attain any true kinde of faith, but by the Holy Ghoſt; yea that faith mentioned, *Heb.6.1,2,4,5.* was attained by the illumination

1 Pet.3.19,20. Act.7.51.

2 Theſ.4.7,8. Heb.10.29.

1 Joh.4.1-6. 1 Cor.12.4-11 2 Cor.11.4,13, 14,15. 1 Cor.12.2,3.

mination of the Holy Ghoſt, and they were made partakers of the Holy Ghoſt. And to aſcribe to the Spirit the working of a faith of Chriſt dying, and by his blood having made peace, ſuch as ſhall cauſe light, love, joy, and fill the ſoul with ſuch hope of eternal life, as ſhall raviſh the heart of a man, and inwardly and outwardly change him: And yet that Chriſt dyed not for that man, or that there is no eternal life in him for that man, nor truth, or reality in Gods intentions to give it him. Oh! yee heavens be aſtoniſhed, and let the earth tremble at this, that any ſhould ſay thus of the Holy Ghoſt, the Spirit of truth, or that God ſhould have two Spirits, one to work this faith, which yet cannot be true in any kinde, and a better Spirit to work a better kinde of faith; His Spirit is one, and holy, and all his operations to bring any to beleeve, like himſelf, true, real, holy, and of the right and ſaving kinde, though many reſiſt, and ſome depart. So that this line of truth, was in this buſineſs not well brought forth, ſeeing it was to oppoſe another line of truth, and to obſcure the truth of the holy Spirits operations.

2. The object diſcovered, and medium uſed by the Holy Ghoſt, for bringing any to this faith, and effecting this end mentioned, is here ſleighted and left out: That is Chriſt and him crucified, as ſet forth in the Goſpel for ſinners, to look to and beleeve in; For this is certain, firſt, That this holy Spirit teſtifieth of Chriſt, witneſſeth of his death, reſurrection, ſacrifice, exalteth, and glorifieth him, as the Son of God, the Saviour of the world, the Prince and Saviour that giveth repentance and remiſſion of ſins to *Iſrael*, and is a light to the *Gentiles*, and Gods ſalvation to the ends of the earth. *And that whoſoever beleeveth in him ſhall receive remiſſion of ſins.* This Jeſus, and the things of him, doth the Holy Ghoſt witneſs, diſcover, and glorifie, and no other thing to bring men to the faith; It is not the holy Spirit that ſpeaks of himſelf, or that gives any other thing to bottome faith upon, or ſleights the foundation: And all true faith alſo is by hearing, by hearing the word of the grace of God through Chriſt, *Faith is by hearing, and hearing by the word of God.* The Spirit is

Joh. 15. 26, & 16, 7, 8-15. Act. 5. 31, 32.

1 Joh. 1. 1, 2, 3, & 2, 2. & 2. 6, 9, 10, 14. 16. & 5, 6, 7, 8, 10, 11 12

Rom. 10. 15-17.

Gal.3.1,2,3. is received by the hearing of faith; yea the holy Commandement delivered to them, who after turned from it, 2 Pet.2.20, & 1,2,3. was through the knowledge of our Lord and Saviour Jesus; even the same way, which they that abode in the 1 Pet.1.20,21. faith attained it; So by the knowledge of Christ, the foundation, and the oracles of God therein, teaching the principles with the holy Spirit inlightning; the *Hebrews* obtained their faith; So that as there is but one faith, so it is Heb.6.1,2,4,5 attained by one Spirit, and that coming in one way through Christ, and witnessing the grace that is through him; so that there is no other true kind of faith, but that at first confessed true in its kinde, and to be set forth in *Heb.* 6.1,2,4,5.

And let his Quotations be read, and considered, and they say no other, 2 *Pet.*1.1. *Peter* affirms, not of some peculiar among beleevers, but of them all to whom hee wrote, *That they obtained like precious faith with them, through the righteousness of God, and our Saviour Jesus Christ.* Sure the righteousness of God is in, and through Christ; he promised him, and promised to assist, raise, glorifie him, That he should call, *&c.* And God in his righteousness hath done this, and according to promise, as he hath accepted his sacrifice, and will accept, *&c.* all that beleeve on him. And the righteousness of Jesus Christ being in his oneness of will with the Father, to perform all that he undertook for men, and hath undertaken for beleevers, as in his oblation, intercession, and coming again; in all which is the righteousness of God and Christ. And through the knowledge of this, the Apostles 2 Pet.1.2,3. say, they received; and desire multiplying of grace to the beleevers the same way; so as (which in the saying was left out) the Spirit calls tenders, inlightens, and works faith in giving forth the knowledge of the righteousness of God, and of our Lord Jesus Christ; So all that through that knowledge are brought to beleeve in Christ, have the same precious faith which the Apostles had; and no other kinde of faith, nor manner of obtaining; is commended by *Peter.*

See Part 5. Chap.1.

3 The end he saith for which God giveth his holy Spirit,

Spirit, is very right and true; but the limiting it to some certain peculiar, yea unknown, and undemonstrable persons, is not right, nor according to truth; nor I hope, will any say, God giveth his holy Spirit, to work some kinde of faith in any, and not for this end here mentioned. The end of God in giving and sending his Son into the world, *was not to condemn, but to save the world even sinners*. The end of Christ his sending his servants with the Gospel to men, *Is to open their eyes, and turn them from darkness to light, &c.* To reconcile their hearts by the reconciliation wrought in Christ; yea his mercies and chastisements both, have the same end. So that we may be fully assured, that Gods end in sending his Spirit in the Gospel, is to save, convince, and so turn the heart, *&c.* so that a difference of one kind of faith from another, cannot be proved by a different end of Gods sending forth his holy Spirit.

Joh. 3. 17, & 12 47. 1 Tim. 1. 15 Act. 26. 17, 18. 2 Cor. 5. 19, 20 Act. 14. 17. Rom. 2. 4. Job 33. Prov. 1. 23. Joh. 16. 29.

But it may be replied, The term in this sentence, is more than sending: It is Gods *giving his holy Spirit*.

To which I answer, That such a difference in the terms makes none in the thing; For where God is sending the Gospel, and demonstrating by it, the life in Christ, and calling to it; He is then, and therein, so giving the true bread of life.

Joh. 6. 27, 29. 32, 33.

But it will be said, the sentence speaks of more *than giving his holy Spirit to such an end, even also of effecting the end, endowing them with a new life.*

I answer, This implies receit in them to whom given. But receit, may be in some men that are receivers: Not to one and the same end, That it is in God the giver. Truth, with the love of the Truth to save. Extended and given to some men to that end to save, but some however receiving to profess, and make some use of, yet they received it not to save them. And that such do not unfainedly beleeve, and so have not any right kind of saving and justifying faith will be granted, though such, and no other, was tendred and given, if they had received it, in suffering the love of truth to save them. But for such as have so far received the Spirit, that they are even by the Spirit affirmed, *To be in the grace of Christ; To have received*

2 Thess. 2. 13.

the Spirit of God, Son, and to be Sons; yea to have known
Gal.1.6.& 3.1, 2,3.& 4,6,7,8. & 5.1. *God, and to be known of God, and to be in the liberty wherewith Christ hath made us free.* Surely their faith was of the right kinde. And yet of these the Apostle speaks after they were indued with all this, as if some of them were removed from him that called them into the grace of Christ, unto another Gospel, which was not another, but
Gal.1.6.& 3.3 & 4.9.11. a perversion, *&c.* seeking to be made perfect by the flesh, *Turning again to weak and beggarly elements*; insomuch that the Apostle was afraid of them, *lest he had bestowed his labour in the Gospel on them in vain*; And testified to them,
& 5.4. that whosever of them were (so turned back to be) *justified by the law, Christ was become of no effect to them*, they were fallen from grace. And this was a more applicatory charge than that in *Heb.*6.4,6. and grounded upon that,
Gal.5.5,6. which is undoubtedly found in abiding beleevers; *For we through the Spirit wait for the hope of righteousness by faith; for in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love*: The
Heb.6.4,6,8; 9,10. perswasion of which abiding in the *Hebrews*, withheld him from such a personal charge on any of them, and led him to mollifie the harshness of his reproof in the supposition: So that in all this saying of Mr. *Owen*, No other kinde of faith, or other manner of obtaining it, by other manner of giving the holy Spirit, than that set forth, *Heb.*6.1,2, 4,5. is proved; nor yet by his quotations, *Rom.*8.11. is spoken to them whom he had affirmed, *The called of Jesus*
Rom.1.6,7,8, & 8,9. *Christ, Beloved of God, Called Saints:* To, and of whom he saith, *Yee are not in the flesh, but in the Spirit; If so be that the Spirit of God dwell in you.* (Minde, he speaketh not of an once, or for a time, having been in them, that was out of question, but of an abiding, or dwelling as a governor in an house.) *Now if any man have not the Sprit of Christ*, (Mind, he saith, *not hath had*; so that its no error to say what ever he had heretofore, as to the *Galathians*, ch.3.3,4.& 5,7,8.)
Rom.8.10. *he is none of his. And if Christ be in you* (that is by this abiding of the Spirit, or his dwelling in you preserving confidence in Christ, *&c.* just as he said to the *Hebrews*, chap. 3,6,14.) *the body is dead because of sin* (sin that brought in

in death, which though overcome by Christ, yet is not removed, till his time from off men, all must once dye, nor will it be wholly removed from beleevers while any sin abideth in them, though it rule not in them, so as their bodies are yet mortal, and so but heavy instruments to be used in spiritual services, and must once dye) *but the Spirit is life because of righteousness*; the spirit opposed to the body, that is the inward man, the new man; or Christ-like minde or disposition effected in the heart, by the Spirit of Christ quickning them in, and through beleeving in Christ, to receive forgiveness of their sins, and so enlivening, *&c.* This is life, even a living principle, derived from Christ, in whom beleeving this principle is effected and preserved, and it is living in faith, confidence, hope, love, and joy; yea it is life, affording living springs and motions; *And this for righteousness sake*; that is, for Christ his sake, *who is risen from the dead, and hath by one righteousness, obtained in himself life for all men, and power to raise all men.* And that such as receive this grace and gift by grace given in, and through Christ, *Grace may reign in them through righteousness unto eternal life by Jesus Christ*; and they shall reign in life by Christ.

Col. 2. 12, 13 & 3. 9, 10. Eph. 4. 21, 23, 24. Rom. 7. 22. Gal. 5. 16, 22, 24. Joh. 7. 37, 38, 39. Rom. 5. 18. Rom. 5. 21, 17.

And because of the righteousness of God in Christ and the righteousness of Christ in his mediation by vertue of his oblation, and in sending forth his Spirit according to his promise to such end. The Spirit of the beleever is inlived, yea life, *And so they receive a first fruits of the Spirit in this life, and wait for the adoption, the redemption of their body to be at the coming of Christ.* And to comfort not some peculiar among them, but all the beleeving *Romans*, with the certainty, and the way to enjoy the certainty of all this, he saith to them, *But if the Spirit of him that raised up Jesus from the dead, dwell in you, He that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you.* Minde these words, he said before, *If Christ be in you, the body is dead, &c. But the Spirit is life, &c.* And now he saith again, *But if the Spirit of him, &c. dwell in you* (abide as a governour) if so, *Then he*

Rom. 8. 23, 24. Rom. 8. 11.

that raised up Jesus from the dead, shall also quicken your mortal bodies by his Spirit, &c. that is apt to enlive them to be instruments of righteousness for you to serve with here in newness of life, and spirit, and raise them up again when dead, *by his Spirit that dwelleth in you*; and so by vertue of your union with Christ, abiding in this faith of him, and his Spirit quickning your mortal bodies living and dying in this faith; He will raise you again in the same union with him in which you slept: So that all the way here is no other kinde of faith set forth, nor other language of giving Spirit, *&c.* used, then to the *Colossians*, as also to the *Galathians* and *Hebrews*, as afore shewn. *Eph.* 2.19. in respect of their knowledge speaks not of what they yet enjoyed, but of what the Apostle desired for them; and the power of God, is as himself one and the same, though the manner and degrees of his putting it forth be divers. As without a Mediator (though by him that now is the Mediator) in the first, now old Creation; It was the same power by which he made the heaven and the earth, and man upon it, by which also he caused the grass to grow, *&c.* but whether with like force put forth, I determine not; But of this I am sure, the infinite greatness of this power, is beyond the comprehension of any mortal man. Also his power as put forth through a Mediator, for upholding and ordering all the old Creation for its time, and ruleth for ever by his power; It is one and the same power, by which he upholds the heaven and the earth, and preserveth man and beast, and ordereth the fowls and flyes, and growing of grass, *&c.* But whether alike put forth for every of these, I determine not: But of this I am sure, the infinite greatness of this power is not fully known by any mortal man. And now for his power as put forth, not onely through a Mediator, but to unite and conform to him; and so to effect and set forward the New Creation that is begun and compleat in himself, and to be compleated in, and for all his New Creatures, in which, as in the Resurrection of Christ that dyed for sinners, the power of his wisdome, mercy, truth, faithfulness and strength, did most abundantly

Rom. 6.29.& 7,4,6.
2 Tim. 2,11.
1 Thess. 4.14, 15.
Col. 2. 21,22, 23.
Eph. 1.16.17.
Neh. 1.3.
Psal 75.3.& 66.7.

dantly ſhine forth, ſo in this work of uniting and conforming to him; it is moſt abundantly diſpenſed, and known, and met with. And this power thus put forth, is ever one and the ſame power, *Even that by which he raiſed Jeſus from the dead, and ſet him at his own right hand in the heavenly places, far above all principality and power, and might, and every name that is named, not only in this world, but alſo in that which is to come: And hath put all things under his feet, and given him to be the head over all things to the Church, which is his body, &c.* This the power here ſpoken of: But whether this power be in this manner alike put forth at all times, to every one to whom it is extended, as *To convince, to draw to beleeve, To preſerve in the faith, To uphold in temptation, To raiſe from the dead, To meet Chriſt in the air*, I make no determination: But I do not beleeve that ſo it is, becauſe neither the Scripture, nor experience of any beleever, ſo teſtifieth; But of this I am ſure, That every one that beleeveth in Chriſt, according to the working of this his mighty power (in which is ſome diſtinctneſs intimated between this mighty power, and the working of it.) He that beleeveth according to the working, or forth-putting of the operation of this his mighty power, whether more or leſs put forth too, and in him, he is accepted as a true beleever in him, and of that Church whereof he is the head, *in whom all the fulneſs is. And the exceeding greatneſs of his power is for, and towards ſuch.* And ſo not the preſent working of it, or operation in them, but the exceeding greatneſs of this his mighty power that is in him, which he deſired they might know, is propounded to all the beleevers, one and other, that they might beleeve in it, and be ſtrong in it, that ſo by it *they might be kept through faith unto ſalvation*: Yet notwithſtanding what the exceeding greatneſs of this his mighty power is, towards ſuch beleevers: All ſuch beleevers do not know clearly, which if they did, it would afford them unſpeakable conſolation, though the full and perfect knowledge of it, is not in any mortal man, nor will ſo be, in beleevers till the reſurrection of the juſt; no more than the greatneſs of the hope, or that hoped for,

Eph. 1. 20. 21, 22, 23.
Eph. 1. 19.
Eph. 6. 10.
1 Pet. 1. 5.

to which he called them, or the riches of the glory of his inheritance in the Saints, though growing in faith, and in the knowledge of our Lord Jesus they by his spirits illumination be sweetly, and in a measure clearly, and in respect of the first beginning of faith, abundantly known, which the Apostle acknowledging these to be beleevers, sealed, and faithful in Christ; intimates them to be yet wanting in, and so prayeth for it for them suitable to his instructions, and exhortations to the *Hebrews*: So that this place was wrong quoted for any other kinde of faith, or manner of obtaining it, serving nothing at all to such an end.

Eph. 2.1,5,6,7 8,10. Speaks of no other kinde of faith, or manner of obtaining it, or quickning in it, but of that is compleat in Christ, and a first fruits received through faith in him, which was also in those mentioned among the *Collossians* and *Galatians*, and *Hebrews*, to whom those great warnings were given, and so not at all to the purpose quoted, for another manner of obtaining faith.

Col. 1.23, 24, & 2.13,14. Gal. 4.6,7, & 3.& 5. Heb 3.1.6.&c.

CHAP. XVII.

Of Mr. Owens *second saying in his second Concernment.*

IN explication of this New life, the holy Spirit is given to quicken them unto; He saith, Enduing them with a new life, with a spiritual, gracious and supernatural habit, spreading it self upon their whole souls, making them new creatures throughout (in respect of parts) investing them with an abiding principle.

All this soberly, and according to Scripture understood, is very good and true. Nor is there any kinde of faith of the Spirits working, received, that can be called, True in its kinde, or upon account whereof any in Scripture are frequently termed Saints and beleevers, if they be not in some measure in truth endued with this. And all this in a good measure evidenced to be in those beleevers so warned, and so in that faith and holiness affirmed to be in them,

Col. 1. 4,5,22, 23,24. & 2.13, 14. Gal. 4.6,7. & 3. & 5,4. Heb. 3. 1.6. & 6,1,2,4,5.

them, the *Colossians*, the *Galathians*, and the *Hebrews*, and confessed by the many expressions used by Mr. Owen in that kinde of faith and holiness, which he saith also is really true in its kinde, and wrought by the Spirit, as hath been shewn, in opening the principles, &c. and in setting down his expressions; So that there is nothing neither in this saying worthy the least blame or refusal, but to be received and confessed true and good: But only, his altering it to set forth another kinde of faith and holiness and manner of obtaining it, then besides that before confessed by him true in its kinde: And his altering and stretching out some terms to make this faith seem to be of another kinde, but neither will his quotations or terms prove or countenance the same, or serve for that end at all. Let his quotations be considered:

Matth. 7. 17. *Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.* Consider with this the 16, 18, 19, & 20. verses.

Matth. 12. 33. *Either make the tree good and his fruit good, or else make the tree corrupt, and his fruit corrupt, for the tree is known by his fruit.* Consider with this also the 34. and 35. verses. And consider with both, *James* 3. 10, 11, 12.

The whole weight of the business for right understanding these parabolical and metaphorical sayings, lyeth in knowing what is here meant by *Tree*, whether the man in the substance of his soul and body, or the ruling disposition in the heart of the man diffusing it self in all the powers and faculties of the soul, or both these. And then in what manner the one, and upon what account the other. Let these be every way considered: And so,

1. If we take the *Tree* simply, singly, directly, and properly for the man, in the substance of his soul and body; then as all are naturally come forth from fallen *Adam*, so we fell in him, and come forth corrupt from him, so there is no man living on this earth, sinless and good; yea there never was a man living on this earth, good indeed but one, that is the man Jesus Christ, who is God over all blessed for ever; So that in this sense there neither is, nor

1 King. 8. 46.
2 Chron. 6. 36.
1 Joh. 1. 8, 10.
Mar. 10, 17, 18.
Heb. 9. 5.
Luke 20. 36.

not will be found upon the earth any good man, that may answer to those Texts, till the resurrection of the just, and then there will be such found. So this is not the sense.

2 If we take *Tree* for the disposition ruling in man, which is neither the substance of soul or body, simply considered; but some infused inclination, so as man in falling from God, lost and deprived himself of his Image; so there was a corrupt inclination, or disposition ingendered and sprung up in his heart, from the word, or lye of Satan, in, and by the Serpent suggested, and by man beleeved, which is full of averseness and enmity to God, and prone to all that is contrary to the minde of God, and his design, whence flows manifold evil lusts and affections, all strengthned and revived, by a new plot of Satan in unbeleevers, whereby he rules, and so these lusts bring forth evil fruits by the members of the body: And because this cursed disposition was at first begotten by Satans lye beleeved, and is retained and strengthned by his suggestions received, he is said to be the Deceiver of the whole world; and because of the devillish nature of it, being heated and fired by Satan, the heart in which it dwelleth and ruleth, is compard to hell, deep, and dark; *And out of this heart*, our Saviour saith, *proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: And where envying strife, and such evil fruits are*, the wisdom such profess, *comes not from above, but is earthly, sensual, devillish.* Now this disposition is an evil root, an evil tree; and he in whose heart this disposition hath the Lordship, hath an evil treasure in his heart, and so out of it bringeth forth evil things: And those that are one with, and under the dominion of this disposition, having no supernatural disposition to cross and crucifie this, they are upon that account, and so long, a generation of wicked men, of vipers, and so evil trees, and cannot bring forth any good fruit at all. But now on the other side, such as from the holy Spirit testifying of Christ in the Gospel, do beleeve that word or testimony of Christ, which is Spirit and life, so as they beleeve on Christ, then there is by it effected in the heart, not onely a reproof and dislike of the former disposition with

Rom. 5. 12. Gen. 8. 21. Jer. 17. 9. Rom. 6. 19, 20, & 7. 5. Eph. 2. 1, 2, 3. 2 Cor. 4. 4. Rev. 12. 9. Jam. 3. 6. Matth. 15, 19. Jam. 3. 15. Matth. 12. 35. Mat. 12. 34. Luke 6. 43. Joh. 6. 33. Rom. 1. 16. 1 Thess. 2. 13.

with its luſts, but alſo a new heavenly and Chriſtian-like diſpoſition, is from the word and grace beleeved, effected in the heart, which is no part of the ſoul or body, but an influence from Chriſt beleeved in, and an infuſion of the Holy Ghoſt, that dethrones the old diſpoſition from its lordly power in the heart, and gets the throne, and lordly power in the heart it ſelf; and this is called an inward man, a new man, a new heart, a new ſpirit, the Spirit and minde of Chriſt. And this Spirit or diſpoſition is born of the Spirit, and ſo of God, and ſo is Spirit, and divine power is in it, and it overcomes the world; and in it is no guile, and it is full of heavenly ſprings, and holy and ſpiritual luſts, according to the minde of God; So that this is a good tree, and brings forth good fruit, and cannot bring forth any evil fruit. And he that hath this diſpoſition in his heart, hath a good treaſure in his heart, and out of the abundance of the good treaſure in his heart, brings forth good things: And upon this account.

2 Pet. 1. 4, 5. 2 Theſſ. 1. 10. Rom. 7. 22. 2 Cor. 4. 16. Eph. 4. 22, 23. Col. 3. 9, 10. Ezek. 36. 26. 2 Cor. 3. 3. 18. 1 Cor. 2. 16. Joh. 3. 6. 1 Joh. 5. 4. Pſal. 32. 2. Joh 7. 37, 38, 39. Gal. 5 17, 22, 23.

Mat. 7. 18. & 12. 35.

3 As a man is one with, and under this new and ſpiritual diſpoſition, in which by faith Chriſt dwelleth in his heart, he, even the man alſo, ſo far is born of God: And upon this account, a new creature, and ſo far doth righteouſneſs, and ſinneth not. And ſo far in ſuch a ſenſe, a good tree, and bringeth forth good fruit, and not evil.

Joh 1. 13. 2 Cor. 5. 17. 1 Joh. 2. 28. & 3. 5, 9.

But then this laſt is to be underſtood according to the expreſſion, and with ſuch cautions, as the Scripture hath given us thereabout.

For the man that is a beleever, cannot be ſaid to be a good tree, and that he cannot bring forth evil fruit, in ſo full a ſenſe, as the unbeleever is called an evil tree, and that he cannot bring forth good fruit, becauſe the unbeleever is under the power of the evil diſpoſition, and hath not the ſupernatural heavenly diſpoſition in him; And ſo what light or motions ſoever flaſh upon him, yet he is in the fleſh, and mindes the things of the fleſh, and walks after the fleſh, and cannot pleaſe God: But the beleever, though he be from under the lordly power of the evil diſpoſition, and the new and ſupernatural diſpoſition hath got the ſeat in his heart, and ſo the commanding

power; yet the evil disposition remains in his members and faculties still, and so they are both in him, the one lusting and warring against the other: so as the beleever cannot do as, and what he would, so that though the new disposition be a good tree, and can bring forth none but good fruit, yet the beleever himself is under a double consideration; One, as man having the old disposition in him, with its lustings, through which he is hindred and captived, and so sometime with the flesh serving the law of sin and death, and there he cryes, *I am carnal, &c.* And again, as he is a beleever having the new disposition in him, with its lusts, and he under the power of it, and so free, and so there is I, and I my self, and I according to the *inward man, and I with my minde do serve the law of God, but with my flesh, &c.* And so far as with his minde he serves the law of God, and walks after the Spirit, so far he is a good tree, and bringeth forth good fruit. And that he may so do still; there are two things taught him by Grace.

Gal.5.17. Rom.7.14. &c.

Rom.7.14,15, 16,17,20,24, 25.

Joh.13.1.11. Rom.7.25.& 8.2. Gal.2.20. Gal.5.16,18, 23,24.& 6.8. Rom.6.& 8.17, 13.& 12.1,2. Gal.5.16,18, 24 & 6.8. Eph.4.21,24. Col.1.23 & 3. 9,10,12. Heb.3.14. Joh.15.7.

1 That he hold fast his esteem, and minding of, and confidence in Christ, in whom this supernatural disposition or Spirit is, and from whom it flows into, and in all that by faith are united to him, and not otherwise, it is not, nor doth abide in any separate from him, or turning aside from him; but as the beleever abides in him, and lives by the faith of him.

2 That by this renewing of his minde, he with the word beleeved, do oppose, and resist the lusts of the flesh, and side with, sow to, and walk after the Spirit fulfilling the motions of it; *And so they shall reap of the Spirit life everlasting.* And this is the Spirits counsel, direction, and charge given to all beleevers without difference, and so is the promise given, and hope set before them. So to the *Romans*, so to the *Galatians*, to the *Ephesians*, to the *Colossians*, to the *Hebrews*, and by Christ to all his Disciples, *If they abide in him, and his word in them; If they walk after the Spirit, they shall not fulfil the lusts of the flesh, if they walk after the Spirit they shall live, &c. But if they sow to the flesh they shall reap corruption, if they live after the flesh, they*

shall

shall dye: But abiding in the faith, they partake of Christ, and by his word in them they shall be fruitful, and so they shall be good trees, and bring forth good fruit; For so they shall observe the counsel of our Saviour, *Make the tree good, and his fruit good, &c.* For we can no otherwise make the tree good, but in beleeving on him, and according to grace given, yeelding to the teachings of his Spirit. Mat.12.33.

And seeing every good and perfect giving comes from him, and that his Spirit is good, and his operations and fruits good, and that an evil tree cannot bring forth good fruit; what are all those confessed works of the Spirit, and whence flows that faith and holiness really true in its kind, upon account whereof, men are called Beleevers, and Saints? What is that change of judgement, affection, and conversation, that light, love, joy, zeal, obedience true in its kinde, sincere, and not hypocritical? whence come they to do so worthily in their generation, and all acknowledged an effectual work of the Spirit? Can there be such rightness even from the Spirit, and the tree not good? or is there any other trees among beleevers to bring forth good fruit of another nature? Surely if we minde the proofs and our Saviours words, they shew there is but one kinde of faith, to bring forth good fruits, and this even it, set out, *Heb.6 Gal.2.20.* This place doth open that already said: The Apostle having spoken of being justified by faith, shews how he lived not, *but Christ lived in him, and he by the faith of the Son of God*, to which he endeavoured to reduce the *Galatians*, whom he testifieth to have received the same faith at the first, and so exhorted the *Hebrews*, and shews his manner of obtaining it to be in the same way with others. Gal.1.6.& 4.6,7. Gal.2.13. Rom.4.4,6,7,9.

1 *Joh.3.12.* This place hath not one word of two divers kinds of faith, or of divers manner of obtaining it, nor of any habit of one beleever more than in another; but affirms, *That he that hath the Son* (that is beleeveth in his name) *hath life*; that is, in having the Son by faith, *He hath also that eternal life that is in the Son*, by faith also, which is true of all that by grace beleeve in Christ. Joh.1.12. Joh.3.36.

2 *Cor.*5.17. This is true of all that by faith are in Chriſt Jeſus, who as, and ſo far as they are in him, are affirmed new creatures, as is fore explicated, though the fulneſs and compleatneſs of it is in the reſurrection of the juſt, but no word here of a ſecond kinde of faith, or of newneſs in ſome true beleevers, that is not in other true beleevers, the words plain, *If any man in Chriſt.*

1 *Theſ.*5.23. This is not an affirmation of what was yet attained, but a prayer for what was deſired, and hoped for, and ſo not to the purpoſe for which it was quoted, unleſs to mollifie the expreſſions of the ſaying.

*Gal.*5.22.25. This place is a diſcovery of the fruits of the Spirit that were in the beleeving *Galatians*, that were ſcarce ſo far grown as the *Hebrews*. And what was done in beleeving on Chriſt crucified. How the fleſh, with the wiſdome, and whole bent of it, with the affections, and luſts of it, were crucified, that is made vile, condemned and begun to be mortified by the croſs of Chriſt, *that the body of ſin might be deſtroyed*; and then an exhortation *to walk after the Spirit*, juſt as to the *Romans*, *Epheſians*, *Coloſſians*, and *Hebrews*. And not a word of a peculiar kinde, in ſome beleevers, and not in other beleevers that are true in their kinde alſo.

Gal.6.14. Rom.6.6.

1 *Joh* 3.9. This place ſaith not a word of any difference between beleevers, ſome true in one kinde, and ſome in another; Nor ſaith it, *ſome that are born of God*; Nor ſaith it, *He that hath been born of God*; but having ſaid before, *Whoſoever abideth in him, ſinneth not.* And having warned them not to be deceived, ſaith, ſpeaking in the preſent tenſe, *He that doth righteouſneſs, is righteous, even as he is righteous* (or in his righteouſneſs, and as he hath promiſed) And then having given warning againſt being deceived, and going on in ſin, *&c.* He cometh to mention the *abiding in him, and doing righteouſneſs*; Again, and hee doth it in a third term comprehending both, ſaying, *Whoſoever is born of God doth not commit ſin* (that is approve and act it, going on ſo to do) And that the word, *Born of God*, is firſt appliable to that ſight, beleef, and acknowledgement of Chriſt, and ſo that new diſpoſition begot thereby

1 Joh.3.6, 7, 8, 9.

See this before p.414, & 415.

thereby in the heart, is clear in this Epistle, where this is called, *That which is born of God*; Hence both faith and confession are said to be of God, and the gift of God, and so he that in this revelation and operation of the Spirit, in, and by the Gospel, is prevailed with to beleeve, and yeeld up to it, and so far become one with it, so as he beleeveth Jesus to be the Christ, and so beleeving in him, confesseth him to be the Lord; He also on that account, is said *to be born of God*: And so likewise the being prevailed with by this grace, *To hold fast this confidence, and so to abide, and go on in the faith of Christ, and love of him, and one another*, is the operation of God, and hath the same promises to it; and so is likewise called a *being born of God* here in 1 *Joh.* 4. 7, 8, & 3. 5-10. And that this is the sense here appears clearly, in that the same thing, for the same business expressed here, *Born of God*, is a little before expresst by a perfect continued act, *Abiding in him*, and *doing righteousness*; And the same there also affirmed, *such sin not, such are righteous*. And also this appears to be the sense in that it is opposed to a continued approbation, acting of, and going on in sin; for so the devil committeth sin, and sinneth from the beginning without repentance, or breaking off his course; *But who ever is born of God, he committeth not sin* (that is, doth not approve, and so commits) but abideth in, and goeth on, beleeving in Christ, and loving him, without repentance of it, or breaking off that course. And it farther appeareth that *born of God* is in this place, *abideth in Christ, holding fast confidence in, and love of God through Christ* because it is said, *His seed remaineth in him*, that is the divine influence and Spirit of Christ, with divine force and vertue, abideth, and remaineth in him according to that promise, *Heb.* 3. 14. And this the constant language of Christ, and the Spirit of Christ, *Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God; He that abideth in the doctrine of Christ, hath both the Father and the Son*; yea even of his first work of grace in changing our mindes and reconciling us to God, it is said to be, *In the body of his flesh through death, to present us holy and unblameable in his sight*;

1 Joh. 5. 1, 2, 3, 4. Mat. 16, 17. Eph. 2, 8. 1 Joh. 5. 1. Joh. 1. 12, 13. Rom. 10. 8, 9, 10. Heb. 3. 1, 6, 14. 1 Joh. 3. 6, 7. Joh. 15. 1. 11. 2 Joh. 9.

sight; *If we continue in the faith grounded and settled, and*
Col. 1.22,23. *be not moved away from the hope of the Gospel, of which we*
1 Joh. 2.24. *have heard.* Whence also it is said to these, *If that which ye have heard from the beginning shall remain in you, yee shall continue in the Father and the Son.* And so our Saviour saith to his own Disciples, that were clean through the word that he had spoken to them, *Abide in me, and*
Joh. 15 4 7. *I in you, as the branch cannot bear fruit of it self, except it abide in the vine, no more can yee except yee abide in me; I am the Vine, yee are the branches; he that abideth in me* (that is beleeving) *and I in him* (that is my word in him) *the same bringeth forth much fruit, &c.* Suitable to like sayings of his Spirit, and exhortations in other places: And so it is expresly said, *If we hold fast the confidence*
Rom. 11.22. 1 Tim. 2.17. 1 Pet. 2. 3,4,5. Heb. 3,6.14. 1 Joh. 3. 5,8,9, 10. & 4.4 & 5.3,4,5. *and rejoycing of hope firm unto the end.* We are the house of Christ, if we hold fast the beginning of our confidence stedfast unto the end, then are we made partakers of Christ (*and so born of God, and his seed remaineth in us*) and that seed remaining being an influence from Christ; and so stronger than the Devil that is in the world, we in beleeving on God, and so yeelding to it, are born of God, and so neither sin, nor can sin because so born of God, but do overcome the world, *This faith that is born of God, being*
Rom. 8.23. Luke 20.36. *the victory whereby we overcome.* And this sense is plain and evident, and agrees with that mentioned, *Heb.* 6.1,2.4,5, 9,10. And yet the compleatness of being born of God is in the resurrection of the just. And so none of the quotations countenance two kinds of faith, or of obtaining, or of habits each true in its kinde: As for degrees, that is not in question:

Eph. 2.10. *For we are his workmanship created in Christ Jesus, unto good works, which God hath before ordained* (or prepared) *that we should walk in them.* What this is to the purpose to shew what God hath given into, and wrought in beleevers that are true, and in one sort or kinde of them more than in another kinde true also, I see not,
Eccles. 7.29. and suppose that none can shew: For when God created us all in the first *Adam*, it was certainly in his Image, *In uprightness*, and so with furniture for good works that

we

we might have walked in them: But he fell and loſt himſelf, and us all, and ſo we became weak, of no ſtrength, loſt, and deſtitute of all furniture for any good works. But God hath created mankinde anew again in Jeſus Chriſt the ſecond Publick man, the laſt *Adam*, who having ſatisfied for ſin, ſuffered for it, and overcome death, and aſcended, and offered the acceptable ſacrifice, is in mans nature glorified, filled with the immeaſurable fulneſs of the Holy Ghoſt, to ſend for to the rebellious that they might come in, and to furniſh, and lead all that do come in: And he ſinneth not, nor can he dye any more, *but is alive for evermare*; ſo that in him we are compleat and perfect, and this held forth to us, that beleeving in him we might partake of his fulneſs, which is a good motive to beleeve on Chriſt, and to continue ſo beleeving: And ſuch as through the knowledge of his grace beleeve in Chriſt, are certainly his workmanſhip, and begun to bee united to Chriſt, and this alſo unto good works, ſuch as God hath prepared in him, that we ſhould walk in them, and ſo live to him, and this the ground of his following exhortation, as to other Churches; but no aſſertion of the meaſure of their attainments: And it being confeſſed that the faith and holineſs, with the effectual operation of the Spirit in all the powers of the ſoul, changing judgement, affection, converſation, effecting light, love, joy, zeal, obedience, enabling to do worthily in their generation; Is not all this being the work of the Spirit, that is in Chriſt, comes from Chriſt, and witneſſeth of Chriſt, his workmanſhip on, and in them; *And are not they his workmanſhip in Chriſt Jeſus?* And is there not fulneſs of furniture in Chriſt Jeſus for good works for them? And is it not the gracious end of God in making it known that they ſhould live to Chriſt by walking in them. I hope none will deny it. All which juſtifies this faith ſet forth in *Hebrews 6.* and gives no countenance for any other kinde.

Rom. 5. 18, 19, 20. with 6. 1, 2, &c.

2 Cor. 5. 14, 15.

CHAP.

CHAP. XVIII.

Of the third saying in his second Concernment.

FOr the nature and property of this habit, or abiding principle, Thus he saith:

Being a natural genuine fountain, of all those spiritual Acts, Works, and Duties, which he is pleased to work in them, and by them, of his own good pleasure.

Though this be not the dialect of Scripture, yet in a sober understanding, it may be taken as agreeing thereto, but not countenancing two kindes, or a second kinde of true faith. And so with some cautions and provisoes, I shall take this saying for true, and wholly consent thereto, that is to say thus,

1 That this abiding principle, be not understood of a thing peculiar to any kinde of faith divers from another, true in its kinde, but of the same kinde of faith set forth *Heb.6.* faith being proved already to be one, and so the same with that *Tit.1.1.*

2 Pet.1.13. Tit.3.4,5,6,7.

2 That by Natural and Genuine, be understood, that which is Supernatural and Spiritual; And so apt, free, willingly and naturally inclined, and kindly putting forth.

Isa.61.13.

3 That the calling this principle a fountain, be not understood as of a thing incloſed in the beleever, to himself, or any otherwise, then as flowing from Christ, to and in him that beleeveth in Christ, and so in no sort derogating from Christ: For he is the fountain of life with God, and so from God unto us, the fountain of living waters, the fountain for clensing, and for fruits. And from that flowing from him is all that life, cleansing and fruitfulness that is in beleevers: And separate from him they can do nothing; what ever greenness or springs be in any beleeving on him, yet if they thereby abide not in the faith of him, but turning aside, and departing from him, they lose their principle, and wither, that remaineth in Christ from whom they are departed, and cannot be retained, and found

Psal.36.9. Jer.2.13.& 17.13. Zach.13.1. Rev.21,6. Hos.14.8. Joh.15.4,5,6.

Jer.2.13.& 17.5,6,13. Joh.15.4,6.

found abiding, and dwelling in any, but by, or in beleeving on him; ſo as departing through unbeleef, brings loſs and periſhing, but in beleeving on him, the dwelling (in the heart) of this principle is enjoyed; he is the fountain, and he that beleeveth on him, receiveth from him: The law of Grace which as it comes from him, and his Spirit in it, is called a fountain of life. And ſo the fear of the Lord effected thereby, even the faith in, and love of, & adoration and acknowledgement of God in Chriſt, is a fountain of life, and this upon the account of Chriſt the fountain from whom the ſtreams (bearing his name) do flow: And in beleeving on whom they are received, and do operate in the beleever, even all thoſe principles mentioned *Heb.6.* 1,2,5. All which run in one living principle, which becauſe of its ſpringing and living efficacies, is called a *Spring or Well of living waters*, in which from Chriſt beleevers act in bringing forth the motions of the Spirit: Yet the beleevers being ſtill men, and having in them another ctoſs inclination abiding to moleſt them, they need ſtill thoſe admonitions, *Jam.*3.8,9,10,11,12. *Rom.*8.5-13.*Gal.*6.8. *Heb.*3.13. & 12.15,17,&c.

Rom.11.22. Heb.3.13. 6, 14. Rom.7.2.5 & 8.2. Prov.13.13, 14,& 6.21,22, 23 & 14.26,27

Joh.4.10,14. & 7. 37.38,39 Pſal.68.27. Phil.4.13. Ioh.15.4.8.

4 That the ſpiritual Acts, Works, and Duties, be here rightly underſtood, and diſtinguiſhed, and conſidered, that we confound not the workings of God in the beleever, inabling and moving him to work, with the workings of the beleever, in, and through the workings of God, for ſo all the exhortations given, and obedience called for, and diſobedience reproved, will be made void and null; and that we may rightly underſtand, view the place quoted, *Philip.*2.13. *For it is God that worketh in you both to Will, and to Do, even of his good pleaſure.* He in the former verſe intreated them (as he did the *Romans*) even by that done by Chriſt, and that now in him, and flowing from him in them. As they had alwayes obeyed, not as in his preſence onely, but now much more in his abſence (ſo now ſaith he to them) *Work out your own ſalvation with fear and trembling:* Minde the words, he ſaith not *Work for*, or *to get ſalvation:* Nor ſpeaks he onely of ſalvation, as it is by and in Chriſt wrought for them, but of that, as it is by Spirit

Ro. 12.1,2,5. Phil.2.1,2,12.

1 Ioh.5.12. Ioh.1.12.

in the Gospel, applyed to, and by faith received in them, and so it is their own. Christ, and that which is his, is made theirs; and in beleeving this, they are saved, or have this salvation working within them, like as is said in verse 12. And this salvation within them, is teaching and working in them with motions, *To deny ungodliness and worldly lusts, to live soberly, righteously and godly in this present world, and wait for the blessed hope, &c.* And therein stirring them up to live by faith in God, and so to *love, joy, peace, patience, meekness, &c. To bowels of mercy, kindness, &c. And so to pray to, and praise God, to exhort one another, &c.* Now all these are the works of God in his grace bringing salvation: And as these mercies of God in this salvation given you, works within you, *so do ye obey, yeeld up your selves as servants to righteousness. Sow to the Spirit: And so work out your own salvation with fear and trembling; For it is God which worketh in you:* It is he which gave his Son for you, and made him known to you, and so inabled you by him to beleeve in God, and so forgave your sins, and filled you with this consolation of Christ, and comfort of his own love, and fellowship of the Spirit, which by the same Spirit in the operations of this grace, moveth you *To Will*, to live by faith, *to deny ungodliness, &c. to live soberly, &c. to pray, &c. to shew mercy, &c. And to Do*; He doth not say, It is God that willeth in you, that beleeveth, prayeth, *&c.* Neither doth he say in any other sense, than as expressed, by giving light, motion, or power *to Will, and to Do*; That God hath given and wrought *the will and the deed*; *But it is he that worketh in you both to Will and to Do, of his good will or pleasure*, so as still to *Will, and to Do*, is the beleevers work, which he cannot do of himself, yet in this gracious season, by this preventing grace, light, motion, and divine power of God working within him, he may both *will* and *do*, if he yeeld up to this grace; and herein is his obedience, which being with a willing minde is accepted according to that he hath. And in murmuring and withdrawing from this, and so grieving the Spirit, and sowing to the flesh, is his disobedience that he will be reproved and chastened for. And so in this saying, is a great

and.

1 Cor. 1.30. & 3.22,23. Rom. 5.1,2,3-5 Tit. 4.4.7 Tit. 2.11,12, 13.

Gal. 5.22,23. Col. 3.9,10, 12,13. 1 Thess. 5. 11, 20. Rom. 6.16,19. & 12.1,2. Gal. 5.16,25. Eph. 4.21,25. & 5.1,2. Col. 3.9.12.

and forcible motive and encouragement to obedience, it is God that in the operations of this ſalvation worketh in you to *Will* and to *Do*, yea he doth it of good will. So that entertaining his motions, and yeelding up according to his ſtrength given into you, ſowing to the Spirit, in willing and doing according to his motions by his ſtrength afforded, you have God on your ſide, his favour, and ſtrength is with you to accept, defend, aſſiſt, bleſs, and follow on with more grace, *and you ſhall of the Spirit reap life everlaſting*. And here is a forcible admonition againſt diſobedience. It is God that by theſe operations worketh in you, *&c.* If you ſleight, refuſe, turn away, and diſobey, you ſleight and refuſe God, you turn away from God that ſpeaks from heaven, and diſobey God, and grieve, and reſiſt his Spirit, and ſo endanger your ſelves, *&c.* Whence ſuitable to all this follows that exhortation, verſ. 14, 15, 16. *Do all things without murmurings, &c.* Suitable to all ſaid to the *Hebrews*, and like this the other quotation, 1 Pet. 1. 22. *Seeing you have purified your ſouls in obeying the truth through the Spirit unto unfained love of the brethren, ſee that ye love one another with a pure heart fervently.* This appears to be an exhortation to ſtir them up to ſuch love, not an affirmation that it would infallibly ſo be in, and with them; but an exhortation that it might ſo be, and that neither in vain, nor needleſs, but uſeful, and bottomed upon the ſame ground with that to the *Philippians*, they had, and did already by Chriſt beleeve in God, and in beleeving or obeying the truth through the Spirit, God did lead them, and they had purified their ſouls to unfained love, *&c.* like that to the *Philippians* ſeeing this, *See that you love, &c.* And here is the ſame encouragement as to them, *being born again, &c. of incorruptible ſeed, &c.* And like exhortations grounded thereon. And ſo this ſaying in this Concernment is in this ſenſe acknowledged true, and juſtifying only the faith ſet out, *Heb.* 6. In his next Concernment, I ſhall conſider it in both parts.

Gal 6.8.

Pſal. 8. 11. Heb. 12. 25. Eph. 4. 30. 1 Theſſ. 4. 8. & 5. 19.

1 Pet. 1. 20, 21.

Phil. 2. 1, 2.

1 Pet. 2. 1. 2, 3, 4.

CHAP. XIX.

Of the third Concernment: The first part thereof.

THat the holy and bleſſed Spirit, which effectually and powerfully works this change in them, is beſtowed upon them, as a fruit of the purchaſe, and interceſſion of Jeſus Chriſt, to dwell in them, and abide in them for ever.

In this firſt part of his ſaying, we have two things to note,

Firſt, *In what manner he ſaith the holy Spirit is beſtowed on them.*

And ſecondly, *To what end he ſaith the Spirit is ſo given them.* Conſider both.

1 He ſaith, The holy and bleſſed Spirit, which effectually and powerfully works this change in them, is beſtowed upon them, as a fruit of the purchaſe and interceſſion of Jeſus Chriſt. By them he here profeſſedly meaneth in every of his Concernments; another ſort and kinde of beleevers and Saints, that have another kinde of faith and holineſs, then that mentioned, *Heb.*6.4,5. or the beſt of that ſet down, in that he calls his firſt kinde of beleevers and Saints or faith and holineſs, which yet he confeſſeth true in its kinde, and wrought by the Spirit, effectually working in all their powers of the ſoul *&c.* Conſider;

1 I hope he beleeveth not that the holy Spirit in teſtifying of Chriſt, and bringing ſome ſort of men to beleeve, working in them *&c.* does teſtifie falſehood, or diſſemble in his operations, *&c.* Nor yet that there are two kindes of Spirits, that come forth from God and Chriſt, to work two kindes of faith and holineſs, one kinde that will fail men by one ſpirit in ſome, another kinde that will not fail by another ſpirit in others.

I have read of ſome affirming ſomething like this. The one they ſay is indeed the Spirit of God, that witneſſeth of Jeſus that was born of the Virgin *Mary*, and dyed at

Jeru-

Jeruſalem, &c. And the faith begotten hereby is very effectual in many; yet this is but a fleſhly ſpirit, a fleſhly faith, and fleſhly operations. But the other Spirit that witneſſeth of the true and ſpiritual Chriſt, that killeth all the other confidence, that is the heavenly and holy Spirit, whoſe operations onely are profitable; blaſphemy, ſo contrary to God and Chriſt, and Scripture, as hath been ſhewn, that they deſerve rather to be abhorred than mentioned, I know no ſuch thing is in this ſaying intended, I would ſuch expreſſions were left as give ſtrength to it. Part. i. pag. 9. 10.

2 There is not one word in all the quotations to prove or ſhew in what the change in theſe differeth from, or is better than the change in the other kinde.

3 That this holy Spirit, is beſtowed on them, as a fruit of the purchaſe and interceſſion of Jeſus Chriſt. This is a true ſaying in it ſelf, and of all to whom the holy Spirit is in any ſort given, but as applied to a peculiar company, that are not demonſtrable, it is dangerous, and very intimatious of error: For it is certain, that the earth is upheld (ſince the fall of man) and brings forth fruit, that the beaſts are preſerved on the earth, That the Sun gives comfortable light and heat, and the rain waters the earth, and it is fruitful, and all for the good and ſervice of men; And that in theſe is a teſtimony of his goodneſs, and extended to lead men to repentance: All this is beſtowed on men, as a fruit of the purchaſe and mediation of Chriſt; For ſurely in the fall all was loſt: And according to the Truth and Juſtice of God without a Mediator, nothing but death, curſe, terror, and diſtraction, and torment, and vexation, by every creature, could have come on men, no mercy, nor comfort to ſoul or body, nor any thing to lead to repentance, to which no door could be opened without the purchaſe, and interceſſion of Chriſt for men; *For God is righteous in all his wayes, and holy in all his works: And that he is good to all, and his mercy is over all his works*, as indeed he is. This is through the ſacrifice and mediation of Chriſt, in, and through whom God is propitious to fallen mankinde; whence the Prophet by the Spirit, ſpeak- Pſal. 75. 3. Act. 14. 17. & 17, 26, 27, 28. Rom. 2. 4. Pſal. 145. 7, 8, 9, 10, 15, 16.

ing as well of his general goodneſs, as of his ſpecial favour, in admiration of both, as that which brings men to truſt in him, he renders this as the ground of both; *For with thee is the fountain of life:* Like that is ſaid of Chriſt, *In him was life* (he hath procured it) *and the life in him is the light* (the cauſe of all mercy, comfort, and of all means of coming to God again) of men, *and that ſhineth*, though men perceive it not; yea he ſaith, *He gave his fleſh for the life of the world*, and that men are not all ſorely vexed, and ſuddenly deſtroyed for their impenitency, and unbeleef, its becauſe, *He is the Lamb of God that taketh away the ſin of the world.* And ſo he ſaith of himſelf, *The earth is diſſolved and all the Inhabitants, &c. I bear up the pillars, by him all things conſiſt: He it is that gave himſelf a ranſome for all men, and is the Mediator between God and men*; And ſo procures that patience, and forbearance, mercies, and means that are extended to them.

Pſal. 36. 5, 6, 7, 8, 9. Joh. 1. 4, 5. & 6. 51, & 5. 29. Pſal. 75. 3. Col. 1. 17. 1 Tim. 2. 5, 6. Luke 13. 8, 9. Pſal. 19. Rom. 10. 18.

Hence it is ſaid, *The heavens declare his glory, and the firmament ſheweth his handy work, &c.* And that all are witneſſes of his goodneſs, and to lead to repentance, and in that ſenſe is the Goſpel ſaid to be preached in every creature under heaven. Of which Goſpel more fully declared in the opening of the myſtery, *Paul* was made a Miniſter.

Col. 1. 23, 24, 25, 26.

Oh ye ſons of men! how are we beholding to the Lord Jeſus (and to God for him) *who hath by his blood made peace for us, and by his ranſome bought us all into his diſpoſe, and by vertue of that mediating for us with God, procures for us ſo much patience and forbearance, ſo many mercies, and all to ſo gracious an end to lead us to repentance, that coming into him, we might have life; and this now alſo all teſtified by the Spirit of God. Oh! let us not deny this Lord that bought us, let his goodneſs melt our hearts and prevail with us, to acknowledge him the Lord and Saviour of the world, even our Lord, that ſo we may repent and beleeve in him, and live to him.*

Heb. 2. 9. 2 Cor. 5. 14, 15 Rom. 14. 8, 9.

And let no man deceive you, by telling you, theſe are the fruits of the goodneſs of God as a Creator, but not as a Redeemer, not ſo as through a Mediator, extended as fruits of the purchaſe and mediation of Chriſt, for all is through him. And no man can know God, that doth not

ſo

ſo acknowledge Chriſt his Son, *For the Father hath committed all judgement to the Son of man*, upon this account, becauſe he hath taken the nature of man, and therein given himſelf a ranſome for all men; and that to this end, *That all men ſhould honour the Son, as they honour the Father: And he that honoureth not the Son* (in theſe or other things) *honoureth not the Father.* So that the application of the purchaſe, and interceſſion of Chriſt, as being onely for ſome peculiar and undemonſtrable ſort of men, doth teach the ſons of men to deny the Lord that bought them, and ſhuts the door of repentance againſt them. But now for ſuch as to whom the Goſpel is alſo miniſtred, yea and therein alſo Spirit vouchſafed, and they by the Spirit illuminated in the knowledge of Chriſt; and that with ſuch operations as effectually produceth ſuch a change in the minde, affections and converſation, that there is in them, repentance, and ſorrow for ſin, with light, love, joy, zeal, obedience, and holineſs. So ſincere as makes them do worthily in their generations, their faith and holines true in its kind, and they upon account thereof called Saints and Beleevers; And yet though all this be given them of God, yet neither the Spirit, nor any of theſe his operations beſtowed on them, as a fruit of the purchaſe and interceſſion of Chriſt; How then ſhall we conceive it to be beſtowed, without ſome ſecret blaſpheming of God ſome way in his Truth and Juſtice, and teſtimony of his Son, can any man tell? Is there any word of Scripture to ſay it? yea is not all the Scripture againſt ſuch a conceit? yea it ſhews it to be a denying of the preheminencie of Chriſt, that God would have him to have in all things; yea it plainly teacheth not onely other men, but even beleevers to deny the Lord that bought them, and a leaving them to conclude their faith by fancy, ſeeing there are none by the Goſpel to tell them, though their faith be true in its kinde, and operative, whether they be beholding to Chriſt for it, and whether it be a fruit of his purchaſe and interceſſion or no; and if any preſume to tell them they muſt take it on their word, and ſo their faith reſt on man: And into what deluſions this may lead men, let wiſe men judge. But Mr. *Owen* may

Rom. 14. 7. Phil. 2. 7-11. 1 Tim. 2. 6. Joh. 5. 20, 21, 22, 23, 27. 2 Cor. 5. 15.

Col. 1. 19. 2 Pet. 2. 1, 2.

1 Cor. 2. 4.

may be ſuppoſed not to deny, but that they have the holy Spirit given them as a fruit of the purchaſe and interceſſion of Chriſt, but that it is not ſo given them to dwell and abide in them for ever, as to theſe he pleads for: And were it not for his oft and plain expreſſions elſewhere in his book, denying the purchaſe and interceſſion of Chriſt, to be for any but theſe he pleads for, I ſhould even ſo have underſtood him; and ſuppoſe it ſo meant of the end of giving the Spirit. I ſhall conſider that alſo.

2 He ſaith, *It was given them, to dwell and abide in them for ever.* And this muſt be taken either as relating to the gracious minde and end of God, according to his holy will in giving his holy Spirit, or as relating to the anſwering of that end of his ever-dwelling. Let us conſider both according to the Scripture.

Act. 26. 17, 18. 1 The end of God in ſending his Spirit in the Goſpel to call men, *Is to open their eyes, and to turn them from darkneſs to light, and from the power of Satan to God, that they may receive forgiveneſs of ſins, and inheritance among them that are ſanctified by faith that is in Chriſt.* So that this appears to be for continuance of his work to the end, and that is his abiding in them for ever. And ſo ſure his end in ſending, or giving his Word or Spirit to any, and inabling them to underſtand, and beleeve, is that this gracious word and Spirit may dwell and abide in them for ever, but his will and mind is, that it ſhal ſo dwel & abide in their hearts by faith which he hath given them. Whence we are ſo often exhorted to continue in the faith, and to let that we have received from the beginning abide in us, ſo ſhal we continue and abide in him, and his Spirit will abide in us, therefore are all the beleevers and holy brethren warned to take heed of ſuch unbeleevingneſs, as cauſeth departure from the living God, by which ſome have deprived themſelves of this bleſſing in this gracious end of God, which yet is ſo ordered in his Counſels, that his end will be fulfilled in their juſt deſtruction for deſpiting ſo great grace, as it was in *Iſrael* of old that fell in the wilderneſs, in *Elies* houſe, in *Ephraim*, and others. But ſuch as he hath given to beleeve,

Eph. 3. 16, 17.
1 Pet. 1. 5.

1 Sam. 3.
Pſal. 78. 5. 16.
Jon. 2. 8.

leeve, having been found truſting in him, have never been forſaken, &c. And this end in ſuch ſenſe to give his holy Spirit to dwell and abide in them for ever, may be affirmed of all beleevers, even thoſe mentioned, *Heb.* 6. 1, 2, 4, 5. And in no other ſenſe of any beleever but to abide in, and through faith.

2 If the dwelling and abiding in them for ever, be taken in relation to anſwering this gracious end of God, in the conſtancy and durance of the holy Spirit, his dwelling and abiding in them for ever, that is ſo as they live and dye in the faith; then it is out of queſtion of all hands, but this is not determinable till they have finiſhed their courſe and dye in the faith; ſo that there is no difference or diſtinguiſhing and diſcriminating mark, to difference one beleever from another in this thing; but as ſome are quite fallen away, and departed from the faith, and others dye in the faith.

As for that aſſurance of faith, where-through the heart may be thorowly perſwaded of their perſeverance, and ſo the Spirits abiding in them for ever; It is that I have endeavoured to lead all beleevers to in this Treatiſe, as may be ſeen in treating of the teſtimony of Chriſt, and of the Purpoſes, Promiſes and Covenants of God, though Mr. *Owen* ſaith, Even thoſe of that kinde he pleadeth for, many may go without that aſſurance all their dayes, hee onely undertakes to prove notwithſtanding it ſhall ſo bee for ever.

Now let his quotations be viewed, to ſee what they ſay for one beleever more than another, for the Spirits abiding with them for ever.

Joh. 14. 16. 26. in verſ. 16. Our Saviour tells his Apoſtles and firſt witneſſes that were to carry forth the teſtimony of him to the world after his Aſcention; That he after he was gone from them in bodily preſence, would yet be an Interceſſor with the Father for them: And the Father in his Name, and ſo he from the Father, would ſend them another Advocate, or Comforter. Ioh 14. 16. 26, & 15. 26. & 16, 7. Luke 24. 49.

Let the words be well minded, he ſaith not, Another Spirit, no, he mindes them of that, that it is the ſame Spirit

Joh.14.17. Mat 16.16,17. Joh.17.6,7,8. of truth, which they knew, by which the Father in his miniſtration made him known to them, to be the Chriſt, and had given them to beleeve on him, in which he did alſo ſtil, even now he was with them, dwell with them: So that it is not one ſpirit oppoſed to another ſpirit; but one Advocate or Comforter, in reſpect of the manner of advocation and comforting, oppoſed to another: God had been formerly, even by the Spirit of Chriſt, teaching his minde by parcels to them, and leading them to look to Chriſt, and ſo to worſhip him by types, ſhadows, and carnal ordinances which were to be removed; and now to theſe in the perſonal miniſtration of himſelf, in his bodily preſence, in which he had been, even ſo an Advocate and Comforter to them; But he was not alwayes ſo to abide with them, not was the excellency, fulneſs and myſtery of either his oblation, or mediation, and advocation to be clearly opened and made known till he had finiſhed his ſuffering work, and caſt off mortality, and overcome death, and aſcended in his body immortal, into heaven, and offered the acceptable ſacrifice, and received the fulneſs of the Holy Ghoſt, in that nature of man to ſend forth, for that full diſcovery of himſelf, and the Fathers minde in him, and then hee would ſo ſend forth this Holy Spirit (himſelf remaining with the Father the Advocate ſtill) to diſcover him, and ſo the Fathers mind in him, and ſo, and therein to be an Advocate and Comforter to them, even ſo, and ſuch as never was before (as is ſhewn in the eighth and ninth Chapters of the third part of this Treatiſe about the revelation of Chriſt) and ſo he opens it verſ. 26. *He ſhall teach you all things, and bring all things to your remembrance whatſoever I have ſaid unto you:* For he had made known his Fathers Counſel and Name unto them, and given them his words. *And this holy Spirit of truth in his coming ſhal guide them into all truth,* by taking of the things of him, and ſhewing them, and glorifying him, *&c.* So as they ſhall have the fulneſs of the teſtimony, *in all wiſdome and underſtanding to miniſter.*

Heb.1.1, 2. & 7, & 8, & 9, & 10. 2 Cor.3.7-14. Pſal.63.18. Act.2.33. Rom.16.25. Joh.16.7. & 7.39. 1 Joh.2.1. Joh.15.15. & 17.6,7,8. Eph.1.8,9.

Oh bleſſed Advocate and Comforter! And yet this not all, but as the next quotation, Joh.15.26. *He ſhall teſtifie*

of

of him (in them, to them, and through their miniſtrations, ſo as) they alſo ſhall bear witneſs, *becauſe they have been with him from the beginning*, even ear and eye witneſſes of his perſon and miniſtration, and miracles, and ſufferings, and death, and reſurrection, and aſſent to heaven: And this Advocate and Comforter, both the Doctrine of the Goſpel, by him ſo opened, and the miniſtration of it, he taught and lead them in: And his power and preſence in that Doctrine ſo miniſtred, ſhould not be as the Moſaical Law, to paſs away, and give place to another miniſtration; nor as the miniſtration of *John*, nor his miniſtration in his bodily weakneſs, to be over-ſhined by a more clear miniſtration; but this ſhall be the laſt miniſtration, and abide till his own coming again; and ſo he ſhall be in them in their doctrine and miniſtration for ever. So as to all beleevers here is given certainty of truth, goodneſs, and immutability of the Goſpel delivered by the Apoſtles, and of the preſence of the Spirit in ſuch miniſtration thereof, as left upon record by them to the end of the world. And as for the promiſe and hope given in theſe promiſes to beleevers of this Doctrine for the Spirit in their hearts, abiding in them for ever. Note,

Act. 5. 31, 32. Act. 1. 21, 22, & 10 34. 42. 1 Cor. 9 1. 1 Joh. 1. 1, 2, 3.

2 Cor. 3. 3-18. Joh. 5. 35, 36, & 14. 12, 13. Eph. 1. 3-10. See part. 3. chap. 12.

1 It is great, our Saviour having prayed for the ſame bleſſing for them alſo, and promiſed the ſame, but that is not to ſome peculiar kinde of beleevers, but to all that beleeve on him; not beleevers oppoſed to beleevers, but beleevers oppoſed to the world that lieth in unbeleef, as is expreſt.

Joh. 17. 20, 21. 23. & 7. 37, 38. 39. & 14, 17.

2 That the manner of the aſſuring is abiding in them for ever, is by our Saviours own explication to be in their abiding in him, in that faith, love, and confidence in him, which the Spirit hath wrought, and worketh in them; and his word, that which he hath helped them to underſtand, and by which he teacheth and comforteth them abiding in them: This alſo expreſs; So that by theſe quotations we are lead to hold faſt our firſt faith; that *Heb.* 6. *Rom.* 8. 10, 11. The Apoſtle both admoniſhing, exhorting, inſtructing, and comforting in ſuch a manner as telling them, how it was with them, if Chriſt be in them,

Joh. 15. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11.

and how it ſhould be with them, if the Spirit of Chriſt did dwell in them, and ſo not affirming what would bee for ever, but warning and directing that it might be.

I marvel this ſhould be quoted for this aſſertion, it ſo ſuiting to that by him oppoſed, 1 *Cor.6.19.* The Apoſtle tells them that beleeve (and ſurely had ſuch illumination, and participation of the Holy Ghoſt as mentioned, *Heb.6.* 4,5.) *That their body is the Temple of the Holy Ghoſt in them, &c. Their body*, may be taken either for their perſonal bodies, which were the veſſels and inſtruments, in, and with which, *they were to be given up as ſervants of righteouſneſs unto God*; or *by body*, may be meant their ſociety, in which Truth was, and God to be worſhipped, and therefore to be kept holy, and undefiled. Now the Apoſtle minding them of this, *That their body is the Temple of the Holy Ghoſt*, or rather ſecretly reproves them for their neglect of minding what their body was conſecrated to in the heavenly call by Chriſt that bought them, and had the right to diſpoſe of them, *even to be the Temple of the Holy Ghoſt*, and Inſtruments for him to uſe. And thereby he ſhewed the heinouſneſs of their ſin, if they defiled their bodies with fornication and made or abuſed, *The members of Chriſt, to be one with, and the members of an harlot*: And ſo on this ground exhorted them to demean their bodies ſutable to the purchaſe made by Chriſt, and to the relation they now ſtood in with Chriſt, and to the purity and holineſs of the Spirit God had given them; having upon the very ſame ground forewarned them, *That if any man defile the Temple of God, him ſhall God deſtroy*, intreating them not to be deceived, *&c.* (and how doth the Spirit dwell in ſuch for ever then) yet after this he both reproveth, warneth, and exhorteth on the very ſame ground, aſſuring them from the promiſes of God of the Spirits continuing and dwelling in them, in their yeelding up to his teachings, and therefore calls upon them for that, even like as to the *Hebrews*, chap.6.

Rom.6.19.

1 Cor.5.6,7,8.

Rom.12,1,2.

1 Cor.3.16,17 18.

2 Cor.6.15,16, 17,18,& 7.1,2,

I marvel this was quoted here to ſuch an end, which makes for that he oppoſeth, *Rom.5.5.* ſpeaks of the operations of Grace beleeved (not in ſome peculiar kinde of, but) in

in all true beleevers, and so of that which hope in the exercise of faith doth, because of the love of God shed abroad in the heart of beleevers by the holy Ghost given unto them; but not a word of the impossibility of any of the Saints by any ill requitals, to deprive themselves of that love again, and so of that holy Spirit; yea he rather warns them to beware of that in the 6. and 8. Chapters following, suitable to the warning given the *Hebrews*, chap. 2. & 3, & 4. & 6. 1 *Joh.* 4. 4. 13. and those that follow, speaks of the Spirit in beleevers, a thing denied by none, but not a word about the infallibility of his ever abiding, unless as the former places, directing to that in which it may so be; but it may be these are quoted for proofs of that which follows in this Concernment, which is no part of that contended for, or against, unless it be to countenance the distinction of two kinds of faith, preferring one before another. And so I will consider it. Rom. 5. 1, 2, 3, 4, 5.

CHAP. XX.

Of the second part of the third Concernment.

HE saith, *Upon the account of which inhabitation of the Spirit of Christ in them, they have union with him, that is one and the same Spirit dwelling in him the head, and them the members.*

Surely this may be truly said of all beleevers that abide in the faith of Christ, during the time of their abiding in the faith, and so of the faith as mentioned *Heb.* 6. 1, 2, 4, 5. yea the mixtures by him put in, which are no parts of faith being taken out as they consist not with the rest, even that first kinde of faith set forth by himself, who hath not yet produced a better, but even the same clad with some unjustifiable expressions; so that this saying is true of all true beleevers, or that in truth beleeve the testimony of Christ, search the Scripture.

This I hope being granted of all that beleeve the Gospel of Christ, that there are not two Spirits in Christ,

to proceed from him, to work faith in men, and dwell in beleevers, but onely one holy Spirit that is in the Father, and in the Son, the Spirit of the Father, and of the Son, ſent by the Son from the Father, and by the Father through the Son, and in the name (or Goſpel) of the Son, one and the ſame holy Spirit. And ſo where ever the Father and Son is, he is, and where ever he is, the Father and Son is there, with, and by him.

Mat.10 40. Joh.13.20. Mat 10.41,42. Luke 10.16. 1 Joh.4 6. Rev.19.10. 2 Cor.5.19,20 Joh.15.26,27. Act.5.32. 2 Theſſ 2.8,10

Now minde what the Scripture ſaith, Chriſt ſaith, *Hee that receiveth you, receiveth me*; *And he that receiveth me, receiveth him that ſent me.* And this alſo ſpoken of his ſending to preach the Goſpel: And though this in reſpect of his gracious acceptation and interpretation, be true to all that for his ſake receive ſuch as beleeve in him; yet it is principally meant of receiving his meſſage by, and from them. And ſo he that hath the teſtimony of Jeſus, hath the Spirit of Propheſie: And the holy Spirit witneſſeth together with, and in that teſtimony: *And Chriſt will in his time come again, to be glorified in his Saints, and admired in all them that beleeve*; becauſe the Apoſtles teſtimony was received by them in the dayes of his patience while it was preached to them; ſo that whoever in hearty beleeving, receiveth this teſtimony, *It is Spirit and life to him, yea the power of God to ſalvation to him, and worketh effectually in him.* And as they abide in this word, they abide in Chriſt, and as this word abideth in them, Chriſt by his Spirit abideth in them; *And they have fellowſhip with the Father and the Son*, and continue in both, and that is his dwelling in them: And ſo of the *Galatians*, of whom *Paul* was ſore afraid, yet he doubteth not to affirm of them, *Becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your hearts, &c. and yee have known God, or rather are known of him.* And ſo *1 Joh.4 4,13.* ſpeaketh in the very ſame language, not of any peculiar kinde of Spirit, that is in Chriſt, and flows from him into ſome peculiar kinde of true beleevers; but of that one holy Spirit which is in Chriſt, and his efficacies, which alſo in a meaſure is in all true beleevers: And ſo verſe 4. he ſaith, *Yee are born of God, or of God, and*

Joh.6.63. Rom.1.16. 1 Theſſ. 2.13. Joh.15.4,5,7. 1 Joh 1.3.& 2.24.

Gal.4.6,7,8,9.

1 Joh.4.4.

have

have overcome them (that is the evil ſpirits in the world) *becauſe greater is he that is in you, than he that is in the world* (where the oppoſition is not of beleevers to beleevers, but of beleevers to the world) and this he after expreſſeth, both by the effects, and the beleevers in whom it is, ſaying, *Whatſoever is born of God, overcometh the world*; *And who is he that overcometh the world, but he that beleeveth that Jeſus is the Son of God, this being our victory whereby we overcome the world, even our faith.* So that all the way here is but one ſpirit, and one faith. And theſe beleevers marked out by the ſame terms with others; *Hee that knoweth God, that loves God, and loveth his brother*, theſe, ſaith he, *Are of God, born of God, and God dwelleth in them*; And to demonſtrate who theſe are, he ſaith, *It is he that heareth us* (that is the Apoſtles in the word given by Chriſt to them, and by them delivered and recorded, for the obedience of faith among all Nations) *He that heareth*, that is, accepteth, and receiveth our teſtimony, that will bee ſet, appointed and determined in his judgement, faith, and way by this word delivered by us, as it is indeed the word of God, and ſo accounting God true, who ever bee found a lyar, *&c.* And ſo according to this teſtimony beleeveth in Chriſt, and loveth his brother. *He, and ſo all ſuch are born of God.* And that this obedience of faith is meant by hearing, is cleer in ſuch a like uſe of the word in another buſineſs: And they that refuſe this are ſaid to refuſe to hearken. So on the other ſide, He that heareth not the word of Chriſt as delivered by the Apoſtles, that is, doth not accept it, and receive, *&c.* *he is not of God, not born of God*, that is, for the preſent time, he is not now of God, what ever he may be hereafter, or hath been heretofore. And ſo the word heareth is uſed for a preſent and continued hearing, *Jer.* 34. thoſe that were affirmed to have heard, yea ſo to have heard, as to have turned, and done right in the ſight of God, yet theſe after backſliding are then ſaid not to have hearkned unto God, according to that word, *In the day that he ſinneth, all his righteouſneſs ſhall not be mentioned to him*: So then while he thus heareth, he receiveth the word as the word of God, and therein

1 Joh 5.4,5.

Gal 4.9.
1 Cor 8.3.
1 Joh 4.6,7.12.

Rom.1.5 & 16,26.

2 Theſſ 1.10.
1 Theſſ.2.13.
Rom.3.4.
1 Joh.4.6-11.
Joh.1.12,13,& 7.37,38,39.
Ier 11.6, 8. & 34.6.10. & 6. 17.

Ier.34.9,10,15 11.16.
Ezek.18.24.

in Chriſt and his Spirit, that frameth, inclineth, and inableth him to beleeve in God, love God, love his brother, and ſo the ſame minde and ſpirit that is in Chriſt is in him. Hence ſo exhorted, *To let the word of Chriſt dwell plentifully in us; For ſuch are of God, born of God, and God dwelleth in them.* And ſo verſ. 13. *Hereby we know that we dwell in him, and he in us, becauſe he hath given us of his Spirit.* And ſo in chap. 3. where abiding in him, and being born of him, are put one for another. And there it is affirmed, *That he that keepeth his commands* (in beleeving on the Name of his Son Jeſus Chriſt, and loving one another) *dwelleth in him, and he in him; And hereby we know that he abideth in us, by the Spirit which he hath given us*; which needs no further explication to know what Spirit it is, and that it is but one Spirit, and the ſame Spirit that is in Chriſt, and in all unfained beleevers: And that this Spirit dwelleth both in their ſociety for ever, and in every particular ſoul of them, that are found beleevers, ſo long as they abide in the faith, he hath wrought, and preſerveth in them, and on that ground are the exhortations given, Chap. 3. & 4. and of like ſignification, the other quotations, 2 *Tim.* 1. 14. 1 *Cor.* 6. 17. & 12. 12, 13. *Eph.* 4. 4. There being but one Spirit, and I hope for the manner of the ſpirits being in Beleevers, there needs no contention.

● Cor. 2. 16. Phil. 2. 12, 5. Col. 3. 16. 1 Iob. 3. 6, 9. 23, 24.

It is not meant ſimply of the eſſence or being of the Spirit, which is one, and the ſame with the Father, and the Son, and ſo filling heaven and earth with his preſence, yea ſo with all creatures, and ſo in love, and well-pleaſedneſs with the righteous, and in wrath with, and againſt the wicked, diſcerning all things; ſo that here is ſome farther meaning of the Spirit being in beleevers: And that is alſo a farther thing than the forth-putting of his divine force, and power, upholding and raiſing up, and making operative ſomething in the creature, for ſo he upholdeth the earth and the heavens, and cauſeth the Sun to ſhine, and the clouds to carry about water, and diſtill their drops, and the earth to bring forth fruit, and men to live and move. He cauſeth the graſs to grow, but not to be ſenſible,

Pſal. 130. 7. 13. Ier. 23. 23, 24. Amos 9. 2, 3. Heb. 3. 1. Mat. 5. 45. Iob 37. 27, 28 31.

Pſal. 33. 5. 11, & 36. 6. & 104. 27 28-30.

and

and knowing, he caſteth the beaſts to live, breathe, and move, and to be ſenſible, and ſo to know as far as by ſenſe they may be brought to know: but indueth them not with reaſon, or an intellectual underſtanding. But men beſides all the former, he alſo indueth with reaſon, and underſtanding above the beaſts: And all this extended to, and for men, is an effect of God, and ſo of one and the ſame Spirit, extended to fallen mankinde, through a Mediator; and ſo by vertue of the ranſome and mediation of Chriſt, and that to gracious ends, to lead men to repentance, yet all this being but the ſupportation of the old creation for a time; that time and means may be vouchſafed to bring men to repentance, and ſo ſhort of the New Creation. It is ſaid ſtill to be in a natural way extended: And men thus knowing, are but natural, and cannot by nature, or all the wiſdome thus attained, perceive, or receive the things of the Spirit that he witneſſeth of Chriſt. But the forth-putting of the divine force and power of the holy Spirit in this buſineſs is ſupernatural in the teſtimony of Chriſt. The New and Spiritual man, and for ſetting forward the New Creation; which divine force or power, according to the light in the means vouchſafed, is at one time or other, put forth to all men that come to the uſe of underſtanding in their ſeveral Ages; In which reſpect alſo, *The word of faith, when preacked, is nigh to them in their mouth and heart*, that they might beleeve and confeſs: And ſuch as in beleeving receive the Spirits teſtimony: He by his divine light, and power effecteth in them an underſtanding, and heart to know Chriſt, and ſo to love him, and one another for his ſake, and ſo to incline to, and ſeek his ends. And thus they partake of the Divine Nature: This ſupernatural force and divine power working in them, to this gracious end, is the very Spirit that is in Chriſt; and this his ſupernatural operation of the minde and diſpoſition of Chriſt, and ſo of faith, love, and likeneſs of deſign in their heart; being born of the Spirit, *Is Spirit*; yea the Spirit and minde of Chriſt in them. And called *The Spirit of faith, and the Spirit of love and power, and of a ſound minde*: And ſo bears the name

Act. 14.17. & 17.25,28. Pſal. 66.7. Eccleſ. 3.14. Job 35.10. 1 Cor. 2.8,14. Joh. 1.4,5,9. Rom. 10.6,7,8,9. Pſal. 119.130. 1 Joh. 5.20. 2 Pet. 1.4. Joh. 3.6. 1 Cor. 2.16. 2 Cor. 4.13. 2 Tim. 1.7.

of the Spirit and supernatural divine power that effected it, yea is one with it, and never separate from it: And this supernatural divine power in this heavenly supernatural disposition, is the Spirit of Christ in beleevers. And in this manner, in, and with such a disposition is he in them: Rom. 8. 9, 12. *And he that hath not the Spirit of Christ in him, is as yet none of his members; And thus one and the same Spirit is in him the head, and in them the members*, yet with some difference for the manner of being in them; it is in him as the head, whence it flows to all the members: In him as the giver, but in them as members, and receivers: In him as the fountain, in them as vessels: In him immeasurably, Eph. 4 16. 1 Joh. 2. 20, 27, 28. Col. 2. 3, 9, 10. Eph. 4. 7. Rom. 8. 23. *the fulness of the Godhead dwelling in him bodily*: In them according to a measure of the good pleasure of Christ; and that not the full, nor the half, nor the tenth, but a first fruits of that which abiding in him, they shall be filled withall at his coming; and this first fruits of a different measure in some more than in other, and capable of increase in all Saints during this life; And so the same spirit in those spoken to, *Heb.* 6. 1, 2, 4, 5, 7, 9, 10. And all this I have writ to prevent fancies, delusions, and pride, in mens conceits of the inhabitation of the holy Spirit in them.

As for those two terms, *viz.* That upon the account of this inhabitation of the Spirit in them, they have union with Christ, And that this union with Christ, is one and the same Spirit dwelling in him the head, and them the members: These expressions, may to such as have understanding to take them in a right sense, go for currant and true, for in a right sense so they are; but to such as are yet weak, they are so darkly exprest, that it may dazle and hinder the faith of some, and the growth of others:

For first, that upon the account of the inhabitation of the Spirit, they have union with Christ, it is undoubtedly true, yea without controversie there is no union with Christ, but by the operation of this holy Spirit: But that there is no union with Christ, before this inhabitation of the Spirit, would be harsh to affirm, yea in order of nature, if not of time, as it may be in some, the Spirit in working faith, doth first unite the beleevers in beleeving

to

to Christ, before he take up his residence and habitation in them, which is upon, and after beleeving, I will not press a nice distinction, of the Spirits being with a man, in bringing to Christ and instructing in the knowledge of him, and so bringing by faith to adhere to him, and so uniting. And after taking up his habitation, as an In-dweller, affording a living principle, though there is more force for this in those words to them united to Christ; *Yee know him, for he dwelleth with you, and shall be in you*, then in many quotations rendred by some, for what they pretend to prove thereby: But for true beleevers, that in faith and love, are united to Christ, and yet happily, have not, or discern not, such a constant inhabitation as is mentioned, the Spirits doctrine is good and safe, *As new born babes desire the sincere milk of the word, that yee may grow thereby, if so be you have tasted that the Lord is gracious; to whom coming, &c. Yee are built upon him, &c.* which is no less than more firmly united, and growing up in union with him; Suitable to that *Heb.*3.6.14. Though still there is an union, in will, purpose, design, and way, which is a fruit of the former, and follows it; yea in this also they become of one heart and minde with all unfained beleevers, for carrying on the design of Christ; and of union in a spiritual minde and disposition, and by reason of fellowship in an obliging relation, is that 1 *Cor.*6.17 as appears by the opposition: And of union in minde and fellowship, as well as in faith, appears to be meant, 1 *Cor.*12.12,13. And the reason rendred, because wrought by one Spirit; And of the oneness of Spirit, with the head, and all beleevers, in faith, love, and design, appears to be meant, *Eph.*4.4,5. And as the weakest beleever hereby may be both comforted and exhorted, in abiding to experiment this inhabitation, though he yet hardly discern it. So the strongest may be exhorted to grow up in it. And yet again, that the union with Christ is in this, That there is one and the same Spirit in him the head, and them the members, is true, yet in such as are yet weak in understanding; so to take it without some explication, may hinder their growth, supposing the inhabitation compleat, when yet

Joh. 7. 37,38. Eph.1.13.

Joh.14. 17.

1 Pet.2.2,3.4,5

Joh.17.20.

Gal.3.1.5. & 5.5,6.

there may be much wanting to them, and they need ſtill the operations of the holy Spirit in making them one with Chriſt, in his minde and judgement, in the teſtimony of Chriſt, approving what he approves, & condemning what he condemns. And ſo one with him in his deſign for glorifying God in ſeeking the ſalvation of men, and the edifying & proſperity of the Church; And ſo one with him in child-like affection to God, and member-like love to brethren, and compaſſion to them that are out of the way, and ſo one with him in bowels of mercy, patience, meekneſs, &c. All which oneneſs with him, abiding in that faith and love he hath wrought, and is ſtirring up in them, they ſhall grow up more in, and ſo grow up more into him, &c. which was that the Apoſtle endeavoured to farther the *Hebrews* in: And ſo in all quotations in all the three Concernments, no other or better faith ſhewn, than that which is faith indeed in the firſt kinde ſet forth by him: See alſo the laſt.

CHAP. XXI.

Of Mr. Owens laſt Concernment, in two parts.

IN this laſt Concernment are two things expreſly noted: Firſt, Their actual ſtate and condition.

And ſecondly, Their relative condition.

And all ſaid of either, as true of that which is faith, in that ſet out in the firſt kinde, as of that which is faith ſet out in this ſecond kinde, for the mixtures put in to darken it, taken from the one, and the unjuſtifiable expreſſions put on the other, to make ſhew of difference, removed; both appears to be indeed but one kinde of faith; ſo that there is nothing here needful, but onely reciting the words, and minding the proofs quoted.

Rom. 8. 23, 24, 25. 2 Cor. 5. 1, 4; Phil. 3. 11, 12. Rom. 8. 10. Rom. 7. 14, 15, 24, 25, 26, & 8. 1, 2, 3, 4.

Firſt, he ſaith, *By all which, As to their actual ſtate and condition, they are really changed from death to life, &c.* We know he meaneth not from mortallity to immortallity, which is that real change, they have not yet attained, but wait for; but for the preſent, *The Spirit is life for righteouſneſs ſake, yet the body is dead becauſe of ſin*; yea and ſome-

thing

thing savouring of death is also in; and troubling their souls; *But through the law of the Spirit of life in Christ, as they in believing, walk after the Spirit, they are made free, and enlived, from the sentence and fear of death, and filled with the promise and hope of life, which comforts in so great love of God enlives us in love of the brethren.* And 1 *Joh.* 3.14. *We know that we have passed from death to life, because we love the brethren, &c.* We that are born of God, that have beleeved the love wherewith God hath loved us; and so abide in Christ keeping his commands of faith and love, We know we are passed from being judged by our works according to the law, which sentenceth to death, into the gracious acceptance and favour of God in Christ, and so into the liberty and life of Christ, and enjoyment of his gracious Spirit, which brings forth this fruit of love, *which whoever hath not, abideth in death*; And this is true of all abiding in the faith without difference. *Eph.*2.2-5, and *Col.*2.13. Speak of that quickning, which is through beleeving in Christ, in which remission of sins, and hope of eternal life is begun to be received, which all true beleevers receive, without difference, though not in like fulness in every beleever: And on that ground, *Rom.*6. 11.13. & 8, 9. Are exhortations to persevere, walking in faith, and love.

1 Joh.4.7, 16. & 3,6,9, & 5.2

Act.10.43. Joh.3.16,18, 36.

Secondly, *From darkness to light.* This is true, though that quoted, *Act.*26.18. doth but shew the end of Gods sending the Gospel to be ministred to men; without difference of any to whom it is so sent, which where it comes, *light springs up.* And *Eph.*5.8. shews what beleevers (without difference) *are in the Lord*, since called and inabled to beleeve, and that pressed as a motive to abide and persevere walking in the light. And 1 *Thess.* 5.4,5. shews that beleevers are not in darkness of ignorance and unbeleef, and how efficacious the light of truth beleeved was in them, *They were born of it: They were* (the faith not some, but) *all the children of light, &c.* From whence he presseth an exhortation, *Not to sleep as others, but to watch, &c.* And *Col.*1.13. Is a blessing of God in giving him thanks for *having delivered them* (the faith not from all darkness, but)

Mat 4.13-16.

Eph.5.8,9 13.

from the power of darkneſs, and having tranſlated them into
Col. 1. 12,13. *the Kingdome* (that is the ſpiritual Kingdome, or govern-
23,24. ment, and intereſt in, and hope of that promiſed Kingdome) *of the Son of his love*; for which cauſe he preſſeth their abiding and continuance. And 1 *Pet.* 2. 9. ſhews, *That Gods elect and choſen people, are ſuch as he hath called out of darkneſs into his marvellous light to ſhew forth his praiſes*:
2 Cor. 4. 6. And what this light is, and where it ſhineth, is plain to be in the face of Chriſt, Gods prime Elect. And this is true in a meaſure of all untained beleevers; let them minde this, That conceit an elect company, before the appointment of Chriſt to dye, to be given him to dye for, and demonſtrate what they are, and reconcile them into one condition with theſe.

Thirdly, *From an univerſal habit of uncleanneſs, unto holineſs*] In a begun inclination, and through all the powers, a tendency thereto, that there may be a proceeding to perfection in holineſs; this is true: But *Ezek.* 36. 25. ſpeaketh directly of the *Jews*, when he hath returned them to their own land: And as in reference to a
Ezek 36. 24, 25, 26, 27. 37. Eph. 5. 23, 26, 27. firſt fruits in beleevers in this life; It ſpeaks of that God will do to them after he hath called them to beleeve in Chriſt. And ſo of a continued buſineſs on, and in beleevers till it be compleat, *for which he will be ſought of them.* And 1 *Cor.* 6 11. ſpeaks of a work begun, and ſo in the beginnings of it done in them, *In the Name of the Lord Jeſus, and by the Spirit of our God*: And this given as a ground both to reprove ſome evils, and uncleanneſs
1 Cor 6. 1 9, 11, 2 20. in them, and to warn them from ſinning, and to ſtir them up by the ſame Name and Spirit to preſs on to further holineſs. And *Tit.* 3. 5. ſhews the manner of this work, and by what means, and to what end it is done, and ſo the beginning and proceeding, but ſhews not the accompliſhment as yet to be in them. And *Heb.* 10. 22. is not an affirmation of what is attained, but an exhortation to uſe the right way, for having a continual increaſe of renued
Heb. 10, 12-18, 19, 20, 23, 25 & 12, 12 14. holineſs; upon that very ground, of what we have in Chriſt, and have begun to receive, and may be daily receiving from him; that ſo in holding faſt our confidence

and

and profeſſion, we may follow after holineſs.

Fourthly, *From a ſtate of enmity, ſtubbornneſs, rebellion, &c. into a ſtate of love, obedience and delight.*] This is no other, but in thange of an expreſſion, what was confeſſed to be in the firſt kinde of beleevers, and Saints. And indeed it is true of both alike, for both, ſo far as true are one.

Rom.6.11. ſpeaks of that done and compleated in Chriſt, and not yet in us, but by degrees, and in due ſeaſon to be done; And that laid as the ground in beleeving on him, both to reckon our ſelves after him, and in that account yeeld up our ſelves, to live to him, in which that will be verified of us that is ſaid from verſ. 17 22. and ſo it plainly appears to be underſtood. Rom.6.11,12, 13,14.

Eph.2.12,13. Speaks of that ſtate of Gentiliſm, enſtrangement to God, all we *Gentiles* were in, before Chriſt came in the fleſh, and offered up the acceptable Sacrifice, and the priviledges confirmed before to the *Jewiſh* Nation, were ſet open to the *Gentiles*, *and they made nigh by the blood of Chriſt, that made peace, broke down the partition wall, ſlew the enmity, &c. and came and preached peace, by which peace preached in his Name, all that beleeve in him have acceſs by one Spirit to the Father*, that is clear. Chap 3 3-6-9.

Col. 1.21. Speaks of the enmity in their mindes, and of the efficacie of the Death and Sacrifice of Chriſt, and peace made thereby, and Gods love there-through appearing diſplayed, and beleeved, how it reconciled them to God. And that to this end, *To preſent them in the body of his fleſh through death, holy, and unblameable, and unreproveable in his ſight, if they continued in the faith, &c.* Juſt as to the *Hebrews*. *Heb.*12.22. Shews to how much more glorious miniſtration, and better Covenant, ſtabliſhed on better promiſes than they in *Moſes* time had, and what happy ſociety they were come to, yea even to Jeſus, where they might enjoy the blood of ſprinkling, ſhewing thereby, as the benefit of hearing, ſo the danger of turning away; ſo warning to heedfulneſs.

Col.1.4,5.20. Tit.3.4,5. Rom 5.8,10. Eph.5.25,26, 27. Col.1,23,24. Heb.8. 1,2,3, 4,5,6,7,8,10. Heb.12.22, 23, 24, 25,26.

Secondly, he ſaith, *And as to their relative condition, whereas they were children of wrath, under the curſe, and con-*

condemning power of the Law, they are upon the ſcore of him who was made a curſe for them, and is made righteouſneſs to them, accepted, juſtified, adopted, and admitted into that family of heaven and earth, which is called after the Name of God. All this in the truth of it, in a meaſure is true of all unfained beleevers, even the weakeſt of them. As for *Eph.* 2.3. it is fore-ſpoken to, and agrees to all beleevers, without difference. And *Gal.* 3.13. ſhews the way of deliverance through Chriſt, *Being made a curſe for us*; And how he hath redeemed us from the curſe of the Law, ſo as God will not go to judgement with us thereby, however unbeleeving hearts are under the fear of that curſe and death, but he hath given us all over to Chriſt, to be diſpoſed by him, and judged by him according to the Goſpel; yet this was not all the end he had in ſo redeeming us from the curſe of the Law, but he had a more abundant gracious end in this his ſuffering for us, namely, *That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt, that ſo we might receive the promiſe of the Spirit through faith*: He ſaith not, That we *Jews* and *Gentiles*, all that he hath redeemed from the curſe of the Law (which is true to all men) are in their conſcience from under Law, and have received the bleſſing of *Abraham*, and the promiſe of the Spirit, but that he by ſuffering for us the curſe of the Law, hath redeemed us from the curſe of the Law, to this end, *That we might, &c.* And ſo upon the account of Chriſt being made a curſe for us, *&c.* The Goſpel of this good news is preached to us, that wee might beleeve, and in beleeving receive the bleſſing and promiſe through faith. Not elſe, nor otherwiſe, but in beleeving we ſhall receive: And all this is true for, and to all men, but onely beleevers receive the bleſſing and Spirit through faith. And this is true of all beleevers, and abides in them, as they abide in the faith, to preſs to which, is the drift of this, and following Chapters.

Gal. 5.13.

Joh. 3.14,15, 16,17,18,36. Gal 3.7-12, 16,29. 2 Cor. 15. 1,2, 3,4.

Gal. 4.4. The Apoſtle here in ſhewing, *That God ſent forth his Son made of a woman* (that is in the common nature of mankinde) *made under the Law* (that under which

which all mankinde was fallen) *to redeem them that were under the Law* (as all mankinde was) *that we might receive the adoption of Sons.* He ſaith not, And then we did, or all ſo redeemed from the curſe of the Law have, *But that we might*, that is, *in beleeving receive, &c.* And ſo far true to all alike. And then verſ 6. *And becauſe ye are Sons*, that is becauſe ye have beleeved this teſtimony, and ſo beleeved in the Name of the Son of God, *God hath ſent forth the Spirit of his Son*, that divine force of his Spirit, working child-like confidence, and deſires, moving to approach to him by Chriſt, crying, *Abba Father*: And this all true beleevers receive, yet this, and the reſt he affirmeth, in no ſort to import an impoſſibility of their miſcariage, for he was afraid of them, but as a motive to reduce them from miſcarriages, and prevent farther miſcarriages, that they might abide in, and live by faith; and though their declining be great, and much fallen from grace, yet not being quite departed, upon the account of Chriſt beleeved in, he affirms the Spirit in them.

Rom. 3.10.19 20.

Chap. 3.13,14

Joh. 1.12. Gal. 3.26. Mar. 14.36. Rom. 8.2.14 15.

Rom. 8.1. The Apoſtle having before laid the foundation forth in the redemption wrought by, and in Jeſus Chriſt: And alſo how by faith it is received, and how beleeving in Chriſt we are dead to the Law by the body of Chriſt, that we might be married to him, and that in beleeving, we are ſo quickned and married to Chriſt, *That we might bring forth fruit to God, and ſerve in newneſs of Spirit.* And then ſhewing in his own example, how the old diſpoſition, the law in the members, doth war againſt the Spirit, and ſo hinder them that they cannot do all the good as they would; and yet he by following the Spirit in minding Jeſus Chriſt, and the redemption in him, yeelding up with his minde, to ſide with, and walk in the Spirit, and ſo in that faith of Jeſus, in love, *&c.* he was delivered, and ſet free from all charges of ſin and ſentences of death, by the Law, yea acquit and juſtified through the blood of Chriſt beleeved in, and ſo rejoyce in Chriſt: And this he layes down as true in like manner too, and of all that unfainedly beleeve in Jeſus Chriſt, and the common priviledge of them all; *Now then, or there-*

Rom. 3.19.25. & 5.18. & 7.1. 7.14.24.

Gal. 5.17.

Rom. 7.24,25. & 5.1 5.9. & 3.25. Rom. 8.1.

therefore, there is now no condemnation (that is, none by that law of sin and death, either from God, or from conscience, what ever be from ungodly men, yet none that can charge their conscience as under the guilt of sin, or liableness to curse, no such condemnation, or reproof, its large, *No condemnation*] *to them which are in Christ, who walk not after the flesh, but after the Spirit:* he saith not simply to them that are in Christ Jesus, and there stop, and make the period; for if any that have received the testimony of Christ, so as to beleeve in him (as the flesh lusts against the Spirit) do side with the flesh, and sow to it, and not presently own and confess that faultiness, and seek pardon and healing in Christ, but go on in any thing to serve such fleshly lusts, he sinneth against grace, and not onely the Law will reprove him of sin, but God will reprove him, and chasten him also, yea Christ will reprove him, yea the holy Spirit will convince him of faultiness; and all faithful men that walk after the Spirit, will reprove him, yea and his own heart will condemn him, 1 *Joh* 3.20. And if he go on thus, he will reap corruption, and become more estranged, weakned, and deaded, and cannot have boldness towards God, but in returning to Christ, confessing his sins, and judging himself, and so again walking after the Spirit. And this affirmed by the Apostle in this *Rom* 8.12,13. therefore the Apostle saith, *There is no condemnation to them which are in Christ, who walk not after the flesh* (though flesh be lusting in them) *but after the Spirit, in faith, which worketh by love*, inclining, and yeelding to walk in the teachings and motions of the Spirit, confessing, and disowning the sinfulness that is in them by the lusts of the flesh; and by the Spirit with the cross of Christ mortifying the same, yeeld as servants to grace; to such notwithstanding the weakness, molestations and failings thereby; *there is no condemnation; This law of the Spirit of life which is in Christ Jesus, after which they walk, will free them from the power of that law of sin and death*, and so from all charges of sin and death; *And they shall not be under the Law, but under Grace, non yet fulfil the lusts of the flesh, but of the Spirit shall reap life everlasting.*

Gal.5.16,17, 18,& 6,8.

1 Joh.3.4.

1 Cor.11.31, 32.
Mar.10.41,45
Mat.18,3.
Eph.4. 29,30.
1 Cor.6.7.
2 Cor.12,21.
Gal.6,8.
1 Joh.3.20,21
1 Joh.1.6,7, 8,9.

1 Cor.11. 31.
Gil. 5.6 16,18
1 Joh.1.7,9.
Col.3. 1,2,3, 4,5.

Gal.6.16,18, 19,24,25 & 6.8.Eph.4.20. 31.Col. 3.1.6.

laſting. And on this ground are they exhorted, *To mortifie the fleſh by the Spirit, and to live in, and walk after the Spirit.* And this is the doctrine of the Apoſtle, as may be ſeen in all his writings; And in this *Rom.* 8. (as well as in Chap. 6. & 7.) by a general Propoſition verſ. 1. by his own experiment verſ. 2. (compared with 7. 25.) and by Gods preparation for us in Chriſt, verſ. 3. and by his gracious end, of giving life hereby, *to them which walk not after the fleſh, but after the Spirit,* verſ. 4. and by his following inſtructions, and exhortations to verſ. 15. So that how far this quotation ſerves for that its quoted for; I ſay nothing, but let the next quotation clear it.

2 *Cor.* 5. 21. Speaks not a word of any beleevers, how far they have yet in this life attained, much leſs of one more than another, but directly and expreſly ſhews the preparation God hath made for us in his Son, by what way, and to what end, for the way it is ſuited to the 14, 15, & 19. verſes, *Him that knew no ſin, he made to be ſin for us*; This is done, not now to do, nor yet preſented to us in dark figures, or parables, or allegories, but plainly declared to be done; And that alſo to a gracious end, ſuited to verſ. 15. 18. 20. *Even that we might be made the righteouſneſs of God in him:* He ſaith not, And we are made, as of a thing done, *But that we might be made,* as of a thing by the former done in Chriſt, to be after done in us; and ſo layeth here the foundation for repentance and faith, and ſo reconcilement of the heart to God, and walking after the Spirit, that men in beleeving might begin to receive the ſame, ſo that as any by faith are united to Chriſt, and ſo made in Chriſt, *So is Chriſt made of God to them, wiſdome, righteouſneſs, ſanctification, and redemption,* and not otherwiſe; *And ſo they begin to be made the righteouſneſs of God in him:* But fully and compleatly ſo to be, will not be till Chriſt come again. And this is given as the ground of the exhortation following, *Not to receive the grace of God in vain,* Chap. 6. 1, 2.

Gal. 3. 13, 14. & 4. 4, 5. Tit. 2. 14.

1 Cor. 1. 30. Phil. 3. 12, 13, 14. 1 Joh. 3. 2.

Col. 2. 10. Speaks not a word of the attainment of beleevers here in this life, but of what they are in Chriſt; ſure in Chriſt, as in a publick man, *that died and roſe, and*

gave himſelf a ranſome for them: All have dyed, and are
2 Cor. 5. 14. ſo given over to him, that to and in him they are diſcha-
Rom. 14. 9. & 5. 18. ged and made alive from that firſt ſentence, curſe, and death, into which through the firſt *Adam* they fell: And though this be not yet made over to all men by Chriſt, and unbeleevers know it not, yet ſhall none periſh by that firſt ſentence, in that firſt death, but be raiſed out of
1. Joh. 5. 10, 11, 12. it; Yea not only this, but God hath given us eternal life in
Joh. 1. 14, 16. Chriſt, though unbeleevers have it not; Yea not onely
Col. 1. 19, 20. this, but the fulneſs of grace and truth, of wiſdome and
Iſa. 45. 22. & 42. 1-7. & 6. underſtanding, of divine power and ſpirit are in him,
1 4. Col. 1. 28. enough to draw any that in hearing behold him, to be-
Phil. 3. 7, 9. leeve in him: And ſo the Apoſtle in preaching, endea-
2 Cor. 3. 18. voured to preſent every man perfect in Chriſt Jeſus, that
Jona 2. 8. ſo they might ſee what perfection there is in Chriſt, and
Mat. 16. 26. that alſo by Gods gift for them which beleeved, and minded would take them off from other things, and both draw them into him, and conform them by degrees to him; although ſuch as heed it not, but follow lying vanities, for-
Joh. 17. 2, 3. 6, 7, 8. & 6. 40 & 3. 16. & 1. 12, 13 ſake their own mercies, and loſe their own ſouls; and ſo are not ſo related to him, as in which relation he gives to them eternal life, and interreſſeth them ſo in himſelf, as to
Rom. 10, 10. 1. Cor. 3. 22. interreſs them in all that is in him, and all that is his; for this is only given to them, that by the heavenly call are given unto him, ſo as they receive his words, and beleeve on his name; And all that with the heart beleeve unto righteouſneſs are thus related to him, and interreſſed by him.

Now if we beleeve in him, he and all that is his, is ours. Let us minde what he is, even the elect of God, the Son of God, the Saviour, *&c.* And what is his, even, the Father, and Spirit, the Promiſes, the Kingdome, *&c.* And what is in him, *Even all the treaſures of wiſdome, and*
Joh. 1. 12. 14, 16, 17. *knowledge, yea in him dwelleth all the fulneſs of the Godhead bodily, ſo that in him we are compleat, and fully furniſhed:* Whence alſo thoſe that in beleeving are united and related to him, *Do of his fulneſs receive, and grace for grace:* And what ever may yet be wanting to, and in them, it is in Chriſt for them, in minding and beleeving

in

in him, to be receiving the ſame; ſo that abiding in the faith of him, and walking in him, as they have received him, in faith and love, they ſhall be rooted in him, receive more of his fulneſs, and in due time be compleated by him *becauſe the fulneſs of the God-head dwels in him bodily*; And they as members and brethren are related to him; *In whom they are compleat, he alſo being the head of all principality and power*, that hath the care and charge of all that beleeve in him. And this alſo given as the ground and reaſon of the Apoſtles prayer for them, verſ. 2. And exhortation to them, verſ. 6. And admonition to them that none beguile them, verſ. 4, 8. *either with inticing words, or Philoſophy, and vain deceit, or by ſhews of humility, and great knowledge, intruding themſelves into things they have not ſeen, &c.* and ſo happily, either preſſing them to Law-obſervances for their perfection, or to ſome humane, and ſelf-mortifications, or to look for ſome particular words, or ſome degree and condition in attainments, or ſome ſecret decree of election that was of their perſons before their calling, or any thing what ever beſides, that which is diſcovered to them in Chriſt: As if there were not enough in him to be received in beleeving on him: And ſo hee warns to beware that we be not removed from him, and the hope of the Goſpel given us in beleeving on him, *For he will preſent us blameleſs if we continue in the faith, &c.* This is the Apoſtles doctrine and ſcope, as appears in this, and former, and following Chapters cleerly, ſo as in all the proofs, not a ſyllable to maintain any true faith of a ſecond kinde, nor the cauſe contended for, but much rather, that he contendeth againſt, and more need not bee ſaid, but only to view his terms about their priviledges in the works of God paſſed on them, which alſo are needful to be conſidered.

Col. 2. 1, 2, 3, 9, 9. 10.

Col. 1. 22, 23, 24.

CHAP. XXII.

Of the terms of Gods works passed on beleevers in this Concernment.

OF theſe terms underſtood as is fore-ſhewn, and ſome ſo molified, as hath been ſhewn before in Pages 414, & 435, & 436. they may be all received; As for the term Regenerated, it is not uſed here, and hath been conſidered where it is; onely here let that place, *Mat.* 19.28. *Ye which have followed me in the Regeneration, &c.* be conſidered; he ſaith not, Ye which are regenerated, as ſpeaking of a work done, but a doing; and it may be taken both for Regeneration, and the Miniſtry of Regeneration, in both which they were then following him.

Now what was the Regeneration of Chriſt, ſurely he needed none of heart, ſpirit, or diſpoſition, he was holy in, and from conception, and knew no ſin, but he had a weak, frail and mortal body, of the ſeed of *David*, *Abraham*, *Adam*; and how was that regenerated, but through many ſufferings and death in the reſurrection from the dead: And ſo he paſſed on through ſufferings till he was truly dead, and in the reſurrection he was begotten; there was his regeneration, and ſuch as are ſo raiſed are his generation, or regenerated people; whence ſuch promiſes to be performing in the ſpirit and ſoul, as through dying with, and for him, *we are conformed to his death* (for we need it in that) and in ſoul and body, after we are truly dead in the reſurrection of the juſt, and thoſe that follow him ſo to the death, ſhall then enjoy that promiſed, *Mat.* 19.28. and ſuch deſires of conformity to him in ſufferings.

Luke 24.26. 45,46,47. Iſa. 53 8,10,11 Pſal. 2. Act. 13. 33.

Rom. 6.4,5. 2 Tim. 2 11. Phil. 3.9. 10, 11,12,13. Joh. 15.16 25. Mat. 10. & 24. 9-13.

And as for the miniſtration of Chriſt for regeneration of others; it was a miniſtration carried an end through ſufferings, in which he perſevered to the end, and ſo muſt that miniſtration of his ſervants be alſo; and he that perſeveres in following him in that to the end, ſhall enjoy alſo that promiſed; And that regeneration is thus

to

to be understood here for a work not compleatly yet done, but in doing, both in regeneration and ministration of it, is evident by the Spirit in *Luke*, mentioning the same thing, so far as they had proceeded in it, saith, *Yee are they which have continued with me in my temptations*, expressing that as the medium through which regeneration is here attained, which minded will help to understand all the terms that are here used. The term Accepted, I suppose he means it to be the same with Justified, because there is no other quotation for it, and they may well be alike taken, and they are both alike true of all that are indeed beleevers, without difference in respect of their persons, as such, and so sons by faith, yet is not this acceptation and Justification answerable in degree, to that which shall be in the resurrection of the just, when their persons as Sons, and all their wayes as becoming Sons, will be alike accepted and justified, but not altogether so yet; yea in this life even beleevers in whom the faith is, may be in that respect accepted and justified as Sons, and yet some words, or act, and so a way of theirs rejected, and condemned, and they in that not accepted or justified, but both reproved and corrected.

Luke 22.28, 29,30.

No doubt but *Moses* and *Aaron* aboad in the faith, and were accepted as the Saints of the Lord, yet their failing in an act of faith, and not honouring the power and freeness of Gods mercy, before the people, was reproved, and they corrected for it.

Numb. 20.12.

No doubt but *Peter* aboad in the faith and love of his Master, and was accepted as a true disciple, yet not acting rightly in his faith, his carnal counsel is rejected, as proceeding from some suggestion of Satan to whom Christ as in *Mat.*4. saith; *Depart*, and *Peter* sharply reproved. No question but those corrected, with weakness, sickness, and some with death, for so gracious an end, were true beleevers, and so accepted, but their demeanor not suitable to their faith, was deeply reproved and chastened: And the same I conceive of *David*, though at one time foulely faln, yet not utterly departed from the faith, and his beleef in God and adoration of him; for then what caused,

*Mat.*16.22.23.

1 Cor.11.30,32.

Psal.32.

caused that great grief and disquietness of heart, nor yet wholly out of favour of God in respect of his person as the Lords servant, but in respect of his evil way disallowed, reproved, and sorely afflicted: And this I conceive because *David* is affirmed not to have turned aside, *&c.* all the dayes of his life (it is not said, save onely in that time, in which sure were many other matters, but *save onely in the matter of Uriah, &c.* And the word Accepted thus understood, is safe and good for all beleevers, and so the word Justified also; But for the rest there are quotations to be viewed.

1 Kirg.15.5.

Rom.3.22,25. & 5.18 & 3. 25.& 4,5. & 10,9,10.

*Rom.*5.1. The Apostle had before discovered what true faith is, in respect of the object Christ, as having dyed, rose, *&c.* And the true beleeving begot by the discovery of this object, which is therefore called faith; first, in the beginning, bringing to, and closing with him; namely, an hearty beleeving, *That this Jesus is the Christ, and that he dyed for our sins, and rose for our justification, and is the Lord of all, and the propitiation for our sins*; this is the first thing, in hearty beleeving whereof, we shall surely be saved.

Secondly, In the proceeding of it, uniting to, and ingrafting into Christ, *viz.* That through the beleef of this fore-said, and the immense love, power, and propitiousness, and good will of God commended here-through; beleeve in God, and so rest on him for preservation in this grace to the enjoyment of the inheritance, and so for the eternal life promised, which beleeving is formerly described to be a discerning, a being perswaded, and a hearty operation *&c.* And all so beleeving without difference, are justified by faith, which word or term is used to shew the way of receiving justification, even by faith, not to shew that justification is compleated, and over, and past, for justification is still needed by beleevers, and in beleeving daily received of them; whence also God is said not onely to be the *justifier of him that beleeveth on him that justifieth the ungodly*; and so to be he that hath justified the beleever. *But to be the justifier of him that beleeveth, and it is God that justifieth.* So as it is a continued flowing business for beleevers in all needs to be receiving by faith,

Rom 5.8.10. & 4.23,24,5.

Heb.11.13.

Rom.4.5.

Rom.3.26.& 8.33.

faith, that is the onely way of receiving, and that in which God dispenseth justification; Therefore being justified by faith [that is, by and through Christ, by his bloud, the object of faith, received in and through beleeving on him] wee have peace with God, through Jesus Christ our Lord, by whom also wee have accesse into this grace wherein wee stand, and rejoyce in hope of the glory of God, &c. And it should bee an evil work by any strange and lofty expressions, to trouble any such beleevers about this faith. Rom. 5. 1, 2, 9 & 3. 25. & 5. 11. John. 1. 12. Act. 10. 43 & 13. 38, 39

Rom. 8. 32, 33 -- 39. Speaketh of that, whence the Apostles perswasion was raised, and this perswasion not of and for himself alone; or some special and peculiar Beleevers with him only: But of the whole society and body of Beleevers. 1 *Joh.* 3. 1, 2. speaketh likewise of the whole society of Beleevers, *Behold what manner of Love the Father hath bestowed on us, that wee should bee called the Sonnes of God*; Therefore the world knoweth us not, (owneth not us, nor our faith and profession) because it knew not him (owned not God, in that discovery of himself in his Son which hee hath set forth in the gospel) Beloved now are wee the sons of God (that is by faith) and it doth not yet appear what wee shall bee (that is, how glorious and happy we shall be, *we see yet but in part*, we are but a little like him, we have yet but the first fruits of the spirit) but when hee shall appear (that is, in glory) *wee shall bee like him, for wee shall see him as hee is:* this is that which all true Beleevers do, and may look and wait for. *Ephe.* 3. 15. speaks of more than beleevers on the earth, and shews that all that are beleevers in Christ, and those that have lived and died in the faith, have had their name of Sonnes, from Christ the Sonne, and Beleevers now by vertue of their union with him in beleeving, and from him, now are they called Christians, and his house, &c. And it is confessed in a sense, hee puts his Name on them, though it bee not here said, they are called after the name of God; But let it bee considered, that here is shown how the Apostle prayed for them, *Eph.* 3. 14. -- 19. as was in Chap. 1. 18. -- 20. And surely Joh. 1. 12. Gal. 3. 26 1 Cor. 13, 12. Rom. 8. 23 Col. 3. 4 Joh. 1. 12 Gal. 3. 26

for nothing but what was good and needfull for them: hee
Eph. 1. 13 doth not puff them up with thoughts of their attainments, because they had beleeved and were sealed with the holy spirit of promise, And were quickned together with Christ, and were raised together, and made to sit together in heavenly places in him, and were saved by grace
Eph 2. 5, 6, 8 through faith, of the gift of God, therefore they had and injoyed these things hee prayed for, and it was impossible for them to miscarry, though they knew not that they had these things: and so wanted only the knowledge in themselves of the assurance of their abiding: Nor doth he scare or terrify them, as if their faith were not of the right kind, and that Christ and his holy spirit were not in them: But hee acknowledging their faith right, and them faithful in Christ, tells them now earnestly,
Phil. 1. 9, 10, 11. and for what hee prayeth for them, that they may abide, and grow, and be preserved, and established in the faith,
Col 1. 9, 10, 11 and so found unblameable before him at his comming,
1 Thes. 3. 12, 13. & 5. 23 As hee did the like for the *Phillipians*, and for the *Colossians*, and for the *Thessalonians*, and so likewise for the
2 Thes. 1. 11, 12 *Hebrews*, chap. 13. 20. And so here to the *Ephesians*, hee
Eph. 3. 14, 15 lets them know, To whom, and in whose name he prayed for them, even unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named:

In which are many things, encouraging both him, and them, to pray to God in the name of Christ: As the exceeding greatnesse of the power of God that gave, and
Eph. 1. 19-22 & 2. 17, 18, 19 22. raised Christ, &c. The relation between the Father, and
Heb. 3. 5, 6 the Son, and his ingagement to his Son, by whom the ways of our approach to have access to God, was opened, the fellowship, corporation, and body, hee hath received us into, and made us of, even his own house and family,
Eph 1. 23. & 3 14 and so his interest in us, and ours in him, our Lord and the owner of this house,

And Lastly, That in putting his word in their heart and inabling them to beleeve and confesse the same, hee hath put his name upon them, so farre, that hee is pleased to bee called their God and Father, and they called his

people

people, and the declarers of his name, which with the rest, gives great consolation, seeing hee hath promised to hear his people, that are called by his name, when they humble themselves, and pray, and seek his face, and pray towards, or in the house that is called by his name, which as the old was a type, signifies Christ and his people, and so to pray in faith in the Name of Christ, and in union with, and love of the brethren: Hee being a God hearing prayers, and they blessed whom he chooseth, and causeth to approach to him, that they may dwell in his house for they shall bee satisfied. And as this is great consolation for Beleevers confident praying; so it hath in it also a forcible and great admonition to Beleevers, to beware that wee dishonour not the Name that is put upon us; As miscarriages, in such as bear this Name, will do ten times more, then in those that have not this Name upon them, whence that *Tit.* 2. 10. So that all the Family of God is named of Christ, is expres here, and that God hath put his Name on them, is true, Instructive, Consolatory, and Admonitory: But when thus expresst, called by the name of God, there needs some cautions to prevent vain conceits &c. for they are not called *Jehovah*, or God, or the Father, or Jesus, or the Christ, or the Holy Ghost, or the Creator of all things, or the Redeemer of mankind, or the sanctifier of Gods chosen, or the Lord of hoasts, or the Almighty, or the Truth Love, Wisdome it self, &c. no not so; but the Name put on them, is the Name of that report of his goodnesse, in his Doctrin, of which they are made Beleevers and professors, and so hee is called their God, Father, Saviour, &c. And they his *Israel*, his People, Sons, Christians, &c. And yet here is another caution, namely that this family will one day bee more pure, and have a new name given them after their total victory and conquest of his Name put on them in a more glorious manner, when that *Zac.* 5. 11. will become pleatly fulfilled as is there promised, when without controversie, there will bee amongst them no sinne, not possibility of sinning, or falling: but the family on earth is not so yet, and though the spirits of just men bee perfect, and under

2 Chron. 7. 12-14 & 6. 20-41

Joh. 16. 23 Mar. 11. 24, 25 Psal. 65. 1-4.

Rom. 2. 24

the Altar, and out of all danger, yet want they their bodies, and so that fulnesse they shall enjoy in the resurrection of the just. But that part of the family that is here below, are yet in mortal bodies, and so are not yet any of them altogether without sin, nor are all things that offend yet purged out, the beleevers and Saints, in and of this part of the family here on earth, are yet in a warfare, beset with enemies, within, and without, temptations from lusts within, terrours and allurements, from the world without, Satan and his Ministers, with pretences of light, striving to seduce them from the faith, and to turn them out of the way, whence they are often warned from God, to stand fast in the faith, to be sober, and watchful, to put on the whole Armor of God, to fight the good fight of Faith, to cleave to Christ in whom there is compleatnesse for them, to sow to the spirit, of whom they shall reap life everlasting. And to take heed that they bee not deceived, and that they depart not through an evil heart of unbeleefe, and many such warnings, with ground of the same.

Now of this part of the family here on earth; and of the faith and holinesse in them, and so of such beleevers and Saints, is our whole discourse: And so in the controversy between some brethren; The Question is? whether, such as are admitted into this family, in that part of it, that is here below, and have the name of God and Christ so put on them, as it is put on his people here below? whether they may not, by neglect of their watch, and the warning given them, bee overcome to such degrees of sinning, as to depart from the faith, and so bee cast out of this family, and have this name taken off them again?

To which I answer, Oh that none more might! but yet wee need to bee heedful: for if we look at our tipes, as the Temple and place God chose for his worship, and put his name there, was a tipe of those by faith built on Christ. So its not without its use to us, that where God sets his name at the first; yet for the wickednesse of the people there, he removed it away from thence: And threatned to do the same (yea hee hath done it) to *Jerusalem*,

1 Pet. 2. 3. 5

Jer. 7. 10–14

and

and the house there called by his name, or if wee look at *Israel* of old, was not that people called *Israel*, after for their wickednesse called *Sodome*; and that called a faithful City, afterward for their filthiness called a harlot: yea, was not the noble Vine of Gods planting, afterward by evil ways degenerated into the plant of a strange Vine? And are not these things writ for examples, and warnings to us: but to leave pressing the tipes, and come nigher even to the truth it self: If this family be the kingdome of God here on earth, as I suppose none questions; then what means that saying of our Saviour. *Many shall come from the East, and West, and shall sit down with Abraham, Isaac,* and *Jacob,* in the kingdome of heaven; But the children of the kingdome shall bee cast out into utter darknesse, &c. And if this family bee the house of God, which is the Church of the living God, compared to a great house, then sure the vessels, admitted, and taken into it, that are unmeet for the Masters use, are such as are departed from the faith, they once had, when they were admitted and used; and are therefore to bee cast out: Surely that time hath not yet been, nor now is, but is yet to come, of which it is said, *Thy people shall be all righteous,* &c. This will bee when the Church is wholly rid of strange children, that there is no more going out, &c. So that as yet the being in this family and called by his name, Is no sufficient argument, to prove that all that so are, in the time of this warfar, will without all doubt, so continue and remain for ever; it is more safe for us to watch over our selves, and over one another, in taking the warnings given us, in the Scripture, where also it is affirmed, that some have fallen from grace, some have made Shipwrack of faith and a good conscience, some have erred from the Faith, and overthrown the faith of others: yea, and there also the spirit hath expresly affirmed, that in these latter dayes; some shall depart from the faith, giving heed to seducing spirits, and doctrins of devils; yea, many turn to fables, which wee with sorrow for them, see fulfilled in many, of whom it cannot with any evidence of truth bee said,

Isa. 1. 10. 21.
Jer. 2. 21
1 Cor. 10. 1-11. 18
Mat. 8. 11, 12.
1 Tim. 3. 15
2 Tim. 20, 21
16, 17, 18, with 1 Tim. 1. 19, 20.
Isa. 60. 21
Zach. 14. 21
Psal. 144. 15, 14, 15, 16.
Gal. 5. 4.
1 Tim. 1. 19, 20.
2 Tim. 2. 18 & 4. 3. 4.
1 Tim. 4. 1, 2.

that they were all and every of them hypocrites, or that their faith was not saving; yea, some of them so strong in that opinion that they counted it no less than blasphemy to say, that there was any possibility for them, or any true beleever and Saints to fall away: But I will proceed no farther, I have considered Mr. *Owens* stating the question, and his proofs, and observed his own rule in going to the Law and Testimony, where is not a word found to countenance any kinde of faith but one, of which the mixtures in his first kinde, and the lofty, and by expressions in his second kinde, are no part, but that which is faith indeed, in either, or both of them, is one and the same faith.

CHAP. XXIII.

The Conclusion.

AS I began, so I end, *To the Law, and Testimony.* Minde what is written; see what is there plainly affirmed and testified, how the question is there stated, and answered, that beleeve and hold fast, and be not waved from it by any Queries, glosses, interpretations, or subtil, and Scholastical stating of the question by men, who, it will appear by such courses, strive more for victory than truth, and seek more for the honour of some sort of men, than of the testimony of Jesus, and spying their inability to overturn the evidence of truth in that testimony of truth plainly asserted, they devise Queries and glosses, and then state the question, so as that they strive to deny, and that they maintain, is a meer fancy; that none that hold forth the testimony of Christ, have contended for, or against, that so they may seem to have the victory, and then cast a blemish on the plain sayings of the Holy Ghost, to make mens devices appear lovely; and so put to shame the beleevers of the plain testimony of Christ. And how near to this Mr. *Owen* comes, I leave for others to consider, onely in what is written these things appear proved.

1 That

1 That in affirming two kindes of faith wrought by the Spirit in men, upon account whereof they are called Beleevers, and Saints, and both really true in their kinde. He plainly goeth besides, and contrarieth the Scripture, that tells us but one kinde really true.

2 That in his first kinde of faith, there are so many mixtures put in, that are no efficacies of the holy Spirit in the Gospel, nor any parts of faith at all, and if they be taken as ingredients and parts of the faith he mentions, then is that faith he calls really true in its kinde, no faith at all in Scripture-language, nor any there, on the account of such a faith, called Beleevers and Saints, nor is it the faith pleaded for, and called saving, by those he opposeth. And if those mixtures be removed and left out, and that stand for the faith true in its kinde, which is so indeed, then it is one and the same, with all that he saith of the second kinde of faith, that is by Scripture found true indeed, and then he hath secretly, yet plainly, yeelded all that, which through his book he opposeth in another; for this faith hee yeeldeth men may fall from.

3 That in his second kinde of faith, he hath put in strange and unscripture-like expressions, and assertions, in every of his Concernments, specially the former three of them, which being taken as necessary to the being of this second kinde of faith, that it may be true in its kinde, then is there no such faith and holiness set forth in the Scripture, nor any such beleevers and Saints on this earth, what ever by fancy or mans approbation some may conceive: Nor doth all or any of the quotations, express or prove such a faith according to the terms asserted, to differ it from the first kinde, so that the faith and holiness, the perseverance whereof (such as no possibility of falling away) he asserteth, is such a faith as is not, as no man hath, otherwise then by conceit, a fancy, which those he opposeth, never vented, to bring it within the lists of a controversie. And so in striving for this, he was quite besides the business in controversie, to give any answer thereto, the question being not about fancy, but truth: As for the reason why he thus stated the question, as to evade the business, I leave

that

that to himself, and others to consider.

4. That in both his kindes of faith, I find, that that which is true, and which the quotations to them, do either express or prove for to be faith: It is for the kinde of it, in both, but one and the same kinde of faith, (as hath been fully shewn in treating of both) onely it is so darkned, by the mixtures put in the one, and the strange expressions, and lofty terms put in the other, that no man that taketh all hee saith for truth, can see any door for him to come into the faith, or any certain way to know when he hath it, yea it will more hinder such as have it not, from faith, and such as have it, from perseverance; then all said by him whom he oppoeth, and leaves men for their consolation, to their fancy, and the judgement of their Rabbies, to relye on, whereas the faith that is true, saving and justifying, is clearly set forth in the Scripture in the testimony of Christ, as in this Treatise hath been shewn in every part thereof, let the Scriptures quoted be read, and their expressions beleeved, and so let the Reader discern, and judge accordingly.

If any reply, *That when there is a controversie about faith, It is then needful to state the question, that it may be seen what is pleaded for, and who plead for the true faith indeed.*

I answer, The object and foundation of faith being discovered in the plain sayings of the Gospel, and the inward beleef, and acknowledgement of that stood for according to plain sayings in the Gospel, the question is well stated in the plain affirmations of the Gospel, and none need require any other stating of the question, but such as cannot indure to stand to those sayings, from which none that are wise will be waved: And the truth is the controversie was not about the faith it self, but about the possibility or impossibility of such as at any time have attained to beleeve, to fall away again, that so help may accordingly be administred to them, and they exhorted to receive and use the same, to prevent danger; and the divers kinds of true faith, is an invention brought in, to strengthen the pursuit of the controversie: and who shall state a question for two kindes of faith, true in their kinde,

when

when there is but one, and what will become of all that is builded on a queſtion ſo ſtated? or who that is wiſe will regard it to be waved by it: Judge: But if any will ſtill bee violent to have the queſtion ſtated, let them firſt conſider, and plainly anſwer this one queſtion, namely,

Queſt. What they do indeed mean by faith, whether the object of faith, or the grace of beleeving in that object; for this is cleer in the Scripture, That as our Fathers confiding, and truſting, and hoping in God, was called their *Truſt*, and their *Hope*, ſo alſo God himſelf in whom they truſted, is by them confeſſed their *Hope*, and their *Truſt*: And he is pronounced *Bleſſed, that maketh the Lord his Truſt.* And ſo now God hath ſent forth his Son, and taken up his dwelling in him the Man Jeſus Chriſt, he is therefore likewiſe called, *God our Saviour, and Lord Jeſus Chriſt our hope; And ſo the Lord Jeſus Chriſt the Son of God, and Saviour of the world, as he hath taken the nature of man, and dyed for our ſins, and roſe for our juſtification offered the acceptable ſacrifice, ſitteth at the right hand of God, filled with Spirit, &c. So as who ever beleeveth in him, ſhall receive forgiveneſs of ſins, &c.* This the object of faith, and the teſtimony of Chriſt in the Goſpel holding forth this, being that in which he is diſcovered and diſcerned, in beleeving of which, beleeved and received, that is the mediate object of faith, and Chriſt thus ſet forth in, and by the Goſpel, is called, *The faith*, even the ſame faith that *Paul* did once perſecute, and after preach. And this faith is one, and but one.

Pſal. 71. 5. Jer. 17. 17. Pſal. 40. 4. 1 Tim. 1. 1.

But I ſuppoſe the controverſie is not about this, though the evil managing the controverſie, hath ſtrengthned many in denying this. But here the buſineſs controverted, is about the grace of beleeving. Now every beleeving is not faith, but that which is begotten by the declaration of the object of faith, and in beleeving it cloſeth with it. And ſo faith is ſtill one, as hath been ſhewn at large, Part 3. Chap. 17. and elſewhere. And ſo if anſwer bee given, That by faith is meant ſuch a beleeving as is begotten by the teſtimony of Chriſt, and cloſeth with Chriſt in that teſtimony, then ſure the Queſtion is ſtated in the

Answer given, but if it be urged, it need to be better opened. I answer it hath been often shewn, how the Scripture doth it, in many places plainly; and so far to yeeld to all that is right, even in tradition of Fathers also. Its known what some of them have said, and others from them have preached, who have said the right beleef is this,

A beleeving God to Bee, and beleeving of God, in that which he saith, and beleeving in God for all he hath promised: This, all this, nothing less than this, is said to bee a right beleef; True it is, He that beleeveth not God to bee, and Jehovah to be that very true God, is as an Atheist, and hath no true beleef at all.

But he that beleeveth God to be, and Jehovah to bee that very God, doth so far beleeve a right; yet if he beleeve him not true in his sayings, and demonstrations of his goodness, he is yet wanting of a right beleef, yea his beleeving is not saving without this.

If he beleeveth both these, his beleeving is right and saving, and if he abide in it, and minde what he beleeveth, it will save him so as to bring him to beleeve in God for what he promiseth, which when he attaineth, he beginneth to bee saved so far as he is a true beleever, and hath faith, even true faith: And as I conceive the Scripture it self also holds forth this in *Heb.* 11 6. *For he that cometh to God, must beleeve that he is, and that he is a rewarder of them that diligently seek him*: Here is the beleef of his being express, and the beleef of his sayings, in his demonstrated goodness, express & beleeving in him, intimated in coming to him. And this to prove faith in *Henoch*, and in his time, when though all the goodness of God to man-ward was through a Mediator, yet the Mediator, and his work was not then so clearly revealed as since, Jesus Christ carried our nature into heaven, *and the fulnes of the God-head dwels in him bodily*; of which his first witnesses have testified, saying, *We know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ; This is the true God, and eternal life:* So then we have not another faith, or an other manner of beleeving, but the same object of faith brought nigher,

1 Joh. 5. 20.

and

and set forth more clearly, to be in the same manner more firmly beleeved in, even God in Christ, and to Christ, and God in him.

1 To beleeve this publick man to be, even the second man, the Lord from heaven, the spiritual man, that hath in himself as the publick man, suffered for the sins of mankinde, that came in by the first publick mans transgression, and restored the nature of man, and presented it spotless in himself before the Father, and the Father hath taken his welpleasedness, and dwelling in him, and set him forth the propitiation for the sins of the world, the Savior of the world, *That whoever beleeve in him, may have everlasting life, And that Jesus is this Christ, the Son of the living God.*

2 To beleeve his sayings by his Spirit in the Gospel, all true and good, the very sayings of the God of truth in, and by him.

3 To beleeve in him, in Christ Jesus, in his blood, and so in God, in him for all that he hath promised, and so for the Kingdome to come, this according to the description of the Ancient, is Evangelical faith, not another kinde, but the same more bright and fully appearing and enjoyed, all which hath been shewn in first, second, third, and fourth parts of this Treatise, yea in the residue also at large.

And though, as at first mentioned, it is accepted where this glorious Gospel is not given, yet where it is displayed, if the first be wanting, there is no right Gospel-beleeving, but that beleeved with the heart, will effect the other two, which being in any measure effected, such do not onely beleeve truly, but are true beleevers, and have right faith, that is saving and justifying.

And as for Scripture-stating, and explicating the question, it is oft shewn already, and all agreeing with that here said: to set it forth by a definition, I will not presume, onely the neerest that I finde of that nature, I will mention, it is in *Heb.* 11. 1. *Now faith is the substance* (ground or confidence) *of things hoped for, the evidence of*

things hoped for, the evidence of things not seen. By faith here, it is cleer, is meant such a beleef of Gods evidenced goodness, as is begotten by his own declaration, evidence, or testimony and closeth with the same in beleeving, according to his evidence given. And that he speaks of the object of faith evidenced by divine testimony, received and closed with in beleeving, is evident throughout the whole Epistle, of which evidences through mediums, in the rumor of that report in Paradise, the evidences in works of Creation and Providence were the first, and then more fully by word and oracles, and then most full and clear by his Son, the standing testimony of whom is in the Gospel as now come forth, and this is plain, Chap. 1. 1, 2, 3, & 2. 1, 2, 3, 4. & 12. 25. of faith begot by evidences, through the first mediums: Examples in this 11. Chapter, from vers. 4. to vers. 7. of more fulness added in more clear discovery by word in the mediums begetting faith, examples from vers. 8. to 31. of the adding to the medium, the written word, and propheſies, and faith begotten thereby. Examples from vers. 32. 37. and then the most clear and full discovery in, and through Christ the Author and finisher of faith, Chap. 12. 2. And yet all the way but one faith, and for the nature and property of this faith, he saith, *It is the substance* (or ground or representation, or confidence) *of things hoped for*; *The evidence* (argument or proof) *of things not seen.*

1 Joh. 5. 9, Rom. 1. 18, 19, 20 & 10 21. Joh. 3. 19. 2 Thess 2. 10. Rom. 10. 6, 8, 9

1 The evidences and testimony given from God, hath in it and brings with it, such light, power, demonstration, and evidence of truth and goodness, as is fit and able to open the eyes to discern the manifestation, and to gain credit, and beleeve, yea there is more in it, to gain beleef, then in the testimony of any men to gain beleef to things of men affirmed by them, yea if men do not close their eyes, harden their heart, unrighteously hold and detain, and refuse its operations, it will draw to beleeve and so save, and for that end it comes nigh to the mouth, and the heart of man.

2 This

2 This Testimony, evidence, and demonstration of God beleeved, and so received, hee that beleeveth hath the Testimony and evidence in himself, and in or with that Testimony; Christ by his divine presence in the vertue of his oblation, and in that the Father, in his love streaming in the heart, and so this word or Testimony beleeved, worketh savingly and powerfully in the heart, yea it drinks in of the influences of Christ, from the right hand of God, and carries the heart and spirit in, and makes things absent and to come, as present in their vertue, solace, and comfort to the heart, they having the word and Testimony of Almighty God, his power, truth, mercy, faithfulnesse, his son as a witnesse of all; This is ground sufficient for all they hope for, and evidence enough for them to beleeve and declare to others, the truth of those things that are not seen, about Creation Redemption, the person of the Redeemer, and what he hath done, doth, and will do, the resurrection of the dead, the new-heaven and new-earth, &c. 1 Joh. 5. 10. & 1. 1, 2, 3 Rom. 1. 16. 1 Thes. 2. 13. Rom. 5. 1-5 Phil. 2. 1, 2

So Faith is not such a thing, as hee that hath it, is left to build his Faith, on mans Testimony, and to have a Ministery all his life long, to tell him whether his faith bee right or no, though Ministery is profitable for his growth and fruitfulnesse, but Faith hath its evidence in it self. And this the Apostle proves by many demonstrations in such as had it, as

1 That God approves and bears witnesse to such. Heb. 11. 1, 2.

2 That it opens mysteries to them, and gives them understanding in things not seen with the eye, nor comprehended by reason. 3, 4, 5, 7

3 It strengthens and encourages to approach to God.

4 It inables them to walk with God, yea to do and suffer great things, and to wait with assurance of enjoying a Kingdome in his season, yea so evidencing, and powerfulis Faith. When Gods spake in divers manners, or by parables, how much more now hee speaks by and through his Son, as set forth in the Gospel?

And if any desire a Discription of this beleeving, Loe it is all expresse in *Heb.* 11. 13. and plain in three words.

1 A discerning according to the demonstration of his goodnesse, to look to, mind, encline the ear, and so a discerning.

2 A perswasion or credit giving not reasoning against, but beleeving his testimony as true and good.

3 An imbracing it, when its beleeved with all acceptance and delight; that is true beleeving, and the grace of God so beleeved, operateth in the heart and life: as followeth in ver. 13,14,15,16.

But these things are all shown at large before, yea so as the object of Faith is so set forth in Scripture, that all might beleeve, and such assurance given to beleevers as may encourage both to beleeve, and persevere beleeving: to help the reader whereto, I leave him to consider what is writ in the Treatise, and desire that what the scripture plainly saith, and in the plain sayings of the Gospel affirmeth, may in their own plain import, and simplicity of asseveration bee received: yea Mr. *Owen* consenteth in this also: besides all his sayings forementioned; saying in his Epistle to the learned; that which wee account out wisdome, and learning, may if too rigorously attended, bee our Folly, when wee think to sharpen the reason of the Scripture, wee may straighten the efficacy of the spirit of it; Its often times more effectual in its own liberty, then when restrained to our methods of arguing, and the weapons of it keener in their own soft breathings, then when sharpned in the Forge of *Aristotle*; There is a way of perswasion, and conviction in the Scriptures, that is more Divine and sublime, than to bee reduced to any rules of Art; that men can reach unto. God in his word instructs men to make them wise unto salvation: Sillogismes are not (doubtlesse) the only way of making men wise, with humane wisdome; much lesse divine: so far he: If hee should or have swarved from his own rule, hee can not but bee willing in that to bee refused, so that with con-

Pag. 26. in 2 Epistle p. 8

And or of Ramus either.

conſent, wee all ſay what is written, how readeſt thou; Beleeve the ſcripture, And the Lord in mercy make us ready and conſtant in imbracing the Truth in his ſayings, as prayeth the unworthieſt of all his people.

Thomas Moore

FINIS.

F 21515